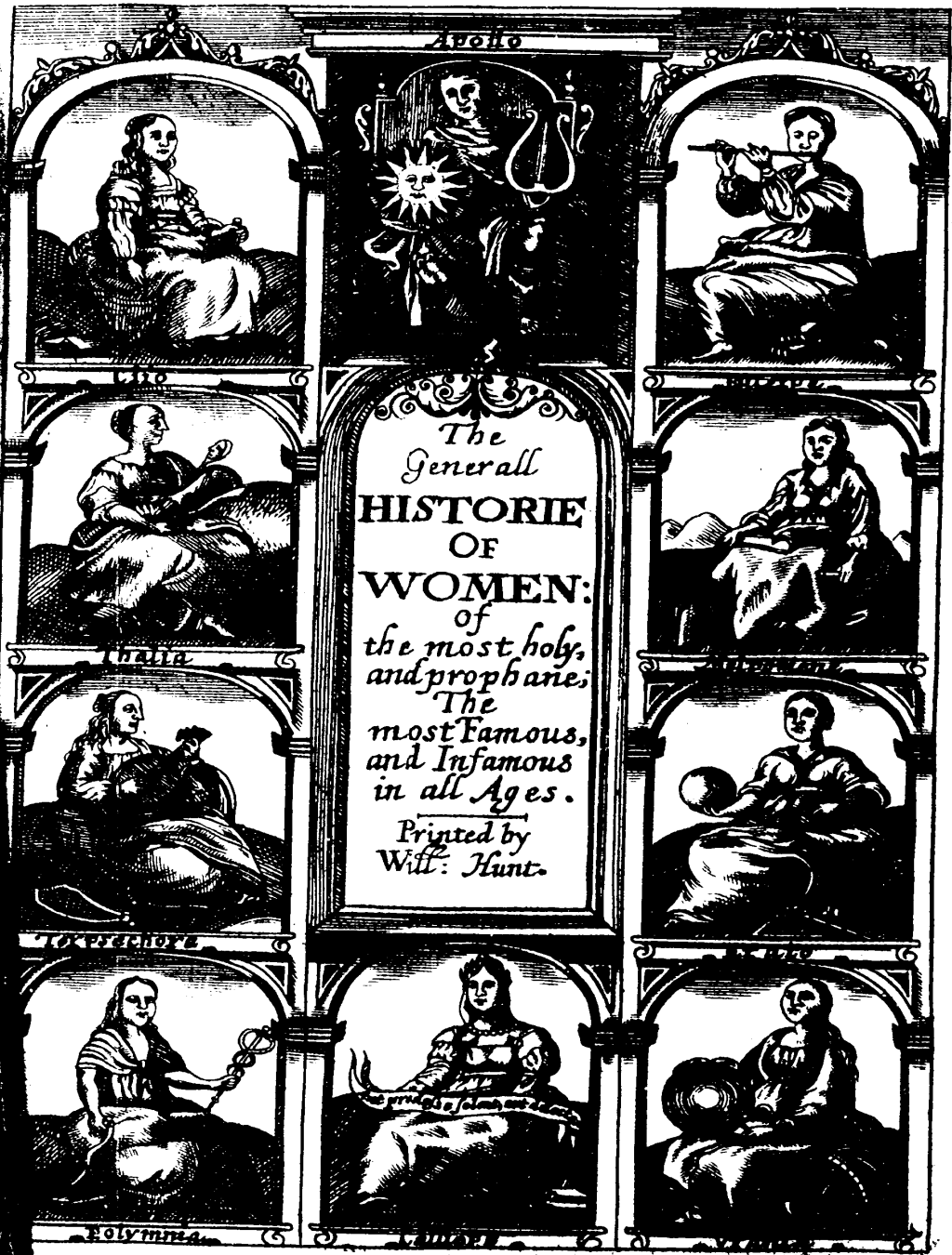


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The Generall HISTORY OF VVOMEN,

Containing the Lives of the most
Holy and Prophane, the most
Famous and Infamous in all ages,
exactly described not only from
Poeticall Fictions, but from the
most Ancient, Modern, and
admired Historians, to our Times.

By *T. H. Gent.*

LONDON,

Printed by *W. H.* for *W. H.* at the sign of the Blew
Anchor, at the backside of the Royall Exchange, 1657.



To the Reader.



Here present before thee, judicious Reader, uno intuitu, or at one view, the whole series and order of all the most Heroick and Illustrious women of all times, from the first dawning of the world to this present age, of all degrees, from the Imperiall Diadem, to the Shepherds Crook, of all regions and climats, from the spicy East to the golden West, from the northern cynosure, to the southern Pole, of all Faiths, whether Jews, Ethnicks, or Christians, of all Arts and Sciences, both the graver, and more polite; of all Estates, Virgins, Wives, and Widows; of all complexions and humors, the fair, the foul, the grave, the witty, the reserv'd, the familiar, the chaste, the wanton. What ever Poets have fancied, or credible Histories have recorded, of the first thou hast the mysteries and allegories clearly interpreted and explained; of the latter, the genuine relations impartially delivered. If the inventions of all good Arts and Disciplines have been fabulousl, ascribed to the Muses, if in the stories of the Goddesses, Graces, Destinies, the Nymphs, both of Fountains, Hills, and Woods, the precepts of morality, knowledge, Wisdome and Philosophy have been mystically and abstrusely comprehended, that they might not lie open to common ignorance and con-

To the Reader.

contempt, no less have all great virtues & qualities really shined in others, whose names are registred in unquestion'd history, he is a utter stranger to learning and antiquity, who is not acquainted with the memory of Sappho, Cleobule, Lindia, Alpasia, and a thousand more equally renowned. or though we should go no farther then the Fables already mentioned, yet certainly it argues no mean veneration and esteem which the Ancients had for that Sex, since they made choice to personate under their similitudes, so many divine and glorious attributes. Since the most powerfull argument that could be presented, to incite men to virtues, hath been the remembrance of their forefathers achievements, what properer object can there be of womans emulation then the deeds of other famous women, who at least then men have ever afforded examples of all sorts of gallantry here therefore as in a perfect mirror they may behold the lively Ideas of all laudable qualities whatsoever, suitable to them in all callings and conditions, here they may observe the profoundest of learning and divine contemplation in the Prophecies of the Sybils, in the stories of Phe-monoe, Nicotrate and Callandra, here are erected the trophies of female fortitude and valor in Semiramis, Pencheblea and Clelia. Here Queens may learn the arts of splendor and magnificence from Nitocris, Artemilia, and Cleopatra. Wives here may read how to demean themselves toward their husbands in all conjugall affection, in Berenice, Phile, and Portia. Daughters may here be taught examples of obedience and chastity, from Iphigeneia, Virginia, and the Vestall Virgines. Matrons

may

To the Reader.

may find here that decent deportment which becomes their gravity, and Widows that constancy which befits their solitude, from the lives of Placilla, Amalasunta, and Zenobia: Nor have these latter Ages come short of what ever antiquity can boast noble and generous; it would be too tedious to reckon up all those of modern times, that have miraculously flourisht in all famous Arts and Sciences, those that have been remarkable for their spirit and undaunted courage; it shall suffice us only to mention Hota de Nugarolis, Laura Cereta, the brave Venetian Lady, Modesta à Puteo, Madam Maria Shurman, the ornament of this age, as appears by her learned works now extant; and to sum up all in one the most accomplished both for learning and bravery of spirit, Christina Queen of Sweden. In fine, generous Reader, there is contain'd abundantly in this book wherewith to please thee, of what nature or inclination soever thou art. if thou art of the same species with those here mentioned, thou canst not but take delight to hear of the virtues and memorable acts of those of thy own sex: If of the contrary sort, and that thy prejudice against women prompt thee to seek occasions of insulting over their miscarriages, there are not wanting of them who have perpetrated the most daring vices that any man could aspire unto; but if thy more corrected judgement teacheth thee to admire them, thou wilt here find to thy satisfaction, that the gallantest of Heroes, the wisest of Philosophers, the most ingenious of Artists have been fully equall'd, if not excelled by them in each of these perfections I could not therefore but conclude it the highest of injuries,

A 4

To the Reader.

ries, that whereas the actions of men, had met with
so ample and so many memorials, theirs not inferi-
or to them, should meet with so slender and so few,
and that to erect this monument to their lasting
glory, would be a piece of justice great as their mis-
fortune in not having a more judicious recorder of
their worths then

E.P.

An



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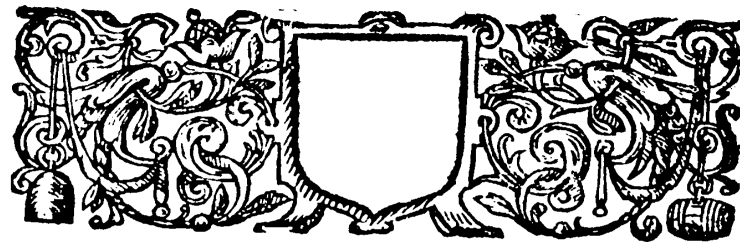
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Before we enter into a particular tractate of these Goddesses, it shall not be amisse to speak something of the opinions settled in sundry Nations, concerning them. Who were their first Adorers and Worshipers; the multiplicity of their gods; and what several Rights, and Customs, Observations and Ceremonies they used in their Oblations and Sacrifices. The *Aethiopians* are said to be the most ancient, and first beginners of Divine adoration, as *Diodorus* is of opinion; Imagining in themselves, and verily believing some of their gods to be everlasting, and others to participate of a mortall and corruptible nature. The *Phoenicians*, they delivered admirable and strange things concerning their gods, and the first beginning and Creation of things: above all others, having in Divine worship, *Dagon* and *Chamas*. The *Atlantides* (a people

B

people of Affrica) they are confident that the generation of the gods proceeded from them, and the first that reigned amongst them they called *Cælum*, which is heaven. The Augitæ another Nation (in the Affrick Continent) acknowledged no other Deities, then the Ghosts of such Noble persons as were deceased, to whose Sepulchres they usually repaired to demand answers of all such things whereof they doubted. The Theology of the Phrygians was not much different from theirs. The Persians neither erected Statues nor Altars, they worshipped the Heavens, which they called *Jupiter*; the Sun, by the name of *Mithra*; the Moon *Venus*; the Fire, the Earth, the Winds, and the Water. *Ipsitorus* saith, the Grecians first honoured *Cæus*, whom they stiled *Jupiter*, and were the first devisers of Images, erecters of Altars, and offerers of Sacrifice. The Jewes as *Corneilius Tacitus* relates, apprehended but one divine power, and that onely they acknowledged. The Germans of old (as the same Author affirms) were of opinion, That the gods could not be comprehended within walls, nor have any humane shape appropriated unto them, measuring their incomprehensible power, by the magnitude of the heavens. Now concerning the divers opinions of men, what this supreme Deity should be; some held it the universe or the globe of the world: of which opinion was *Origenes* in his fifth book against *Celsus*. The Stoicks held it to be the first world; the Platonists, a second world; and divers other Sects of Greece, to be a third world. *Thales Milesius* called God, a Mind, that fashioned all creatures out of the water, that knew no beginning, and was not capable of end. *Anaximander*, he ascribed a Deity to the Stars and the Planets, and these celestiall bodies, attributing no honour to that Mind, of which *Thales* dreamed. *Anaximenes*, thought it to be the Infinite Aire, to which he attributed the Originall of all causes, and derived the birth of the gods from thence; but to Saint *Augustine* and *Cicero* affirms. *Democritus Abderites* (as *Cicero* and *Arnobius* testifie of him) was of opinion, that it was a Mind of fire, and the Soule of the world. *Plutarch* in the life of *Numa*, sets down *Pythagoras*. his opinion concerning this godhead, and thus defines it: A Mind still travelling, never out of motion, but dispers'd and diffus'd through all the parts of the world, and things naturall, from which all creatures whatsoever that are born, take life, *Lyffs* and *Philolaus*, call it an unspeakable number,

number, or a summy of the greatest or smallest number, for so *Origenes* saith, *Archelaus Physicus* would have all things to be created of earth, and (as *Epiphanius* testates of him) the beginning of all things to proceed from thence. *Pherecidas* taught, that the earth was before all other things, and therefore to that he appropriated a divinity. *Heraclius Ephesus*, contested the gods to be made of fire; so *Varro* writes of him: of the same beleefe was *Hippasius Metapontinus* (witness *Simplicius*.) *Anaxagoras Clazomen* called his god, *Homœomeria*, that is, Likenesse of parts; and that a divine thought was the producer of all things whatsoever: So *Augustine* reports of him; others, that he held an infinite mind to be the first mover. *Prodicus Cæus*, as *Epiphanius* tells us, plac'd his god in the foure Elements: likewise in the Sun and the Moon; in which two Planets there existed a living vertue. *Diogenes Apollonatus*, derived his god from the Air, as the matter from whence all things had their reality, as likewise that it did participate of divine reason, without which nothing could be created. *Cleanthes Assus* would have his god of the Firmament, as divers others of the Stoicks. And as *Arnobius* witnesseth of him, sometimes he call'd him the Will; now the Minde; then that part of the aire which is above the fire; and sometimes again, the reason. *Straton* made Nature his summm bonum. *Antisthenes Atheniensis*, he taught that there were many popular gods, but one onely Archirector of the fabricke of the world. *Chrysippus Silix* the Stoick, hee taught that God was a naturall power endued with divine reason; and then again, he called him a Divine necessity. *Zeno Citteius*, called him a divine and naturall Law; and sometimes the Firmament. *Zenophanes Collophonijs*, called him, Whatsoever was infinite in a conjoined mind, or one universall and every thing that (as *Theophrastus* saith of him) he imagined to be God. *Parmenides Eliates*, called him fatalme, or an apprehension of an Imaginary thing, something resembling a Crown; which the Greeks call *Strophæus*, containing within it a fiery light, an orb, or girdle which compasseth and embraceth the heavens; adhering to his fatalme, were *Cicero* and *Simplicius*. *Empedocles Agrigentinus*, he would have four natures of which all things should subsist, and these he taught to be divine; as also, that they had birth, and should see end; for so *Cicero* writes in his book *de natura deorum*. *Theodorus* and *Epiphanius*

nius speak of one *Theodorus*, surnamed *Atheos*, the Atheist: He affirmed the gods to be meer toys, and not worthy of divine honours, that would perswade men by their examples, to theft, perjury, and rapine. *Protagoras Abderita* was of opinion, That it was not lawfull to enquire concerning the gods, whether they were or were not, or of what nature and quality. *Xenocrates Chalcedonius*, made eight gods; in the wandering stars the number of five, in the whole number of the Planets, one, a seventh in the Sun, an eighth in the Moon. *Plato Atheniensis* went more divinely to work; who taught that it is neither the aire, nor reason, nor nature, but that there is one only God, by whom alone the world was fashioned, and made perfect, and miraculous. *Zenophon Socraticus* held argument, That the form of the true God, was not visible, and therefore his essence not lawfull to be sought into. *Ariston* the Stoick affirmed, that God might be comprehended within his own substance. *Aristotle* proposed, That one Mind governed the whole world, and that it was the prime and principall cause of all things. *Spensippus* constituted a naturall living power, by which all things were governed, and that he stild a Deity, for so *Aynob.* in his eighth book reports. *Alcmaeon Crotoniates* did attribute a Deity to the Sun, Moon, and the rest of the Planets; in his ignorance (as *Cicero* speaks of him) giving immortality to things meerly mortall. *Ecpphantus Stratusanus*, as *Erigenes* relates of him, imagined the divinity to exist in the mind and soule. *Brachmanæ*, (who were the Indian wise men, or *Sophoi*) called it the Light; but not as the splendour of the Sun, or Air, but the light of reason; by which wise and understanding men might enquire into the dark and mysticall secrets of nature. *Lactantius* and *Cicero* say, that it was the opinion of the Stoicks, for the most part, That this instrumentall power was a divine substance, intelligible and airy, but wanting form; yet to be transhap'd, or made like to whatsoever it best pleased it selfe. The same Philosophers attributed a god-hood to the stars, and all other celestially bodies. *Heraclides Ponticus*, thought the World, and the Mind both divine, and was of opinion, that this form of the Deity was mutable, reducing the earth and the heavens within the compasse of God-head. *Epicurus Atheniensis*, he made him gods of Atomes or Motes, allowing them bodies differing from men, but bearing humane form. *M. Terentius Varro*, supposed him to be the

the soule of the world, and the world it selfe to be god. *Cicero* defines him thus, a certaine pure and free mind, separate from all mortall commixtion, ever moving, and all things knowing; and *Origenes* adhering to the opinion of *Exilneus*, concludes that the gods are ever during, not subject to corruption, and yet altogether without providence. But lest I should grow tedious in the search of so many divers opinions, which to some may appear impertinent to the tractate in hand, yet not altogether unnecessary to such who have not travelled in the search of these Antiquities; I will come neerer to the matter, and to speak of the goddesses, as we promised. *Hesiod* hath left to memory, that there are no lesse then thirty thousand gods within the compasse of the world, and every one have several predominance over men, beasts, fish, fowls, and all other creatures vegetative and sensitive. *Tertullian* speaks of three hundred *Joves* or *Jupiters* counted by *M. Varro*. Therefore it was not permitted amongst the Romans, to adore any other gods or goddesses, then such as were approved and allowed by the Senate. In the books of the high Priest, it was thus written; Let no man bring in an innovation of any new gods, or aliens, to be privately adored, unlesse they be publickly approved; only such as have from antiquity been held celestially, and unto whom Temples and Altars have been consecrated; let none else have divine worship. The Heathen of old amongst their goddesses, counted these *Pudicitia*, *Concordia*, *Mens*, *Spes*, *Honor*, *Clementia*, and *Fides*; that is, Bashfulness, Concord, the Mind, Hope, Honour, Clemency, and Faith. *Pliny* writes of a Temple in Rome, dedicated to Honor. Certaine living creatures, and other things, were in the old time revered as gods. The *Trogloditæ* (as the same author testifies) worshipped a Tortoise. The *Ægyptians* had in honour, Garlick and Onyons; they have the Crocodile likewise in divine adoration, to whom they offer Sacrifice: But the *Ombyræ*, chiefly a people of that Country, by whom he is held most sacred; and if it so happen that their children be by him devoured, the parents rejoyce, imagining they are specially beloved of the gods, that are thought worthy to beget food to please their appetites. Serpents are honoured by the *Phœnicians*. In *Gadeta* a City of *Spain*, two Temples were erected; the one to Age, the other to Death; to one as the Mistresse of Experience; to the other, as a quiet harbor or cessation from all miseries

and calamities. In other Cities were the like instituted to Poverty, and to Fortune; lest the one should afflict them, and that the other should favour them. Floods likewise and Rivers, were esteemed as deities, some portraied in the figure of men, and others in the semblance of beasts. Amongst the Lacedemonians as *Plutarch* relates, Temples were edified, one to Feare, another to Laughter, a third to Death. The Egyptians worshipped the Sun and Moon, the goddess *Ibis*, a Cat, an Eagle, and a Goat. The Syrians adored a Dove: The Romans a Goose, by reason that by the cackling of Geese, the Capitoll was preserved from the sack. Amongst the Thedolians it was held an offence to kill a Stork. Those that inhabite the Island Sydon, honour the fish called *Pharos*. Those that dwell in Morotis, the fish *Oxirungus*: In Ambracia, a *Lyonesse*, because in times past a *Lyonesse* seited upon a Tyrant, and tore him to pieces; by which they were restored to their ancient liberties. Those that live by Delphos, a *wolfe*, who by seraping up the earth, discovered a great quantity of gold buried, and till then concealed. The men of Samos, a *Sheep*; the Argives a *Serpent*; the Islanders of Tenedos, a *Cow* with *Calfe*; after whose conception, they tender her as much service, as to a woman young with child. A *Dragon* in *Alba* (a grove just opposite against *Juno's* Temple) was honoured by the Spartane virgins: to which at certain times they went, and fed him from their hands. The Egyptians had *Alps* likewise in great worship, which they fostered and brought up together with their children. The Thebans honoured a *Sea Lamprey*. There were gods called *Medioxum dei*, or middle gods: of which *Plautus* in his *Castellaria*, makes mention, *Ita me dei deaque superi, & inferi, & medioxum*; as the gods and goddesses supernall or internall, or those betwixt them both, &c. He speaks likewise of *Dii potellarii*, such as had power over the dishes that were used in Sacrifices: to which *Ovid* hath reference in this verse, *Fort. Missos Vestæ pura patella cibos*; The clean platter presents those eates sent to *Vesta*. And *Plautus* in another place, *Ita me omnes, magni, minuti, & patellarii, &c.* There be others called *Simones*; who have domination over as much as lies open from the middle Region of the air to the earth, and they are called by us *femi-dei*, or halfe-gods: *Fulgens* calls those *Simones*, that for the poverty of their desert, are not worthy a place in the heavens: Amongst whom he

reckons

reckons *Priapus*, *Hippo*, and *Vertumnus*. In Italy there were divers others called *Dii municipales*, as belonging to private men in Cities, not called into any publike office; as amongst the *Crustuminians*, *Delventinus*; amongst the *Narnienses*, *Viridianus*; amongst the *Astrulanians*, *Ancharia*; amongst the *Volcinienfes*, *Nortia*. But now of the Goddesses in order.

Of the Goddesses Cœlestiall: and first of JUNO.

JUNO is the daughter of *Saturn*, the Queen of the Gods, and chiefe of those that are called Cœlestiall. The wife and sister of *Jupiter*, goddess of Power and Riches, and soveraignesse of marriage, and all conjugall contracts. The Festivals kept in her honour, were called *Herea*, which was a name appropriated to her own person: so *Ennius* saith, as *Cicero* cites him in his first book of offices, *Vos ne velit an me regnare Hera?* Will the Mistressse have you to reign, or me? where some take *Hera* for Fortune. One of her Priests, as *Virgil* testates, was *Calibe*, of whom he thus speaks;

Fit Calibe Junonis anus templique sacerdos.

The old woman *Calibe*, was Priest in *Juno's* Temple. *Ovid* in his second book *Metamorph.* nominates *Alcinoe*.

Ante tamen cunctos Junonis Templacolebat,

Proque viro (qui nullus erat) veniebat ad Aras.

Alcinoe before the rest, did Juno's Temple grace:

And for a man, (for men were none) had at her Altar place.

She was honoured most in the City of Carthage, the chiefe City of Affrica: of which *Virgil* in his first book *Aeneid.* thus speaks:

Quam Juno fertur terris magis omnibus unam

Posthabita Coluisse, Samo—

Which only (saith he) *Juno* is reported to prefer before all other Countries, even *Samos* it selfe. *Statius* in his first book *Theb.* saith that she was much honoured in the City called *Prosimna*; but in *Samos* (an Island compass in with the *Icarian* sea) she was chiefly celebrated, as said to be there nourished in her infancy. In *Argos* and *Micene*, two chiefe Cities of *Achæia*, she was likewise much honoured, as their Queen and Patronesse, for so *Horace* affirms, *lib. I.*

Carmin. Ovid in his 6. book *De fastis* saith, that the people called Phalisci, have her in great adoration, calling them Junonicoli, as those that honour *Juno*. Of her chastity, majesty, her brawling and chiding with *Jupiter*, her revenge upon his strumpets and bastards, divers things have been diversely commented, of which I will insist upon some few. *Juno* having in suspicion, *Semele* the daughter of *Cadmus* and *Hermione*, to have been often prostituted by *Jupiter*, she changed her selfe into the shape of her Nurse *Hebe*, perswading her that she should beg of him, That he would grace her so much, as to lie with her in the same state and majesty, with which he bedded *Juno*; that as his power and potency was great above all, so her entracings and wantonings, might be remarkable above others: which he unwillingly granting, and she as unfortunately obtaining, was the occasion that she with her Pallace, were both consumed in his fires and thunders.

It is related of *Juno* further, that when she and her husband being reconciled and pleasantly discoursing, held argument betwixt themselves, Whether in the act of generation, men or women took the greatest delight? and that by joint consent, their controversie was to be determined by *Tyresias* (one that had been of both Sexes) *Tyresias* giving up his sentence, That women were by nature the most wanton; her sport turned into spleen, and her mirth into such madnesse, that she instantly bereaved him of his sight, and strook him blind: to recompence which losse, *Jupiter* inspired him with the spirit of Divination and Prophecie; to which her continued anger further added, That howsoever he truly prophesied, yet his presages should never be believed.

Alcmena too, growing great of *Hercules*, and ready to be delivered, she taking on her the shape of a Beldame, sat her down before her own Altar, with her knees crossed, and her hands clutched, by which charme she stopped the passage of her child-birth; which *Gallantus* espying, and apprehending (as it was indeed) that to be the occasion why her Lady could not be delivered, she bethought her of a craft to prevent the others cunning; for leaving *Alcmena* in the midst of her throwes, she assumes a counteney joy, and with a glad countenance approacheth the Altar, to thank the gods for her Ladies safe delivery. Which *Juno* no sooner heard, but up she riseth, and casts her armes abroad;

abroad; her knees were no sooner uncrossed, and her fingers open, but *Alcmena* was eased, and *Hercules* found free passage into the world. *Gallantus* at this laughing, and *Juno* chafing to be thus deluded, she afflicted her with an unheard of punishment, by transhaping her into a Weevil, whose nature is to kindle at the mouth; that from the same jawes with which she had lied to the gods about *Alcmena's* childbearing, she should ever after bring forth her young.

No lesse was her hatred to all the posterity of *Cadmus*; for when *Agave* had lost *Pentheus*; and *Antinoe*, *Acteon*, and *Semele* had been consumed by *Joves* thunders; and there remained onely two, *Athames* and *Ino*, she possessed them both with such madnesse, that he being on hunting, transpierced his sonne *Leucobus*, mistaking him for the game he chased; and *Ino* snatcht up young *Melicertes*, and with him cast her selfe down headlong into the Sea, from the top of an high promontory. But at the intercession of *Venus*, who was born of the waves, *Nepitune* was pleased to rank them in the number of the Sea-gods, so that *Melicertes* is called *Palaemon*; and *Ino*, *Lencothoe*. I could further relate of many other poeticall Fables, as of *Ixion*, who entertained and feasted by *Jupiter*, attempted to trumpet *Juno*, and adulterate the bed of *Jupiter*; which to prevent, and shun the violence of a rape, she fashioned a Cloud into her own similitude and semblance, which *Ixion* mistaking for *Juno*, of that begot the Centaurs. As also the birth of her son *Vulcan*, and her daughter *Eecho*; he lame, and she so deformed, that being ashamed to shew her selfe, or appear to the eyes of any, she hath so conceal'd her selfe in thick woods and hollow vaults and caverns, that never any part of her could ever yet be discovered more then her voice.

Yet to shew that in all these seeming Fables, golden meanings were intended, I wil briefly thus illustrate them: *Juno* was therefore called the daughter of *Saturn*, because the world was created by God, the great work-master of Nature. Then, in his course was *Time* born; from thence, *Aether*, which is, whatsoever is above the Element of Fire, the Firmament, or the Sky, and next that, the Elements: The highest next *Jupiter* is *Aër*, namely *Juno*, the moderate of the life of man, by whom the treasures of rain and hail are disposed and governed: of the air waxing hot, are generated creatures, trees and plants, &c. whose temperature hath an influence in the bodies and minds of reasonable

ble creatures: therefore when from water *Aer* is next begot, she is said to be nourish'd by *Oceanus* and *Thetis*; when the force of the Element works with the *Aer* in the procreation of creatures, she is then said to be the wife of *Jupiter* when since is changed into fire, then she brings forth *Vulcan*: when the benignity of the air hath cooperation with such things as are generated, she is then stiled the goddess of marriage. So likewise it is said of *Ixion*, that for attempting the bed of *Jupiter*, he was from heaven cast down into hell; which some would bring within the compass of history: But that he is there tortured upon a wheel incessantly turning round, must needs include morality. Most probable it is that *Ixion* disgrac'd and banish'd from the Court of that King, whose wife he had sought to adulterate, was thereby made of all men the most wretched and miserable, as one excruciated with perpetuall ambition and envy: for such as under the imaginary Idea of virtue, apprehend the reality of vain glory, they can attempt nothing good, nothing sincere or laudable, but all their actions are criminall, irregular and ineerly absurd, importing thus much, That their estates can have no continuance, that by sinister and indirect courses, seek to climb to the height and crown of glory.

Cybele:

SHE is the wife of *Saturne*, and is called the mother of the gods. Her Chariot is drawn with Lions. To her, *Ida* and *Dindymus* (two mountains of *Phrygia*) were sacred, whereupon *Virgil* saith,

Alma parens, Idea deum cui Dindyma sacer.

From that place she is called *Dindymene*, by *Martial*.

Non per mystica sacra Dindymenes.

Not by the mysticall oblations of *Cybele*.

In *Phrygia* the Ministers of this goddess, called *Galli*, kept certain feast daies in her honour, after the manner of Fencers or Gladiators, contending amongst themselves even to the shedding of much blood; which when they saw to flow plentifully about their heads and faces, they ran to a certain flood not far thence, sacred to the goddess, and in that wash't both their wounds and weapons: the like did the Romans in *Almo*, a River near to Rome, the eleventh of the Calends of April, which *Valerius Flaccus* remembers.

Sic Vbi Migdonios Planctus sacer abluit Almo:

Letaque jam Cybele—

where *Almo*, the *Migdonian* knocks laves off,
And *Cybele* now rejoyceth—

Reate (as *Syllius* saith) a City in *Umbria*, is sacred to her, so is *Berecynthus* a mountain in *Phrygia*, of whom shee takes the name of *Berecynthia*, *Apuleius*, lib. 11. calls her *Pessinuntica* of *Pessinuntium* a City among the *Phrygians*: *Ovid* in his *Metamorph.* amongst her Priests, reckons up *Alphitus*; and *Virgil* in his 11. book, *Choreus*. *Melissa* was a woman Priest, of whom all that succeeded her, were called *Melisse*. *Plutarch* in *Mar.* nominates one *Barthabaces*, *Pereatempora*, &c. About those times came *Barthabaces* Priest to the great mother of the gods, saying, she had spoken to him in her Temple, and predicted victory. This *Cybele* is likewise called *Vesta*, and *Rea*. The rites of her sacrifices performed in her honour, *Ovid* in his *Fasts* thus expresseth:

*Of old with tinkling sounds, did Ida ring,
But weakly, as young Infants cry or sing.
Some beat their Bucklers, some their empty casks;
(For this, of Cybeles Priests, the labour asks)
The mystery's conceal'd: yet still remains
An imitation of those ancient strains.
Cymbals for Helms; for Targets, Timbrils play,
The Phrygian Pipe still sounds, as at that day.*

Her Priests were called *Curetes*, and *Corybantes*; as also *Idæi Dactili*, who like mad-men wagging their heads and playing on Cimbals ran about the streets, provoking others to do the like: They came from *Ida* in *Phrygia* into *Creet*, in which Island they call'd a hill by the name of *Ida*.

The Poets (who in their Fables hid all the mysteries of learning, as the *Ægyptians* in their Hieroglyphicks) by the mother of the gods, would have us thus much understand, That when they meant to signifie to our apprehensions, that the earth, as the stability of the world, and firmament of all naturall bodies, from whence all things born had beginning; they therefore *Cybele* or *Vesta*, the mother of the gods, and to her sacrifices brought all the first fruits of the earth as due to her. Further to expresse the nature of the earth, many things have from antiquity been remembred touching her: for *Rhea* signifies the force or strength of the earth, who passeth and shifseth, piercing into the generation of things.

Venus

Venus.

Some report her to be born of the Nymph *Dione*, daughter to *Oceanus* and *Thetis*: Others, that she was borne of the foam or froth of the sea. She is the goddess of Love, the wife of *Vulcan*, the sweet heart of *Mars*, the mother of *Cupid* and the *Graces*. She goes armed with *Torches*, and bound about with a marriage girdle. Her chariot is drawn by *Swans*, as *Juno's* with *Peacocks*, as *Ovid* in his tenth book *Metamorph.*

*Iunētisque per Aëra Cignis
Carpit iter*

With yoked Swans she travels through the aire.

The like witnesseth *Horace*, *Statius*, *Silvius*, and others. The places to her most sacred, were *Amathus*, an Isle in the Sea *Ægeum*, of which she took the name of *Amathusa* or *Amathusis*. She was honoured in *Cyprus*; and especially in *Paphos*, a City of that Isle: likewise in *Memphis* where she had a Temple: of *Cyprus* she had the denomination of *Cypria*, *Cyprius*, and *Cyprigena*; of *Paphos*, *Paphia*; of *Gnydos*, *Gnydia*. *Pliny* reports, that *Praxitiles* was nobilitated for his graving of *Marble*, but especially for the Statue of *Gnidian Venus*. The *Idalian woods*, the *Ciclides*, and the hill *Cythera* were to her sacred. Of *Erix* a mountain in *Sicilia*, she was called *Erecina*; as *Horat. Carmin. lib. I.*

Sive tu mavis Erecina vident.

Concerning her love to *Mars*, and his mutuall affection to her, it is frequent amongst the Poets; only I will introduce *Ovid* in his second book *de arte amandi*.

*Fabula narratur toto notissima Cælo,
Mulciberi capti Marsque, Venusque dolis, &c.*

This Tale is known to all and spoken still,
Of *Mars* and *Venus* took by *Vulcan's* skill:
The god of war doth in his brow discover,
No more a frowning souldier, but a lover.
To his demands what could the Queen oppose?
Cruel, or hard? alas, she's none of those.
How oft the wanton would deride his trade!
Polt-foot, and hard-hand, black with cole-dust made:
He's pleas'd to see her imitate his pace;
That e'r she doth, her beauty seems to grace:

At first their meetings they conceal'd with shame,
None to their bashfull sins could scarce give name,
The tel-tale Sun (who can deceive his sight?)
Sees, and to *Vulcan* doth of all give light.
Oh Sun, what bad example hast thou lent?
Ask her a bribe; she hath to give content,
So thou wilt secret be. *Vulcan* down sits,
And his obscure wires to the place he fits:
The work so fine, that it beguiles the eye,
About their bed he plac'd them, low and high.
He makes as if to *Lemnos* he would scoure,
The Lovers keep appointment just at th' houre;
And catcht together in his wery snare,
Naked and fast bound *Mars* and *Venus* are.
He calls the gods to witnesse, they are spi'd;
Soft hearted *Venus* scarce her tears can hide:
Their hands to vaile their cheeks they cannot git,
Or shadow that which to behold's unfit.
One of the gods said smiling, If they be
Tedious, good *Mars*, bestow thy bonds on me.
Scarce at thy prayers, Oh *Neptune*, th' are unti'd;
Mars hasts to *Creet*, to *Paphos* *Venus* hi'd:
What by this got'st thou *Vulcan*? what they two
Before with shame did, now they boldly do.
Their lusts it did encourage, not assuage;
And thou hast since repented of thy rage.

Of her love to *Adonis*, the incestuous issue of *Mirra*, and her father *Cyniras*; how he was slain of the boar, and how his blood was turned into a purple flower by the power of the goddess: her doating upon *Anchises*, the father of *Aeneas*; it might appear superfluous to insist upon. Therefore to avoid all prolixity, I will briefly come to the mysteries included.

Because some creatures are born of corruption, and others by copulation, the Poets by *Venus* would illustrate what is requisite and convenient to both: To those which are bred of corruption, the mediocrity of heat, and clemency of the heaven is very necessary to their breeding. Againe, to those that are begot by conjunction, male with female, most convenient is the temperature of the aire, for the matter of generation being of the most subtile part of the blood, it acquires a moderate heat, which is chiefly helped by the Spring: for the temperature of the Spring is called

called the baud to all procreation: and therefore the ancient writers, to expreſſe the matter of the ſeed, and moderation of the air (both neceſſarily to meet in the appetite of generation) have fabulated, That *Venus* was born of the generative parts of heaven, as alſo of the Sea: For theſe parts, are the mediocrity of heat by motion, which is uſeful and neceſſitous in the begetting of all creatures whatſoever.

Minerva.

SHE is likewiſe called *Pallas*, born of the brain of *Jupiter*; ſhe is the goddeſſe of Wiſdome, Diſcipline, and Arms, and therefore called *Bellona*, and therefore tranſlated into the number of the gods, becauſe the invention of arts and ſciences are attributed to her. The places celebrated to her deity, were *Ithinas*, a hill neer to *Athens*, where ſhe had a Temple erected; the mountain *Pireas*, in *Attica*; in *Aracanthus*, a place in *Ætolia*, from which (as *Statius* writes) ſhe was called *Aracanthia*. *Pliny* ſaith, that *Nea*, one of the Iſlands called *Cyclades*, was peculiar to her. But *Athens* was her place of moſt honour, which City ſhe is ſaid to have built: From thence ſhe hath the name of *Athenea*, *Attica*, *Cecropia*, and *Moſopia*, *Horace Carm. lib. I.* The great City called *Alcomeneum*, ſituate in *Bœotia*, hath likewiſe by the Teſtament of the firſt founder ſubmitted it ſelte to her patronage. Of *Scira*, a Prophet of *Elucina*, ſhe was called *Sciras*. The ſolemnization of her feſtivals, were called *Panathenes*. There were certaine wrestling contentions, which *Theſeus* in *Athens*, firſt inſtituted to this goddeſſe, as *Plutarch* hath delivered. She had likewiſe her *Quinquatria* yearly celebrated, which were kept ſixed five daies after the black day, (and therefore ſo called) the black day was immediately after the *Ides*: In her ſacrifices it was their cuſtome to offer a Goat, becauſe as *Pliny* hath left recorded, The biting of the Goat is prejudiciall to the Olive tree, whoſe fruit *Minerva* beſt loveth; the very licking of the rind with their tongues makes it barren. She ſlew the beaſt *Alcida*, a monſter that from his mouth and noſtrils breathed fire. *Ælianus* writes, that when *Alexander* brought his army againſt *Thebes* (amongſt many other prodigies) that the image of *Minerva*, ſignamed *Atalcomineides* was burnt by a voluntary flame, no fire being neer it; At *Aſſeſſum* ſhe had two Temples:

ples: from that place ſhe was called *Minerva Aſſeſſia*. From other places where ſhe was worſhipped, ſhe took the name of *Pallenides* and *Pedaſia*; *Alea* from her Temple amongſt the *Tegeates*. *Tutelaris* ſhe was called by the inhabitants of *Chios*, and honoured as an Oracle amongſt the *Ægyptians*; ſhe had only a porch amongſt the *Sciens*. In ſome places her ſtatues were covered with gold, in others they were of plain ſtone. She had a Temple in *Sigean*: three others, *Siadis*, *Ægis*, and *Craſtia*; ſhe was by ſome called *Minerva Urbana*, and *Minerva Iſtiadi*. *Herodotus* writeth, that when *Xerxes* transported his army into *Greece*, paſſing by *Troy*, and being peruſing the antiquities thereof, and upon his departure thence, at the Altar of *Minerva*, he ſacrificed a thouſand oxen one day. Many things are ſabled of her by Poets, as of her contention in weaving, with *Arachne*, which I purpoſely refer to her ſtory as it falls in courſe. She is the Hieroglyphick of Wiſdome, and therefore the Poet *Martianus* writes that ſhe was born without a mother, becauſe that in women there is ſcarce any wiſdom to be found; in a Hymn upon *Pallas* he is thus read:

Hæc de patre ſerunt, hæc matris ſedere natam;

Provida coſilia, quod neſcit curia matrum.

Of father therefore, without mother born;

Becauſe learn'd Courts, the womens counſell ſcorn.

The *Mælies* and the *Auræs*, are two nations that border upon the ſpacious *Fen Tritonides*: Their virgins in the yearly feaſt of *Minerva*, in celebrations of their rights to the goddeſſe, divide themſelves into two armies, and fight one part againſt the other, with ſtones, clubs, and other weapons of hoſtility: ſuch as periſh in the conflict, they hold to be no true and perfect Virgins, becauſe not protected by the goddeſſe: But ſhe that hath born her ſelfe the moſt valiant in the conflict, is by common conſent of the reſt, richly adorned, and beautified with the beſt armour, according to the manner of the *Greeks*, her head beautified with a *Corinthian* creſt or plume, and ſeated in a Chariot drawn through the *Tritonian* *Fen*. They have it by tradition, that *Minerva* was the daughter of *Neptune*, and the *Fen* before named, and being reproved by her father, ſhe took it in ſuch ſcorn, that ſhe utterly rejected him and gave her ſelfe to *Jupiter*, who adopted her his daughter. *Zalæus* when he commended his lawes to the *Locrenſes*, to make them the better obſerved by the people, told them,

Minerva

Of the Goddesses.

Lib. 13

Minerva had appeared to him, and did dictate and propose to him whatsoever he had delivered to them. The most famous of Poets, Homer, he made Minerva a companion of Ulysses in his travels; in whom he personated the most wise man amongst the Grecians, who freed him from all dangers, labours, and ship-wrecks, and brought him in safety to his Country, Parents, Queen, Sonne, and Subjects: thereby intimating, That by Wisdome and Knowledge, all difficult things may be easily undergone. This is that winged horse Pegasus, by which Perseus subdued so many monsters. This is that shield of Pallas, to which the Gorgons head being fastned, turns the beholders to stone, amazing the ignorant and unlearned. Agreeable to this is Homers first book of his *Odyssæ*, the argument I give you thus in English:

Pallas by Joves command, from heaven descends,
And of the Paphian Mentor takes the shape,
In which she to Telemachus commends
Such Greeks as from revenging Hellenes rage
were home return'd, Nestor amongst the rest,
And Menelaus; urging him to enquire
Of them, who in the wars at Troy did best?
And whose heroick acts did most aspire?
But of Ulysses, chiefly to learn newes,
What course he takes, or what attempt pursues.
Again, in the second Book.

Unknown to fierce Antinous and his mates,
Telemachus from Court in secret steals,
On him Joves daughter, bright Minerva waits,
And taking Mentors shape her self conceals.
He by the goddess Urgence, straight prepares
For such a voyage, instantly providing
All needfull helps, apt for such great affairs.
Their ship made ready: unto Pallas guiding

He trusts himselfe, by help of saile and oare,
They put to sea, and lose the sight of shore.

Period. 6. Ulysses suffering ship-wreck, and cast naked upon the shore of Pheacus, he was assisted further by her, as follows in the sixt and seventh arguments.
The wearied Greek all naked steps on shore,
Whether Nauliaca descends to play,
With other Virgins, as it was before
Their custome: up the Greek starts, spying day

Lib. 13

Of the Goddesses.

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with a fair flock of Ladies him beside;
Up by the roots he tears the herbs, and grasse,
Thinking with them his nakednesse to hide;
And so proceeds unto the queenlike lasse.
Pallas his patronesse, moves her to pity,
She gives him both her chariot and attire,
So to Minervas Temple, near the City,
He's proudly drawn, guarded by many a squire:
Thus in her altars sight, being lodg'd that night
He strives with incense Pallas to requite.
Minerva takes a virgins shape upon her,
And to the City first Ulysses brings.
But after, to aspire him to more honour,
Into the Pallace (th' ancient seat of Kings.)
Arete wife to Alcinous, first demands,
Where he receiv'd those garments, and what fate
Brought him that way? the Princessse understands
The utmost that Ulysses can relate.

Therefore the Queen accepts him as her guest,
The night perswades, they part to severall rest.

In all his negotiations and travels, Pallas was still his assistant, for Wisdome never forsakes any man in necessities: insomuch, that after he had freed his Court of his wives unruly suitors, having slain them all, and was now peaceably possesst of his Kingdome, she was still constant to him in all his extremities. Which I will conclude with the foure and twentieth argument of Homers *Odyssæ*, and the last book.

Tartaream vocat in sedem Cillenius umbras,
The mutinous Ghosts of the sad woers slain
Mercury forceth to the vaults below,
That Time th' heroick spirits, thronging complain,
That Agamemnon should be murd'ed so,
These being young men of chiefe beauty, and age,
Why they so presse in heaps demands the cause;
And are resolv'd, 'mongst whom Ulysses sage,
And chaste Penelope, gain much applause;
Especially from Agamemnons ghost.
Who had to him a fate much contrary;
Yet whom in life he had respect ed most.
Mean time Ulysses (that much long'd to see
His Father, old Laertes) freely sees
His fortunes, dangers, travels, misery,

Period. 7.

Of the Goddeses.

Lib. I.

Both forrein and domestick; what strange spels,
Witchcrafts, and shipwracks, had so long detain'd him
From his grave Father, and his constant Queen,
And to what dire exigents constrain'd him,
In what strange coasts and climats he had been.
By this, the Fathers of the sutors dead,
(Grieving their sons should so untimely fall)
Take counsell, and 'gainst th' Ithacan make head:
These he opposes, and repels them all;
But gathering new supplies, by Joves command,
Pallas from descends t' atone these jars,
To free all forrein forces from the land,
And by her wisdom compromise these wars.

By his decrees, and her own wisdom guided,
Arms are surceast, all difference is decided.

Pallas hath been often invoked by the Poets, but amongst infinite I will only instance one; and that for the elegance Homer in his long peregrination through Greece and other Countries, sometimes by sea, and sometimes by land, and by the reason of his blindness groping his way, he hapned to passe by a place where Potters were at work, and setting such things as they had newly moulded into their furnace; who finding by his harp (for he seldom travelled without it, being one of the best means he had to get his living) that he had some skill in Musick, intreated him that he would play them a fit of mirth, and sing them a fine song; which if he would do, they would give him so many small pots and necessary drinking cups for his labour, vailes that belonged to their trade. The conditions were accepted; and he presently to his harp sung this extemporall ditty, called Caminus, or Fornax.

Oh Potters, if you'll give to me that here
Which you have promis'd, thus to you I'll sing:
Descend O Pallas, and their brains inspire,
And to their trade thy best assistance bring,
That their soft chalcices may harden well,
And their moist cups of clay wax brown and dry;
This being done, they may with profit sell,
And customers from all parts come to buy,
Not to the market only, but even here
Where they be ferg'd and burnt: so shall it be
When I am pleas'd, and you have sold them deers
Profit to you, and covenant with me.

But

Lib. I.

Of the Goddeses.

But if you mock me, and my meed deny,
All hideous mischises to this furnace throng,
May those grosse plagues that thicken in the skies
Meet at this forge, to witnesse this my wrong.
Hither rush Smaragus, and with him bring
Asbetes, and Sabactes: quench their fire,
Oh Pallas, 'bout their rooms their models fling;
On Oven, Shop and Furnace vent thine ire:
Else let Omodomas with too much heat
Crack all their vessels, and their art confound,
Dash all their works to mammoicks, I intreat;
Pull furnace, forge, bath, house, and all to ground,
That they may bruise together in their fall,
(Whilst all the Potters quake) with such a ruine,
As when huge masts are split and crackt with ball,
The warring winds, the seamans wreck pursuing.
In such a tempest let the Chimnies shatter,
And the vast frame within its basses sink:
Whilst 'bout their ears the tiles and rafters clatter,
That all their pipkins, steams, and pots for drink,
And other uses, may be crush'd to powder;
And so convert again into that mire,
Whence they were ferg'd. Or if a horror louder
May be devis'd, here vent thy worst of ire.
Else let that * witch that calls Apollo father,
Who can from hell the blackest furies call,
And her infectious drugs and poisons gather,
And sprinkle them on work-men, work and all.
Let Chiron to this forge his Centaurs bring,
(All that survived the battell, 'gainst love's son)
That they these pots against the wals may ding,
And all their labours into ruine run,
Till what they see, be nothing; and these here
Spectators of this wrack, may howl and yell,
And their great losse lament with many a teare,
Whilst I may laugh aloofe, and say 'twas well.
And to conclude, that he that next aspires
But to come nere the furnace where they stand,
May be the fuel to these raging fires,
And be consum'd to ashes out of hand:

So may the rest that shall escape this danger,
Be warn'd by these, how to decide a stranger.

That the former writers might demonstrate unto us,

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That humane actions are not altogether so governed by the force coelestiall, but that there is some place left open for mans prudence, and wisdom; and besides, to deliver unto us, how acceptable the knowledge of good things is to him who is the giver of all graces; they therefore left this expression to posterity, that Wisdom was the daughter of *Jupiter*, and born without a mother, since God is only wise, and men not so, but meerly in a similitude or shadow. Therefore to manifest the power of Wisdom, they feigned her to come into the world armed, because the wise man respects not the injuries of Fortune, nor puts his trust in any worldly felicity, further then by counsell and patience to subdue the one, and moderate the other; still placing his hopes in that fountaine from whence the first proceeded. Next, because the feare of the Lord is the beginning of Wisdom, she is said to have combated Giants, the sonnes of the earth; such as in that Gigantomachia, would have pluckt *Jupiter* out of his throne; by which are intended the presumptions of nature, and the insolencies of men; who, all service and adoration to the divine powers neglected, are not afraid to make insurrection against heaven it selfe. I may therefore conclude, that all humane wisdom dissenting against the divine will, is vain and contemptible, since the good man is onely wise, and in the grace and favour of his Maker.

Diana.

SHE is the daughter of *Jupiter* and *Latona*, the goddesse of Virginity and Chastity. In the heaven she is called *Luna*, the Moon; in the earth, *Diana*; in Hell or amongst the Internals, *Proserpina*; of which three-fold power, she is called *Triformis* and *Triula*. The places sacred to her, were (as *Valerius Flaccus* affirms) *Parthenius*, a flood of *Paphlagonia*. She with her brother *Apollo*, was born in *Cinthus*, a mountain hanging over *Delos*; of whom *Statius* saith, they are both called *Cinthis*. In *Ephesus*, a City of *Ionnia*, or *Lydia*, she had a magnificent Temple numbred amongst the seven wonders of the world. In *Bauren*, a City of *Attica*, she was likewise honoured. And as *Lucan* testates, in *Taurus*, a mountain in *Sicily*; and as *Virgil*, in *Delos*,
Notior ut canibus non jam sit Delia nostris.
 Not Delia to our dogs is better known.

Horace

Horace reports her to have two mountains in *Italy* dedicated to her deity, *Aventinus* and *Algidus*. In her sacrifices, a Hart was still offered at her Altar; and dogs or hounds, as *Ovid* writes;

Extra canum Trivia vidi mactare Sabæos:

Et quicumque tuas accolit Hæme Nyves.

The *Sabæans* and the *Thessalians* inhabiting the snowie mountain *Hæmus*, used dogs in their oblations. Of her Temple at *Ephesus*, it shall not be amiss to speak a word or two by the way. *Plutarch* in his book *De vitando Aere alieno*, saith, that the Temple of *Diana* was a Sanctuary, wherein all debtors were safe from their creditors. As the *Vestals* of *Rome* had the time of their service distinguished into three parts; in the first to learn the mysteries of *Vesta*; in the second to do the ceremonies; and in the third, to instruct others that were ignorant: So amongst the Priests of *Diana* in *Ephesus*, the first order of them gave them the name of *Meliæres*, that is, to be capable of the Priesthood, but not admitted; the second was *Hieræres*, that was in present office; the third *Parieræres*, that was dead from the service. This stately and magnificent structure was first erected by the *Amazons*, so beautifull and sacred, that when *Xerxes* had with sword and fire wasted and demolisht all the Temples of *Asia*, he spared only that, as the richest jewell of the world. It is reported of one *Herostratus*, a wicked and debauch'd fellow, who finding in himselfe nothing good to preserve his memory, and willing that his name should live to posterity, set this Temple on fire, for no other purpose, but that he would be talkt on: the *Ephesians* understanding this his malicious ambition, they made it death once to name him. *Cornelius Nepos* writes, that the same night that this famous structure was ruin'd and defaced by fire, *Alexander* was born in *Pella*, in the three hundred and eighth yeare after the building of *Rome*: so that at the extinguishing of one light of the world, another was kindled. It being demanded of one of *Diana's* Priests, Why *Diana* being a goddess, would suffer her Temple to be utterly destroyed? and what she was a doing the while? It was answered again, That it was done unawares to the goddess, for she was that night at the labour of *Olympias*, and busied about bringing *Alexander* into the world. Notwithstanding this great ruine, the people of *Ephesus* caused it to be re-erected, and made both richer and more beautifull

Lib. de So-
lert, animal.

beautifull than before: of which work *Dionocrates* an Architectour of Macedonia was chiefe. *Diana* (as *Plutarch* in his *Symposicon* saith) is called *Elcheia*, or *Lucina*, as also *Locheia*, as goddess of child-birth: she is called also *Di-Elima*. And in his *Solertia animalium*, that *Apollo* would be called *Lycoconos*; and *Diana*, *Multicida Elaphibolos*: The one for killing so many wolves; the other, Harts. Amongst the Egyptians she is called *Bubastis*: she is celebrated (witnesseth *Herodotus*) amongst the Threſſe, and the Pelonians: amongst the Bizantians she hath the name of *Diana Orthofia*.

The Poets saie that she is continually exercised in hunting, for no other reason but to instruct and encourage all such as professe virginity to shun sloath and idlenesse: so *Ovid*,

Otia si tollas periere cupidinis arcus.

Take sloth away, and Cupids bow unbends;
His brands ex-inguish, and his false fire spends.

Diana and *Phœbus*, were therefore said to be the children of *Latona*, because in that, the ancient Poets would signifie the beginning of the world: for when the matter whereof it was made, was a meer confused Masse, and without shape, because all things were obscure and hid: that darknesse is signified in *Latona*; and whereas they make *Jupiter* their Father, it imports as much as if they should fetch *Jupiter* out of this darknesse called the Sun and the Moon. More plainly, the Spirit of the Lord said, *Let there be light*; of which light, *Ap-ſo* and *Diana*, the one by day, and the other by night, are the greatest: by this inferring, that the generation of the world began first from Light.

Ceres.

THE Goddess of fruits and grain, and daughter to *Saturn* and *Ops*, a Law-giver to the Sicilians: therefore by *Virgil* called *Segifera*. In Eleusis, a City of Attica, she had divine worship; because she there taught plantation and agriculture; and of that place had the name of *Eleusina*; she was honoured in the mount *Aetna*: in *Aetna* and *Catana*, two Cities of Sicily, from whence, as *Claudian* relates, she had the name of *Aetnea*, *Ennea*, and *Catanensis* she like doth *Selinus*, &c. *Lactantius* reports, that into these her Temples erected in these Cities, it was not lawfull to

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any man to enter. The manner of the rights among the *Philagenſes* were, that no sacrifices should be slain, only the fruits of planted trees, Honey-combs, and new shorn wool, were laid upon the Altar, and sprinkled with sweet oile, and were set a fire, burnt and offered: these Customes were privately and publickly observed yearly, as *Pausanias* left recorded. The Argives sacrifice to this goddess by the name of *Ceres Clithonia*, upon certain set daies in the Summer, after this manner: Their sacrificial pomp is attended by the chiefe Magistrates of the City: after which company, the women and children next followed, the boies all in white robes with chaplers about their browes of *Hyacinthes* interwoven; and in the lag end of the same troop were driven a certain number of faire and goodly Oxen, but bound in the strict bands, and drag'd towards the Temple: being thither come, one of these beasts with his cords loosed was driven in, the rest of the people standing without the gates, and looking on; who, no sooner see him entered, but shut the gates upon him: within the Temple, are four old women Priests with hatches and knives, by whom he is slain, and one of them hath by lot the office to cut off the head of the sacrifice. This done, the doors are againe set open, and the rest, one by one forc'd in, and so in order by the same women slain and offered. In a book of the situation of Sicily, composed by *Cl. Marius Arctius*, a Patritian, and of *Syracusa*: Intituled *Charographia Siciliae*; In the City *Aetna* saith he (as *Strabo* consenting with him) were born *Ceres*, and her daughter *Libera*, whom some call *Proserpina*; From which place she was rapt, and therefore is this City to her sacred. Neer to this City is a river of an infinite depth, whose mouth lieth towards the North, from whence it is said *Dis* or *Pluto*; with his chariot made ascent, and hurrying the virgin thence, to have penetrated the earth againe not far from *Syracusa*. This is that most ancient *Ceres*, whom not Sicilia only, but all other nations whatsoever celebrated. Most certain it is, that she was Queen of the Sicilians, and gave them lawes, taught them the use of tillage and husbandry; and that her daughter *Libera*, was transported thither by *Orcus*, or *Dis*, King of the *Molossians*. In her Temple (part of which, not many years since was standing) were two statues of Marble; one sacred to her, another to *Proserpina*; another of brass, beautifull and faire, but wondrous ancient. At the entrance into

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the Church in an open place without, were two other faire portraictures; one of her, another of *Triptolemus*, large, and of exquisite workmanship: In *Ceres* right hand was the image of victory most curiously forged. This History with many other, is with much nimble and dextrous wit fabulated by *Ovid*; to whose *Metamorphosis* I refer you.

Microall.

In *Ceres* is figured to us, an exhortation to all men to be careful in the manuring and tilling of the earth, since *Ceres* is taken for the Earth, the treasure of all riches whatsoever; and just is that usury, and commendable, which ariseth from thence: for the fertility that growes that way, is begot by the temperatune of the weather, and the industry of mans labours. She is therefore said to wander round about the earth, and over the spacious Universe, because of the obliquity of the sign-bearing circle, and the progress of the Sun beneath that, by which Summer is in some parts of the world at all seasons of the year, and elsewhere, when nothere. Besides, from hence this morality may be collected, No man unpunished can despise the gods: for miseries are the hand-maids of dishonesty; therefore of force, a wicked and irreligious man is subject and incident to fall into many distresses and casualties: therefore Piety rewards heaven, Wildome in managing our affairs, and Thrift in the disposing of our private fortunes, are all requisite in an honest, religious, a parsimonious, and well disposed man.

Proserpina.

THE daughter of *Jupiter* and *Ceres*, she was honoured in Sicily, of which Province she was called *Sticula*, of whom *Seneca* thus speaks,

Vidisti Sticula regna Proserpine?

Hast thou seen the Kingdomes of Sicilian *Proserpine*?

She is likewise called by *Linnæus*, *Ennea*, of the City *Enna*.

Eloquar Linnæo terre sub pondere, quæ te

Contineant Ennea dapis? —

Shall I, oh *Linnaeus*, discover on what dainties thou feedest beneath the huge weight of the *Massie* earth?

Many fables of *Proserpina* have been introduc'd for our better instruction, by the ancient Poets; which is onely to express to us the nature of the seeds and plants; for *Proserpina* by whom is signified the Moon, shining to us one halfe

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of the month, and lying the other halfe in the arms of her husband *Pluto*, that is being halfe the year in Heaven, and the other in Hell, six months beneath the earth, and as many above: so is it with the vertue of plants, whose life for six months space, is by reason of the subterrene cold, forc'd and assisted upward into the boughs and branches: againe, by the extremity of the Winters upper cold, it is compulsively driven back downward into the root, beneath the earth: for to doth nature impart her power and vertue to all creatures and naturall bodies whatsoever, that they may observe a mutuality (if I may term it so) in their cooperation. After the like manner is, the day sortet out for our labours and affairs, the night for our rest and repose. So likewise in explicating the power of *Luna*, or the Moon: some call her the daughter of *Hesperian*, or the Sun, because she being *Corpus diaphanes*, that is, a body christalline, like reflective glasse, transfers the light received from her father, upon the earth to us, for which cause she is called also the sister of the Sun; by the witness of her course her proper motions are declared. To express her nature alwaies appearing to us greater, or lesser, is to signifie her strength and multiplicity of working, therefore they allot her a garment of divers and sundry colors. In attributing to her the double sexes of male and female (as some have commented) the reason is, in that as she is woman, she insuseth an humour necessary and profitable to the nutriment of all creatures: in respect of her virile nature, she allows a moderate and sensible heat, much available to increase; for without this heat, in vain were her operation, which is easily proved in all creatures that are pregnant and bringing forth: therefore, she is called *Luna*, as the goddess that brings creatures to light. She is likewise operative to corruption, which is the reason that sick men and such as are troubled with any grievous malady, are most in danger of death in the criticall daies of the Moon.

Nemesis.

SHE is the goddess of Revenge and Wrath, and punisheth of the proud and vain-glorious. She had a Temple in *Romus*, a Town in *Armenia*, from which she took the name of *Rhannusa*. *Aristotle*, by the passion of Indignation, and

and affection of Commiseration, saith *Nemesis* is figured; and both of these took in the better part: Indignation when good men are troubled and vexed to see bad men use good things ill: Commiseration, to see honest and just men cross with the disasters of the world. *Plutarch* in his book *de capienda ex hostibus utilitate*, speaking how ridiculous it is for any man to reprove another of that vice, of which he is himselfe guilty, or taint any man for the least deformity unto which he is subject himselfe, bring in *Leo Byzantine* a crooked back'd fellow, gybing at him, because he had a weaknesse and infirmity false into his eyes: to him he thus answered, Why dost thou mock me for this mischance by fortune, when thou thy selfe carriest *Nemesis* upon thy back by nature. Of what power this *Nemesis* was, and how honoured, many authors as well amongst the Greeks, as the Latines, have laboured industriously to make manifest, I will insist on few: *Ansonius* from the Greek interpreted this Epigram;

*Me lapidem quondam Persæ aduexere trophæum,
Ut ferem bello: nunc ego sum Nemesis.
Ac sicut Græcis victoribus asto trophæum,
Punio sic Persas vaniloquos Nemesis.
The Persians took me hence long since,
From Greece a stone: and now
To make me a wars-Trophy stand,
But Nemesis I am now.
But as I to the victor Greeks
A Trophy now appear,
The prating Persians Nemesis,
I punish with my fere.*

The History from which both Epigrams are derived, *Pausanias* recites much after this manner: From *Marathon* (saith he) some threescore leagues distant is *Rhamnus*, a City bordering upon the Sea, just in the way to *Oroxis*: by which stands the Temple of *Nemesis*, a goddess, who is the inevitable revenger of such men as are haughty, proud, and contumelious. It seems the barbarous Persians under the name of *Nemesis*, do comprehend *Indignatio*: for coming towards *Marathon*, and despising the Athenians, are not able to interpose their incursions. They took a stone of white Marble, as if they had already obtained the victory: of which stone *Phidias* (the excellent statuary) made the portraiture of *Nemesis*: A faire Crown upon her head, with

with Forrest Harts carved about it, and faul Imageries portraying Victory, in her right hand a golden cup, in which the *Aethiopians* were figured. Some think her the daughter of *Oceanus*, some of *Jupiter*, others of Justice. *Ammianus Marcellinus* in his book of the deeds of the Emperour *Galus*, speaks to this effect: These and such like things (saith he) *Adversitas* (under whose name by a double signification, we understand *Nemesis*) oft times works in us, being a certaine subline law of some high and power effectually in the opinions of men, and plac'd, or having residence about the Lunary circle, who suppresseth the lofty necks of the proud, and from the lowest of despair erects the minds of the humble. For when the wise and understanding men would illustrate to us, nothing to be more acceptable to heaven, or more commodious to the life of man, than a moderation of the mind, as well in prosperity as adversity; they devised many fables, to exhort men nobly to indure the miseries and afflictions of this life, with constant sufferance and resolved patience. And because many had by such examples yielded their submissive shoulders to the burden of disasters, but in prosperity, and in the superabundance both of Wealth and Honour, knew not how well to behave themselves; they therefore introduc'd *Nemesis* the daughter of Justice (a most grave and severe goddess) to see punishment inflicted upon such, that in the excessse of their felicity, and height of their authority prove over other men Tyrants, and therefore intollerable.

Latona.

SHE was honoured in *Delos*, as there being delivered of *Lucian* in *Sapello* and *Diava*, to illustrate whose history the better I *Dial. superior* will give you a taste out of *Lucians* dialogues, the interlocutors are *Juno* and *Latona*. You have brought to *Jupiter* two beautifull children saith *Juno*. To whom she replied, We cannot all be cannot all, indeed, be the mothers of such sweet babes as *Plutus*. *Juno* replies, Though he be lame, as falling from the upper region down to the earth, by the negligence of his father, yet is he profitable and usefull both to gods and men; for *Jupiter*, he provides thunders; for men, armour, and weapons; when on the contrary, thy daughter *Diana* imployes her selfe onely in hunting, and unnecessary pastime, an extravagant huntresse, never satiate

ciate with the blood of innocent beasts: Thy beautifull son pretending to know all things, to be an exquisite Archer, a cunning Monitian, a Poet, a Physician, and a Prophet; and not of these alone the professor, but the Patron. To this purpose hath he set up Temples, and Oracles, here in Delphos, there in Claros, and Dydimus: by his dilemmas and oblique answers to questions demanded (such as which way soever they be taken, must necessarily fall out true) deluding and mocking all such as come rather to be resolved of their doubts and fears, or to know things future: by these illusions, raising an infinite gain and riches to himselfe, to the losse and discommodity of others; his foreknowledge meerly consisting of legerdemain and juggling. Nor is it concealed from the wise, how in his predictions, he dictates false things as often as true. For could he exactly and punctually presage all things to come, why did he not foresee the death of his Minion, and know before that he was to perish by his own hand? why did he not predict, that his love *Daphne* (so fair hair'd and beautiful) should flie and shun him as a monster hated and scorned? these with infinite others considered, I see no reason thou shouldst think thy selfe more happy in thy children than the most unfortunate *Niobe*. To whom *Latona* replyed: I well perceive (great goddess) wherein this many killing and much gadding daughter, and this lying and false prophesying son of mine offends you, namely, that they are still in your eie glorious, numbered amongst the gods, and of them esteemed the most beautifull: yet can you not deny but that he is most skilfull in the Voice and the Harp, exceeding whatsoever can be upon the earth, and equalling if not preceding that of the Spheres in heaven. I cannot chuse but smile saith *Juno*: Is it possible his skill in musick should beget the least admiration? when poor *Marsias* (had the Muses not been partial, but judged indifferently of his side) had gain'd of him priority; but he alas by their unjust sentence, lost not only his honour in being best, but being vanquished, he most tyrannously had his skin fleed off for his ambition: and this your fair Daughter and Virgin, is of such absolute feature and beauty, that being espied naked by *Affron* (bathing her selfe in the fountaine) she transform'd him into a Hart, and caus'd him by his own dogs to be torn in pieces, lest the young man should survive to blaze her deformities. Besides, I see no reason why

to women in labour and travell in child-birth, she should shew her selfe so carefull and common a mid-wife every where, and to all, if she were as she still pretends to be a Virgin. With her *Latona* thus concluded: You are therefore of this haughty and arrogant spirit, because you are the sister and wife of *Jupiter*, and rain with him together, which makes you to us your inferiors so contumelious and harsh: but I fear I shall see you shortly again weeping, when your husband leaving the heavens for the earth, in the shape of a Bull, an Eagle, a golden shower or such like, shall pursue his adulterate pleasures. *Ovid* in his sixth book *Metamor.* and his third fable saith, That *Niobe* the daughter of *Tantalus*, born in *Sypilera* City of *Lydia*, having by *Amphion*, six brave sons and as many daughters, though she were forewarned by the daughter of *Tyresias* to be present with the Thebans at their sacrifice to *Latona* and her children, yet she contemptuously denied it, preferring her selfe in power and majesty before the goddess; and her own beautifull issue, before the others: at which contempt the goddess much enraged complained to *Apollo* and *Diana*, in whose revenge, he slew all the young men, and she the virgins; with griefe whereof, *Amphion* slew himselfe, and *Niobe* hurst her heart with sorrow. *Latona* is by interpretation Chaos, it was beleevd that all naturall bodies and seeds of things, mixt and confused, lay buried in darknesse. Some take *Latona* for the earth, and therefore *Juno* did oppose the birth of the Sun and Moon; by reason of the frequent fogs and damps arising, by which the sight of these two glorious planets, are shadowed and kept from our eies; for when by the thicknesse and tenebrosity of the clouds, the Sun is weakned and made of lesse force, oft-times there proceeds a pestilent aire, with many pests and diseases prejudiciall both to sensible creatures and to plants: but when the Sun resumes his vertue and vigour, then by the purifying of the air, all these infections are dispersed and scattered, unlesse they have proceeded so far as to contagion, And so much for *Latona*.

Fortuna.

ANtium a City of the Latines bordering upon the Sea, had Fortune in great reverence, to whom they erected a magnificent Temple. Wherefore *Horace* thus speaks:
Oh

Of the Goddesses.

Lib. I.

Ob Divæ gratum quæ regis Antium:

So Rhamnus or Rhamnis, a Town in Attica, where Nemesis and Fortune were held in equall reverence; and from hence rather called Rhamusia. In Preneste a City of Italy, Sortes and Fortuna were held in like adoration, of which they were called *Prenestine*. Petrus Crinitus in his first book of honest Discipline and the sixt Chapter, concerning this goddess, relateth these verses from Pacuvius:

Fortunam insanam esse, & Brutam perhibent

Philosophi:

Saxiq; ad instar globosi prædicant esse,

Volabilem.

Quia quo saxum Impulerit Fors, Ea Cadere

Fortunam autumant:

Cæcæ ob eam rem esse vocant, quia nil

Cernant quo sese applicet.

Insanam autem aiunt, quia atrox, incerta

Instabilisq; sit;

Brutæ, quia dignum aut indignum

Nequeat ignorare.

Which I thus English.

The Philosophers tell us that Fortune is both mad and brutish:

They preach to us that like a round rolling

Stone, she is voluble:

Intimating, wheresoever chance shall force,

Fortune shall incline.

Therefore they make her blind, because she can

discern nothing to which she can apply her selfe,

They term her mad, because she is cruell without

Pity: uncertaine and unstable.

Brutish; because she cannot distinguish betwixt what is right and injury.

Hitherto Pacuvius, whose verses M. Cicero commemorates. Pliny to Vespasian speaks thus concerning the power of Fortune: "Through the whole world (saith he) and in all places, at all houres, and by all tongues, Fortune is still invoked, and she alone; she is onely nominated, shee alone is accused, alone made guilty, tolely thought upon, solely commended, solely reproved, and with her reproches ador'd; of many shee is held mutable and blind: shee is wandering, inconstant, incertain, diverse, and a favourer of the unworthy, at her sirine are all things ex-

pended,

Lib. I.

Of the Goddesses.

31

"pended, to her are all things acceptable, offered; she altogether swaies, guides, and directs the reason of men. Amongst the Scythians she is painted without feet; she had only hands and feathers. Amongst the Smyrniens, with her head she supported Heaven, bearing in one of her hands the horn of *Amalthea*, that is, of Plenty. She is described by *Pausanias*, in the statue of a Buffe or wild Ox: but amongst all her figures and attributes, let me not forget that of ingenious master *Owens*, the Epigrammatist, speaking of *Lib. lib. 2.*

Fortune:

Spem dat pauperibus divitibusq; metum.

She is the poor mans hope, and the rich mans feare.

Lib. 8.
Lib. 2, c. 8.
Livy, *Dionysius Halicarnassens*, *Lactantius*, *Plutarch*, and others, affirm that the statue of *Fortune* which stands in the Latine way, with the Temple, was dedicated at the same time that *Coriolanus* by his mothers intercession, withdrew his forces from the sack and spoile of Rome. Which image was heard to speak these words,

Rite me matronæ vidistis, riteq; dedicastis.

So superstitious they were in the daies of old, that they attributed all their intents, actions, and events of things, to the guidance and will of *Fortune*, nay, that she had a power in their very birth-daies, and daies of death: as of *Euripides* the most famous Tragick-Poet, he was born on the same day that before *Salamine*, the Greeks and the Meads fought that famous Sea-battel, and died upon the birth-day of *Dionysius* senior, the Tyrant of Sicily. When as (*Timæus* saith) at one instant, *Fortune* took away the imitator of Tragick calamities, and brought in their true actor and performer. Ascribed it is to *Fortune*, that *Alexander* the Conqueror, and *Diogenes* the Cynick, should dye both on a day: and, that King *Attalus* left the world, the same day of the year that he entered into the world. The like was read of *Pompey* the Great, the same day of the month that he was born in Rome, the same (or as some will have it the day after) he was beheaded in *Ægypt*. *Pindarus* the Greek Poet, born in *Pitheæ*, consecrated many divine Hymns to *Apollo*, patron of the place. *Florus* remembers *Carneades* in the celebration of *Plato's* birth-day, whom he calls a stout champion of the Academy, observing that they were both born on the feast day of *Apollo*, *Plato* in Athens, where the *Thargia* were acted; and *Carneades* in Cyrene, where the *Carnia* were celebrated; both these feasts falling upon the seventh

venth day, on which his Priests say *Apollo* himself was born, and therefore they call him *Septimanatus*, and *Hebdomagenus*, as much as to say, the seventh day born. Those therefore that call *Plato* the sonne of *Apollo* (as *Plutarch* saith) have done the God no indignity or dishonour, he having succeeded him in the Oracles of divine Philosophy, of whom *Tindarus Lacedemonius* hath left this character:

Non hic creditus est mortali de patre natus esse: Deo genitore satus—

Deriv'd from mortall parents he was not;

No, 'twas some Deity that him begot.

Plutarch in his *quest. Rom.* the 64. question, demands why *Servius Tullius* dedicated a Temple to little Fortune, or Short? (for so the Latine words imply, being *Parva & Brevis*) because saith he, that in the beginning from balenesse and obscurity (as being born of a captive mother) by the benefit of Fortune he was exalted to the Principality of Rome: or doth this change not rather shew her power then her poverty, that she is a gyant, and no dwarfe? Of all the other Deities, *Servius* was known to celebrate her with the most Divine honours, and to inscribe her in all his actions: for he not onely built Temples to *Fortuna bonae spei*, of good hope; *Avertuntæ*, to turne away her anger; *Blandæ* to her smiling; *Primogeniæ*, as to the eldest child of Inheritance; *Virili*, as she was manly: but he erected one also to his own proper fortune. He gave her also the denominations of *convertentis*, turning, or turning towards; *Bene sperantis*, of well hoping; and *Fortunæ virginis*, Fortune the Virgin; likewise *Viscosæ*, as catching and clinging to us in all our attempts and actions: May it not therefore be observed, that this Temple, and these rights and ceremonies were celebrated to Little Fortune, that she may assist and much availe us even in things of the smallest moment? Teaching us, that in all occurrents and events we ought to intermit no occasion or opportunity that may availe us, for the smalnesse in shew or sleightne is in appearance: But to apply these things to our better use, and shew that all these Divine attributes bestowed on this goddess were heathenish, and absurd, I hold opinion with *Plutarch lib. de Fortuna*, That wisdom guideth the life and actions of man, not Fortune. Was it by Fortune (saith he) that *Aristides* lived in poverty, when it was in his own power to purchase wealth? or that *Scipio* having taken Carthage,

thage, neither saw the prey, nor took part of the spoile? That *Philocrates* having received so many Talents of *Alexanders*, spent them upon strumpets, and fishes. That *Lasthenes* and *Euthyrates*, by proposing to themselves no other felicity, then the throat and belly, lost *Olynthus*? If these things be attributed to Fortune, we may as well say, Cats, Goats, and Apes, are by chance given to voracity, lust, and squirillity. If all things be attributed to fortune, what can be devised? what learnt? what Cities government could subsist? or what Kings counsell be managed without providence, and wisdom to direct it? did Fortune sway all? Many brute beasts are better furnisht in their nature and condition than man; some are arm'd with horns, some with teeth, some with prickles, not so much as the Porcupine, nay, the Hedge-hog, but as *Empedocles* saith:

Dorsum horret spinis & spicula torquet acuta.

Some of their feet are armed with horne, most of their backs cloathed with haire; man onely, as *Plato* saith, is left by nature naked and unarmed, without shooe or garment:

Unum sed hac largita, emollit omnia.

She hath yet bestowed one thing upon him, which makes good all the rest, *The use of Reason, Industry and Providence*: nothing more wild, or more swift then the horse, yet he runs to mans use: The dog is a beast, fierce and cruell, yet his servant and keeper; with the Forrests beast, the Airs fowl, and the Seas fish he feeds and banquets: what beast is greater then the Elephant? or to behold, what more terrible? yet to him he is a spectacle of pleasure, like a play in a publick Theater? *Anaxagoras* saith, That brut beasts excell man in all things, yet whatsoever they have, man applies to his own use; he gathers the honey from the Bee, and drawes milk from the Cow; yet in all this Fortune hath no hand, only Counsell and Providence. Look but into Crafts, Arts, and Sciences, we see mettals tried, houses built, Statues carv'd, yet not any of these by chance or accident; for the Arts and Crafts (as we call them) acknowledge *Ergana*, that is, *Minerva* (not Fortune) for their goddess and Patronesse. It is recorded of a Painter, that having drawn a horse in all his lineaments, colours, shape, and every thing in their true posture, only the foam forced from the horses mouth by the curb or bit of the bridle,

he had not done to his mind ; which often blotting out, and again seeking to make perfect but in vain, in a great vexation and anger, he cast his pencill (being then told of the same colour) against the table, which hitting in the same place gave to fortunate a dath, that what art could not do, meer chance and accident made compleat and perfect: and this is the only master piece of Fortune that I have read of. In all Sciences, Artificers use their rules, squares, lines, plummets, measures, numbers, lest any particle of their cunning should be conferr'd upon hap or accident. There is a providence even in tuning or an instrument, in slackning or stretching the string; in the kitchen to season meat to the palate: nor doth any man that hath bought cloath to suit himselfe, kneel down and make his orisons to Fortune, to make them up and fit them to his body. He that hath gathered together abundance of treasure and riches, hath many captives about him, and servants to attend him, dwels in a Pallace with many porches and gates, sees it furnish'd with costly hangings, sumptuous beds and tables, without true widdome to manage all these, apprehends no true felicity or happinesse of life. Therefore one asking *Iphierates*, why having arms, and bowes, and weapons, and other military ornaments, What kind of man he was that profess not any? he answered, he was that man that had dominion over all these, and power to use them at his pleasure. Therefore wisdom is neither gold nor silver, nor glory, nor health, nor riches, nor strength, nor beauty; it is onely that which by knowing how to use them well, makes them laudable and profitable, without which they are meerly vain, barren, yea, and oft-times damnable, and to him that enioies them, brings trouble and shame. I will conclude this tractate with the saying of the Poet,

*Vires exigue sunt mortalium
Sed calliditate multiplicat;
Belluas Maris & Terrestres,
Et sub cæli volitantia omnia homo domat.*
Small is the strength of mortall man,
Yet full of craft and shile:
Sea and land monsters he can tame,
And bring birds to his will.

of

Of the Goddesses called Selectæ.

These Goddesses were honoured amongst the Gentiles *Canina*, *Lenana*, *Edulica*, *Potina*, and *Statana*; these as they are opinionated, have the government of children in their infancy, till they find their feet, and can stand, or begin to go. *Canina* looks to them in their swathing bands, whilst they are bound up and mantled. *Lenana* lifts them from the earth when they chance to fall, and keeps them from breaking or spoiling their faces. *Edulica* and *Potina*, have the charge of the meat and drink by the nurses provided for them. *Fabulana* teacheth them when they begin to prattle; and *Vaginata* to still them, lest they should spoil themselves by too forcible crying. *Libentina*, is a bawdy goddess, and an overseer of their lusts and pleasures. There are likewise *Aldonea*, *Albiona*, *Voluna*, *Pellonia*, all diligent and circumspect about men. *Pellonia*, she keeps off and beats back their enemies. Then there is *Agenoria*, *Strenua*, and *Stimula*, which stirs up men, and accites them to some action or other. *Numeria*, to help them in numbers, and to make even their accounts. *Augeronæ*, she is instead of a Physician to ease their maladies, and to prevent or help against diseases. *Febris*, which is the Ague, was made a goddess, and had a Chappell allowed her in the Pallace. *Postuerta* and *Obona*, were two others. *Prosa* directed the tongue in the voluble speaking of Prose. *Sentia*, had predominance over quick and witty sentences. In marriages, child births and funerals, they used the invocation of others, as *Deneverra*, *Interciliones*, *Domiduca*, *Manturna*, *Virginenses*, *Lucina*, *Prema*, *Parrunda*, *Populonia*, *Mena*, *Tellumone*, *Rufona*, *Næia*. For corn and graine were *Tutulina*, *Nodinum*, *Voluntia*, *Patalina*, *Hospitalina*, *Flora*, *Lactucina*, *Natura*, *Averrunca*, and *Ravica*. Against theeves they had *Spineosis*; and to preserve their fruits from blasting, and that they might ripen in time convenient, *Fructesca*. *Rurina* was goddess for the Countrey Mountains, and Promontories. *Empanda*, over the Plover fields, and Countrey pastimes. To these were added *Tanagraea*, *Antevorta*, *Larunda*, *Moneta*, *Larentia*, *Majesta*, *Ventilia*, and infinite others. Those which they called the

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the select goddesses, were in number eight, *Tellus, Ceres, Lucina, Juno, Diana, Minerva, Venus, and Vesta.*

Anaitis. She was a goddess that was particularly adored by the Lydians, and not known to any other nation: to her service were selected the choise and pickt damosels out of the chiefe and principall of the Nobility. These had no sooner been in her ministerie, and admitted to serve at her Altar, but all modesty and shamerastnesse set apart, they exposed their bodies to publick prostitution, by this means to be made more capable of husbands, and better practised against marriage.

Angerona. She was a goddess honoured by the Romans, when the whole City laboured of a disease called the Iquancy, which is an inflammation or fiery heat of the Jawes, breeding a tumour in the throat, which suddenly (if not prevented) suffocates and stops the passage of the breath: In this extremity they offered many sacrifices to her. Her Secreds and Festivals were called *Angeronalia*. Her Image was, with her finger laid upon her lips. *Pliny* in his second book thus speaks of her: *Angerona*, to whom the Romans use to sacrifice, the thirteenth of the Calends of January, hath her effigies in her Temple, with the mouth closed or sealed up.

Sirabo.

Atergatis. A goddess honoured by the Syrians, so saith *Strabo*, That beyond Euphrates is the great City Babilice (whom some call Edeffa, others Hierapolis) in which *Atergatis* the Syrian goddess hath divine reverence.

Dias, or *Bona Dea*, was adored by the Roman Matrons, as also by the ordinary women of lesse State and quality: to whose sacrifices, no man could be at any time admitted; of her *Tibullus* speaks,

Tibul. lib. I.

Sacra bona matribus non adeunda deæ.

Her name was *Dias*, the daughter, or (as some will have it) the wife of *Fennus*, who was of that modest Temperance and Continencie, that she so much retir'd her self from the sight of all men, that she never walk'd abroad, nor was at any time seen in publick. A great asperion and calumny Rild lives upon the Sepulchre of *Publ. Claudius*, a noble man of Rome, in that he was so impudent and ineligious, as to violate her rights and ceremonies; For in her Temple (as *Juvenal* amongst others removers of him) he adulterated *Pomptia* the daughter of *Quintus Pomptinus*, and niece to *Sylla*.

—Nota

—Nota bonæ secreta deæ—

Bubona and *Carna* is the goddess of oxen, and herds of catteli, all such she takes to her charge: but *Carna* was called *Dea Cardinis*, The goddess of the hinge or hook, on which the door or gate hangeth or moveth. *Ovid* in his first book de *Fastis*, thus writes;

Prima dies tibi Carna datur, dea cardinis hæc est,

Numine clausa aperit claudit aperta suo.

The first daies *Carna's*; She of doors,

The goddess is and guide:

She by her power, opens closed gates,

And shuts such as stand wide.

The Ancient writers affirm, that she was held to have predominance over the intrails, and all the interiour parts of man or woman: to whom they made their orisons, that she would keep and preserve their hearts, liver, lungs and bowels, free from anguish and the disease of consumption. To her *Brutus* erected a Temple.

Dicæ, and *Diverra*. *Dicæ* was one that had power over the Tribunall, or seat of judgement: she had imploiment in taking up quarrells, ending strifes, compounding law-cases, and deciding all contentions whatsoever. Her ministers were called *Dicæstæ*, quasi *litem diremptores*, as much in our English tongue, as it we should call them Peace-makers. *Deverra* was a goddess too, and held in reverence, for no other reason then that she pre'erved them from ominous night birds, called *Scopæ*.

Empanda. She had the charge of all such things as were negligently left open; where she took the charge, it was held to be more safe then under lock and key.

Feronia. She is a goddess of the woods memorated by *Virgil* in these words,

—Et viridi gaudens *Feronia* luo,

Feronia rejoycing, and taking pleasure in the green groves.

Flora. She was first a strumpet in Rome, of extraordinary fame, state, and beauty, who by her prostitution attain'd to such an infinite wealth, that she at her own proper charge, not only repaired, but new built a great part of the wals of Rome. After her death, she constituted the people of Rome for her heir: for which bounty they caused her to be deified, and offered unto her divine honours. Her Feasts were called *Floralia*. Of her *Ovid* thus speaks, in his fifth book *Fastorum*.

*Quae mens implevit generosa Flore maritus,
Atque ait arbitrium tu dea Floris eris.*

Saxo Grammaticus. *Tro* and *Thor*. These are the names of a goddess and a god, spoken of in the history of *Saxo Grammaticus*.

Furina, Is the goddess of thieves; her sacrifices are kept in the night, as best affecting deeds of darkness. The Etruscians call her the goddess of lots, such as are drawn for the taking up of controversies.

grom. Sat. 8. *Hippona*. She hath the government and protection of Horses, whom hostlers and grooms of stables have in great adoration, her picture is still in the place where their horses stand: of her *Juvenal* speaks in his eighth Satyre.

Horchia, is a goddess worshipped in the City of Etruria, as the genius of the same place. From her the village by, called *Horchianus*, takes name.

Laverna. She is over thieves, who make supplication to her for good and rich booties, as that she would charm the household with sleep, keep the dogs from barking, and the door hinges from creaking, to defend them from shame, and keep them from the gallows. *Horace* in his first book of Epistles,

——— Pulchra Laverna

Da mihi fallere, da sanctum iustumque videri.

Vix. Oh faire *Laverna*, grant me that I may counsel and deceive; but grant me withall, that I may appear to the world, a just man, and an holy.

Mania was a goddess, and mother of the *Lares*, or household gods, to whom children were used to be offered in sacrifice, for the safety of their familiar friends, that were in travell by land or sea, or in any feare of danger. But *Julius Brutus* in his Consulship, altered the property of that oblation, and changed the innocent lives and blood of Infants, into the heads of garlick and poppie, which served in the stead thereof.

Medetrina, Mellonia, Mena, Murcea, &c.

Medetrina. She was the medicinall goddess, and was called to a *Medendo*, she had power in the ministring of Physick, her solemnities were called *Meditinnatia*. So likewise *Mellonia* was thought to be goddess and chiefe Patroneffe of honie. *Mena* had predominance of some secrets belonging to women. *Murcea*, was she that was worshipped by such as were lazie, idle, and sloathfull.

Macrob. lib. I. *Nundina*. She was a goddess amongst the Romans, taking her

her denomination of the ninth day, called *dies Lustricus*. In that day children had their names given them, as *Macrob. lib. I.* relates the males on the ninth day, the females on the eighth day after their birth.

Pecunia likewise was numbred among their goddesses.

Pitho, Razinna, Robigo, Rumilia.

Pitho was thought to be the goddess of eloquence: the Latines called her *Suada*.

Razinna, was one amongst the Etruscians, who was to rule in Wedlock, and marriages.

Robigo and *Robigus*, were a two sex deity, of whom the Romans were opinionated, that they could preserve their sheaves, and unthresh'd corn from being musty or mouldy. Their Festivals were called *Robigalia*.

Rumilia, was the protectresse of sucking infants, as ancient Writers are of opinion: for *Ruma* signifies *mamma*, a dug, and therefore sucking lambs are called *Subrumi*.

Runcina belongs to the gardens, and is said to be the goddess of weeding; her, the poor women weeders have in great reverence.

Seia, Segesta, Tutilina, &c.

Seia, the ancients report to be the goddess of sowing; and *Segesta* had her name from the binding up of the sheaves: both these had their Temples in Rome in the time of *Pliny*.

Tutilina and *Tutanus* were gods, so called of *Tutando*, preserving, or keeping safe. *Ennius* calls them *Auvernus*, and *Avilogros*, as much as, Ever liv'd, and ever in the perfectness and strength of their age; because it was in full power and vigour, not subject to mutability or capable of alteration. In naming of gods, we may as well use the feminine as the masculine, and the masculine as the feminine gender, as *Virgil* speaking of *Venus*.

Discedo & ducente deo Flammam inter & hostes.

Expedior.

Down come I, and the god my guide, I make no stay,

But boldly through the enemy and fire I force my way.

Vacuna dea, was Lady and Governesse over those that were vacant, and without business; especially had in reverence by swains and husbandmen, who after the gathering of their harvest had a cessation from labour.

Vallania was held to be the goddess of vallies.

Vitula dea, had predominance over youthfull mirth and

blandishments: For *Vitulæ* was by the ancient grammarians taken for *gaudere*, to be glad or rejoice.

Voluptas is held to be the goddess of Pleasure.

Rhea This goddess hath by the Poets allowed her a Chariot drawn by four Lyons, a Crown upon her head of Cities, Castles and Towers; and in her hand a golden Scepter. Priests could not offer at her Altar before they were guelled, which order was strictly observed in memory of *Atys* a beaurifull Phrygian youth, and much beloved of *Ceres*, but would no waies yeeld to her desires: because (as he excused himselfe) he had a pist vow of perpetuall chastity; but after, not mindfull of his promise (as *Dorytheus Corinthius* in his histories relates) he comprest and deflowered the nymph *Sagaritides*, of whom he begat *Lydis* and *Tyrhenus*. *Lydis* gave name to *Lydia*, as *Tyrhenus* to *Tyrhenia*. For this, the enraged goddess strook him with such furie and madnesse that he guelled himselfe, and after would have cut his own throat, had not she commiserating his penitence, transtorm'd him to a Pine-tree, or as others will have it, restored him to his senses, and made him one of her Eunuch Priests. *Neander* in *Alexipharm.* saith, her sacrifices were observed every new Moon with much tinkling of brats, sound of timbrels, and strange vociferation and clamours. Some fable, that *Jupiter* being asleep, and dreaming, let that fall to the earth which may be called *Filius ante patrem*, of which the earth conceiving, produc'd a genius in an humane shape, but of a doubtful sex, male and female, called *Agdistes*; the gods cut off all that belonged to the masculine sex, and casting it away, out of that first grew the Almond tree, whose fruit the daughter of the flood *Sangatis* first tasting, and hiding part thereof in her bosome, as they wasted there and vanished, so she began to conceive, and in time grew great and brought forth a * son, whom laying out in the wood, he was nursed by a goat, and fostered till he was able to shift for himself. As he grew in years, so he did in beauty, insomuch that he exceeded the ordinary feature of man: of him was *Agdistes* wondrously inamored, who when he should have married with the daughter of the King of *Pessinuntium*, by the intercomming of *Agdistes*, such a madness possest them both, that not only *Attes*, but his father in law likewise, caused their parts of generation to be cut quite away. *Pausanias* in *Archæicis* saith (that for his rare beauties sake) *Rhea* selected

Attes

* call'd
Atis.

Attes into her service, and made him her Priest. Those of that order were called *Matragyræ*, as either begging publicly, or going from house to house to demand things necessary for her Offerings: For the Greek word *Meter* significth *Mater*, or Mother, and *Agartēs*, *Præficator* or *Mendicus*, a Jugler or Beggar. She was call'd by divers names, as *Proserpina*, *Isis*, *Cybele*, *Idea*, *Berecynthia*, *Tellus*, *Rhæa*, *Vesta*, *Pandora*, *Phrygia*, *Pylæa*, *Dindymena*, and *Pessinuntia*: sometimes of the places, sometimes of the causes. *Rhæa* bearing young *Jupiter* in her womb, and ready to be delivered, knowing the predicted cruelty of *Saturn*, who commanded him to be slain, retired her selfe to *Thaumasia* a mountain in *Arcadia*, fortified by *Hiptodamus* and his fellow giants, lest *Saturn* should come with any forcible hostility to oppress her: this mountain was not far distant from the hill *Molottus* in a part of *Lysia*, where *Jupiter* was born, and *Saturn* there deluded; into which place it is not lawfull for any man to enter, only women. *Lucian* in *Nigrino* saith, that the Phrygian pipe was only sufficient to yield musick to her sacrifices, for that was no sooner heard, but they fell into a divine rapture resembling madnesse, neither was the Pine only sacred to her, but the Oake, as witnesseth *Apol. De diis. l. 3: lodorus*. *Euphorion* attributes to her the Vine, because out of *Argon. l. 1.* that wood her Effigies was alwaies cut. *Apollonius* left recorded, that the Milesian Priests accustomed first to sacrifice to *Tætia* and *Silenus*, and after to *Rhæa*, the mother of the gods, whose altars were deckt and adorned with Oaken bowes. By *Rhæa* is meant the earth, or that strength of the earth which is most pertinent and available in the generation of things: She is drawn in a Chariot, because the globe of the earth hangs in the middle of the aire, without supporture, neither inclining or declining to one part or another, and that by nature. About her chariot are wild beasts, the reason is, she is the producer and nourisher of all creatures whatsoever. Deservedly she wears a Crown of Towers and Turrets, being the Queen and Mistresse of so many Towns, Castles, and Cities. By the noise of musick and clamours at her sacrifices, is observed the whistling and blustering of the winds, who are necessary in all the affairs of nature, especially in heat and cold, bearing the showers and tempests to and fro upon their wings, to make foul weather in one place, and a cleer skie in another. Her Chariot is drawn with four Lions, which imports those foure brothers,

brothers which blow from the Orient, the Australl, the Occident, and the Septentrion; these are said to be her Coach-Steeds, and hurry her from place to place because in generation they are much wailing: therefore as all things, as from a fountaine derive their originall and beginning from her, she is most pertinently called *Abea à fluendo*, of flowing.

Isis or *Io*. She was the daughter of the flood *Inachus*: and as *Andræta* *Timæus* left written, was no better than a strumper, who by forcery and witchcraft sought to attract the love of *Jupiter*, in which businesse she used the assistance of *Inyx* the daughter of *Pan* and *Eccho*, or (as so we will have it) of *Suadela*: this being discovered to *Juno*, she changed her into a bird which still beareth her name, *Inyx*, which is frequently used amongst witches in their forceries and incantations: who because she moveth her taile so much and so often, is by the Latines called * *Motafilla*: from the intrails of this bird, with other ingredients, was made a confection which (they say) *Jason* gave to *Medea* to inamurate her, in that expedition which he made to *Colchos*: this *Ione* or *Io* by the cunning of *Inyx*, lay with *Jupiter* in a cloud, and after to conceal her from *Juno*, he transhap'd her into a Cow: but this juggling being discovered by *Ino*, she begg'd her as a gift and gave her in custody to *Argus* the sonne of *Aristor*, whose hundred eyes *Mercury* (by the commandement of *Jupiter*) having charmed asleep, he cut off his head and so slew him. In these distractions, she past the Ionian sea, which from her beares the name (though *Theopompus* and *Archidamus* rather are of opinion, that that Sea took his denomination from *Ionius*, an eminent man of *Illyria*;) from thence she came to *Hæmus*, and transwasted thence to a gulf of *Thracia*, which by her was called *Bosphorus*: There were two *Bosphori*, the one called *Cimmerius*, the other *Thracius* (so much *Prometheus* speaks in his *Esseilus*) she past thence into *Scythia*, and traiesing many seas, that divide and run by *Europe* and *Asia*, came at length into *Ægypt*, and by the banks of *Nilus* reassumed her humane shape: and this hapned neer the City *Iax*, so called of *Io*, after which she brought forth *Epaphus* (as *Strabo* writes) in a cavern or den in *Eubæa* by the *Ægean* sea shore, which place is to this day called * *Aula Bovis*. That she past all these seas in the shape of a Cow, the meaning is, that the ship wherein she sailed, had the image of

Lib. 163
* The Cow-house.

of a Cow caryed upon the stern, and therefore was so called. By *Argus* with so many eyes, was intended *Argus* a wise and provident King of the *Argives*, whom *Mercury* having slain, released her from his servitude. After all her transmarine navigations (being the most beautifull of her time) she was espoused to *Apis*, King of the *Ægyptians*: and by reason she taught them in that Countie the profitable usury arising from agriculture, was esteemed by them a goddess, whose statue her son *Æpaphus* (after he had builded *Memphis* the great City) caused to be erected. Some more ingeniously and divinely withall, say that *Isca*, by which name the first woman and wife of *Adam* was called, imports no more than *Isis*, whom the *Ægyptians* honoured as the great and most ancient goddess and mother of mankind: for the Latines and Greeks corrupt the pronuntiacion and etymology of the word, speaking *Isis* for *Issa* or *Iscæ*. Therefore as *Isca* is the wife of our great grandfather *Adam*, so by the ancient tradition of the *Ægyptians*, *Isis* was the wife of *Osiris* whom the Latines call *Osirides*, transferring the *Ægyptian* Euphony, to their own *Idiom* or proper form of speech.

Atë. *Atë*, whom some call *Læsto*, is the goddess of Discord or Contention, and by *Homer* termed the daughter of *Jupiter*:

*Atë præcæ proles quæ læserit omnes
Mortales.*

Atë the ancient offspring that hath hurt and harmed all Mankind.

He calls her a certaine woman that to all men hath been obnoxious and perilous alluding (no doubt) to the parent of us all, *Eve*, that first transgressed, and by some reliques of truth, with which he was enlightened, for he saith

*Filia prima Iovis quæq; omnes perdidit Atë
Perniciosa—*

As much to say, *Pernicious Atë* the eldest daughter of *Jupiter*, who hath lost us all. In another fable he alludes to the same purpose, where he saith, *Jupiter notwithstanding he was the most wise of all mortals, yet was in daies of old tempted and deceived of his wife Juno*. And this *Homer* hath plainly delivered, that the beginning of evill came first from a woman, and by her the wisest of men was beguiled. *Hesiod*. (in his book of *Weeks* and *Daies*) is of the same opinion, and writes to the same purpose: but in another kind of fable,

ble, from the old tradition. For saith he, From Pandora a woman of all creatures the most fairest, and first created by the gods, all mischiefs whatsoever were dispersed through the face of the whole earth. And though Palephatus in his fabulous narrations, and Pleiades Fulgentius in his Mythologicis otherwise interpret Pandora, yet Hesiodus is still constant in the same opinion, as may appear in these verses :

*Namque prius vixere Homines, verum absque labore,
Absque malis morboq; gravi tristiq; senectas;
At mulier ypto de poclo tegmine spersit
Omne mali genus, & morbos curasque molestas.*

Which I thus interpret.

*Man liv'd at first from tedious labours free,
Not knowing ill or grievous maladie,
Nor weak and sad old age : till woman mad
Snatcht from the pot the cover which it had,
Sprinkling thereby on mankind, every ill,
Trouble, disease, and care, which haunts us still.*

Therefore the same author in his Theogonia (as Cyrillus testifies in his third book against Julian, and in the beginning of the book) calls women *Pulchrum malum*, The faire evill.

Pandora. Of her thus briefly (the better to illustrate the former) *Hesiod* tells us : that *Prometheus* upon a time offered two Oxen to *Jupiter*, and having separated the flesh of either from the bones ; in one of the skins including all the flesh without bones, in the other all the bones without any part of the flesh ; and artificially making them up again, bad *Jupiter* make choice of these, which he would have imploied in his sacrifices, who chused that with the bones : and taking it in great rage to be thus deluded, he to be revenged, took away all fire from the earth, thereby to inflict the greater punishment upon mankind. But *Prometheus* by the assistance of *Minerva*, ascended heaven, and with a dried cane or reed, kindled at the Chariot of the Sun (unknown to *Jupiter*) brought fire down again upon the earth, which *Horace* expresseth in these words ;

*Audax Iapeti Genus,
Ignem fraude maligna gentibus intulit.*

The bold issue of *Japetus*,

By his bad fraud brought fire again among the nations.

This when *Jupiter* understood, he instantly commanded *Vulcan* to fashion a woman out of clay, who being the most

Car. m. l. i.

subtle

subtle and best furnisht with all kind of arts (so indued by the gods) was theretofore called *Pandora*. *Pausanias* in *Atticis*, rearmes her the first created of that sex ; she was by *Jupiter* sent to *Prometheus* with all the mischiefs that are, included in a box ; which he denying, she gave it to *Epimetheus* ; who taking off the cover or lid, and perceiving all these evils and disasters to rush out at once, he scarce had time to shut it againe, and keep in Hope, which was the lowest and in the bottome. The purpose of the Poets in this, as I can guesse, is, that since *Pandora*, signifies all arts, all sciences, all gifts, it imports thus much for our better understanding, That there is no mischiefe or evill happens to man, which proceeds not from a voluptuous life, which hath all the arts to her ministers and servants : for from them Kings were first instituted and raised to their honours, by them were plots, stratagems, supplantations, and dangerous innovations attempted ; with them grew emulation and envy, discord and contention, thefts, spoiles, wars, slaughters, with all the troubles, cares, vexations, and inconveniences belonging and hereditary to mankind.

Of the Marine Goddesses.

IN these, as in the former, I will study to avoid all prolixity, because I am yet but at the start of the race, and measure in my thoughts, the tediousness of the way I am to run, before I can attain the goal intended ; and therefore thus desperately from the Earth, I leap into the Sea, direct me O ye Marine goddesses, and *Amphitrite* first.

Amphitrite.

J*upiter* having expelled *Saturn* from his Kingdome, by the help of his brothers, *Neptune* and *Pluto*, and having cast lots for the tripartite Empire ; the Heaven fell to *Jupiter*, Hell to *Pluto*, and the Sea with all the Isles adjacent, to *Neptune*, who solicited the love of *Amphitrite*, but she not willing to condescend to his amorous purpose, he imploied a Dolphin to negotiate in his behalfe, who dealt so well in the business, that they were not only reconciled, but soone after married. For which, in the perpetuall memory of so great

great and good an office done to him, he placed him amongſt the ſtars, not far from *Capricorn*, as *Higinus* hath left remembered in his Fables, and *Aratus* in his *Aſtronomicks*: others contend that *Venilia* was the wife of *Neptune*: but notwithstanding his love to, and marriage with *Amphitrite*, he had many children by other Nymphs, Goddeſſes and wantons. Of *Lyba* he begot *Phœnix*, *Betus*, and *Agnor*: of *Cateno*, *Catenus*: of *Amimone*, *Nauplius*: of *Py-lanes*, (of whom a City of *Laconia* bears name) *Avadne*, and *Aone*, from whom the province of *Aonia* takes his denomination; *Phœnix* that gave the name to *Phœnicia*; and *At-hon*, of whom the mountain is ſo called: as alſo *Pheaces*, from whence *Pheacia* (now called *Corcyruſ*) is derived; *Dorus*, that gives name to the *Dorii*; and of *Lai-des*, the daughter of *Otus*, *Alibepus*; by *Altipatæa* he had *Periclimenus*, and *Erginus*; by *Alceone* the daughter of *Atlas*, *Anathamus*, *Anthas*, and *Hyperetes*; by whom certain Cities amongſt the *Trezenians* were erected, and from them took their name. Of *Arne* he had *Bœtus*: of *Alope* the daughter of *Certion*, *Hippothous*: of *Ciculaſa*, *Aſopus*; of *Brilles*, *Orion*. He begot the *Tritons*, one of *Cilane*, the other of *Amphitrite*: of *Tyrbo*, *Palæmon*, and *Nelens*: of *Aſolio*, *Creatus*, and *Enithus*; of *Criſigone*, the daughter of *Almus*, *Mitya*: of *Melantho*, *Delphus*: of *Ca-lurloo*, *Mitius*: of *Idæus*, *Erix*: of *Aliſtra*, *Ogigus*: of *Hip-pothoe*, *Taphus*: he had one *Cygnus* by *Cates*; another by *Scamandriodices*, by *Tritogenia* the daughter of *Æolus*: *Minyas* of the Nymph *Midea*: *Aſpletones* of *Cleodora*: *Pernafus* of *Micionea* (to whom, as *Aſclepiades* relates, he granted a Boon, that ſhe ſhould walk as firmly and ſtedfaſtly upon the water as the land) *Euripilus* and *Euphemus*: Beſides theſe he had another *Euphemus* that was ſteers-man in the *Argo*, when all the brave Heroes of *Greece* made their expedition for the golden fleece. As alſo *Amicis*, *Albion*, *At-tila*, *Elethius*, *Amphimæus*, *Æthufa*, *Aon*, *Alcibiſ*, *Dercilus*, *Nelens*, *Pelæus*, and *Aſtræus*, who ignorantly having been in-cedious with his ſiſter *Alcyppa*, and the next day their neceſſity of blood and affinity being known to him by a ring, he caſt himſelf headlong into a river, and was drown-ed; which river as *Leo Brizantius* writes, was fiſt from him called *Aſtræus*, and after *Caicus*, of *Caicus* the ſonne of *Mer-cury* and *Oribæ*: moreover theſe were his children, *Acto-nim*, *Borgon*, *Bromes*, *Buſyris*, *Certion*, *Cocon*, *Cromos*, *Cryſaos*, *Cenæus*, *Chriſogœna*, *Cræus*, *Dorus*, *Euphemus*, *Ircæus*, *Lelex*, *Lamia*

Lib. 3. de
fluv. lib.

Lamia the Prophetreſſe, and *Sibilla*, *Hallerboitius*, *Leſtrigone*, *Al-gareus*, *Meſapus*, *Ephialtes*, *Niſtæus*, *Melion*, *Nauſithous*, *Oribus*, *Occipite*, *Poliphemus*, *Piræmon*, *Phorcus*, *Pelaſgus*, *Phœax*, *Pegaſus*, *Phocus*, *Oncheſtus*, *Pæraus*, *Siculus*, *Sicanus*, *Steropes*, *Farnus*, *Theſeus*, *Hiretus*, and others infinite, beſides four-score whoſe names are remembered: there are others ſcarce to be numbered, for as *Zetæſ* ſaith in his *Hiſtory*,

*Elatos animo enim omnes, & omnes strenuos,
Filios & amicos dicunt & amatos à Neptune.*

*Hiſt. 51.
chil. 2.*

All that are high minded, and ſtrong men, were eſteemed as the ſons and friends and beloved of *Neptune*. *Amphitrite*, ſignifies nothing elſe, but the body and matter of all that moiſt humour which is earth above, below, or within the earth, and for that cauſe ſhe is called the wife of *Neptune*: *Euripides* in *Cyclope*, takes her for the ſubſtance of water it ſelf, *Orpheus* calls her *Glauce* and *Piſcoſa*, that is blew and full of fiſh, being attributes belonging ſolely to the goddeſſe of the Sea. And by the *Dolphins* ſoliciting the love of *Neptune* to *Amphitrite*, and reconciling them, is meant nothing elſe but to illuſtrate to us That of all the fiſhes that belong to the ſea he is the ſwiſteſt, the moſt active, and apprehenſive.

Thetis or *Tethies*.

Heſiod calls her the wife of *Oceanus*, who is ſtiled the father of all the floods, creatures, and gods: becauſe (as *Orpheus*, *Thaliſ*, and others are of opinion) all things that are bred and born, have need of humour, without which nothing can be begot or made corruptible. *Iſacius* hath left recorded, that beſides her he had two wives, *Partenope*, and *Pampholige*: by *Partenope* he had two daughters, *Aſia* and *Libia*: by *Pampholige*, *Europa*, and *Thracia*: and beſides them, three thouſand other children, for ſo many *Heſiod* numbers in his *Thyogonia*. This *Thetis* was the daughter of the earth and heaven, and therefore as *Oceanus* is called the father of the gods, ſo is ſhe eſteemed as the mother of the goddeſſes. *Eutharmus* calls one *Thetis* the daughter of *Chiron* the Centaure: and *Homer* in his hymn to *Apollo*, the child of *Nereus*, which *Rubens* confirms, as alſo *Euripides* in *Aphigenia* and in *Aulideſ*: ſhe was the wife of *Peleus*, and of all women living, the moſt beautiful, of whom *Apollodorus* thus ſpeaks, They ſay *Jupiter* and *Neptune* contended about her Nuptials, but ſhe not willing to incline to *Jupiter*, be-
cauſe

In Theog.

*In Hebes
nupt.
In Anax.*

because she was educated by *Juno*, therefore he in his rage allotted her to be the bride of a mortall man. *Homer* writes that she was angry, being a Marine goddesse, to be the wife of a man, therefore to avoid his embraces, she shifted her selfe into sundry shapes and figures: but *Peleus* being advised by *Chiron*, notwithstanding all her transformations (as into a bee, into a Lion, and others) never to let go his hold till she returned into her own naturall form, in which he viriated her, and of her begot *Achilles*; the last shape she took upon her, was a *Sepia*, which is a fish called a Cuttle, whose blood is as black as ink; now because this was done in *Magnesia*, a City of *Thessaly*, the place (as *Zertzes* in his history records) is called *Sepias*: *Pithenæus* and others say that she was not compelled or forced to the marriage of *Peleus*, but that it was solemnized in the mountain *Pelios*, with her full and free consent, where all the gods and goddeses, saving *Discord*, were present, and offered at the wedding, for such hath been the custome from antiquity; *Pluto* gave a rich *Smaragd*, *Neptune* two gallant steeds, *Xanthus* and *Ballia*; *Vulcan* a knife with an haft richly carved, and some one thing, and some another. By *Peleus* she had more sons then *Achilles*, which every night she used to hide beneath the fire, that what was mortall in them might be consumed: by which they all died save *Achilles*, who was preserved by being in the day time annointed with *Ambrosia*; therefore (as *Amestor* in his *Epithalamium* upon *Thetis* himselfe relates) he was called *Presons*, as preserved from the fire, additur hinc nomen *Presons*. She was the sister of *Titan*, and brought forth *Ephire* (who was after married to *Epimetheus*) and *Pleion*, who as *Ovid* relates in his book de *Fastis*, was the wife of *Atlas*. These are likewise numbered amongst the daughters of *Oceanus* and *Thetis*, *Acaste*, *Admete*, *Assa* (that gave name to a part of the world, till now called *Asia*) *Climene*, *Idya*, *Ephire*, *Eudora*, *Eurnome*, *Janira*, *Liriope*, *Alcibolis*, *Alcis*, *Plexame*, *Prinno*, *Rhodia*, *Thea*, *Thoe*, *Tiche*, *Xantho*, *Zenao*, *Chitie*, who was beloved of *Apollo*, but being jealous of his affection to *Leucothoe*, she had discovered it to her father *Orchamus*; *Apollo* therefore left her: in griefe of which, she vowed an abstinence from all sustenance whatsoever, onely with fixt eyes still gazing upon the course of the Sun; which the gods commiserating, changed her into an *Heliotropion*, which is called the Sun's flower, which still inclines to what part soever he makes his

Hist. 46.
Chil. 2.
In prin. ver.
Aeginita-
rum.

Lib. 5.

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Nereides.

They were the daughters of *Nereus* and *Doris*; he is said by *Hesiod* to be the son of *Oceanus* and *Thetis*, he is stiled a Prophet or South saier, who as *Horace* tels us, did predict to *Paris* all the calamities that were to succeed at *Troy*. *Apollonius* tels us that his chiefe mansion, or place of residence, is in the *Aegean* sea. The same is, that *Hercules* being sent to fetch the golden apples of the *Hyperboreides*, and not knowing where abouts they grew, went to the Nymphs that dwel by the banks of *Eridamus*, to be resolved by them: they sent him to demand of *Nereus*, who thinking to delude him by shifting himselfe into sundry shapes, was notwithstanding held so fast by *Hercules*, that he was forced to as-

becauſe ſhe was educated by *Juno*, therefore he in his rage allotted her to be the bride of a mortall man. *Homer* writes that ſhe was angry, being a Marine goddeſſe, to be the wife of a man, therefore to avoid his embraces, ſhe ſhifted her ſelfe into ſundry ſhapes and figures; but *Peleus* being adviſed by *Chiron*, notwithstanding all her transformations (as into a hee, into a Lion, and others) never to let go his hold till ſhe returned into her own naturall form, in which he viſited her, and of her begot *Achilles*; the laſt ſhape ſhe took upon her, was a *Sepia*, which is a fiſh called a Cuttle, whoſe blood is as black as ink; now becauſe this was done in *Magneſia*, a City of *Theſſaly*, the place (as *Zertzes* in his hiſtory records) is called *Sepias*: *Pithenatus* and others ſay that ſhe was not compelled or forced to the marriage of *Peleus*, but that it was ſolemnized in the mountain *Pelios*, with her full and free conſent, where all the gods and goddeſſes, ſaving *Diſcord*, were preſent, and offered at the wedding, for ſuch hath been the cuſtome from antiquity; *Pluto* gave a rich *Smaragd*, *Neptune* two gallant ſteeds, *Xanthus* and *Ballia*; *Vulcan* a knife with an haſt richly carved, and ſome one thing, and ſome another. By *Peleus* ſhe had more ſons then *Achilles*, which every night ſhe uſed to hide beneath the fire, that what was mortall in them might be conſumed; by which they all died ſave *Achilles*, who was preſerved by being in the day time annointed with *Ambroſia*; therefore (as *Amellor* in his *Epithalamium* upon *Thetis* ſpouſals relates) he was called *Pireſous*, as preſerved from the fire, adding him ſometimes *Pireſous*. She was the ſiſter of *Titan*, and brought forth *Ephire* (who was after married to *Epimetheus*) and *Pleſion*, who as *Ovid* relates in his book *de Faſtis*, was the wife of *Atlas*. There are likewiſe numbred amongſt the daughters of *Oceanus* and *Thetis*, *Acaſte*, *Admete*, *Aſia* (that gave name to a part of the world, till now called *Aſia*) *Climene*, *Idyia*, *Ephire*, *Eudora*, *Eurynome*, *Janna*, *Liriope*, *Meletois*, *Metis*, *Plexame*, *Primno*, *Rhodia*, *Thea*, *Troe*, *Tycha*, *Naxos*, *Zenxo*, *Chione*, who was beloved of *Apollo*, but being jealous of his affection to *Leucothoe*, ſhe had diſcovered it to her father *Orchamus*; *Apollo* therefore left her: in griefe of which, ſhe vowed an abſtinence from all ſuſtenance whatſoever, onl with fixt eies ſtill gazing upon the courſe of the Sun; which the gods commiſerating, changed her into an *Heliotropian*, which is called the Sun's flower, which ſtill inclines to what part ſoever he makes his

Hiſt. 46.

Chil. 2.

In prin. ver.

Æginita-
rum.

Lib. 5.

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sume his own form againe, and tell him; for so *Orpheus* in his *Argonauticis* informs us. He is said to have a principality in the sea, to be delighted in the company of Nymphs and Damocels; as also to be the beginning and end of waters; of whom *Orpheus* in one of his hymns thus sings:

*Tu fundamen aquæ tu terræ Fimis, & Idem
Principium es cunctis.*

Euripides in one of his Tragedies, saith, he was educated and nourished by the waters, and calls him the father of the *Nereides*. He had daughters by *Doris*, the Nymphs *Halia*, *Spio*, *Pasithea*, and *Lygea*; *Hesiod* in his *Theogonia* reckons of them to the number of fifty. *Doris* was the sister of *Nereus*; *Horace* and others describe her with green haire. *Theocritus* in *Thestylis*, saith, that the birds called *Halciones*, were to them most gratefull: some say that they use to dance and revell in the waters, and play about the chariot of *Triton*, as nimbly as fishes. *Homer* in his *Iliads* reckons of that rank, *Glauce*, *Thalia*, *Cymodoce*, *Nesca*, *Spio*, *Thoe*, *Halie*, *Cymothoe*, *Althea*, *Melite*, *Agane*, *Amphithoe*, *Lare*, *Doto*, *Proto*, *Pherusa*, *Dinamione*, *Doris*, *Amphinome*, *Panope*, *Callianira*, *Dexamene*, *Galatea*, *Amathæa*, *Callianassa*, *Climene*, *Lanira*, *Ianassa*, *Mera*, *Oribia*. *Hesiod* besides these reckons up *Eucrate*, *Sao*, *Eudore*, *Galene*, *Glauce*, *Pasithea*, *Evato*, *Emice*, *Doro*, *Pherusa*, *Nessee*, *Protomedea*, *Doris*, *Panope*, *Hippothoe*, *Hypponoe*, *Cymatolege*, *Cimo*, *Stione*, *Halmida*, *Glaconome*, *Panta*, *Pantoponia*, *Liagore*, *Evagore*, *Laomedala*, *Palaenome*, *Antionoe*, *Lasianassa*, *Evarne*, *Psamathe*, *Menippe*, *Neso*, *Euponpe*, *Ihemito*, *Pronoe*, *Nemertes*. *Apollodorus Atheniensis* adds to these, *Glaucethoe*, *Nonithoe*, *Halia*, *Pione*, *Plesrue*, *Calipso*, *Crante*, *Nomeris*, *Detaxera*, *Poline*, *Melie*, *Dione*, *Isea*, *Dero*, *Eumolpe*, *Ione*, *Ceto*, *Lixorea*, and all these are held to be most beautifull. it is therefore thus fabled, That *Cassiope* wife to *Cepheus* King of *Æthiopia*, gloried so much in her beauty, that she held her selfe to be the fairest woman in the world; and did not onely compare, but preferre her selfe before the Nymphs called *Nereides*: for which, their indignation was kindled against her, and in that high measure, that they sent into those seas a Whale of an incredible greatnesse; the people consulting with the Oracle, how to appease the goddesses, and free themselves from the monster; answer was returned, That it could not be done, but by exposing their only daughter *Andromeda*, fast bound to a rock that overlooked the sea, to be a prey to the sea-Whale; but she was thence releaved by the ven-

tue

tue of *Perseus*: and *Cassiope* by this means (as a perpetuall example that all such rashnesse ought to be avoided) translated amongst the stars, for so much *Arateus* hath left to memory in certain verses interpreted by *Cicero*.

This *Nereus* is for no other reason said to be the son of *Oceanus* and *Tethys*, than to denote unto us the counsell, judgement, and cunning, in guiding and directing ships by sea; and therefore to have many daughters, which are nothing but inventions, new deviles, stratagems, and changes belonging to navigation. He is therefore said to be a Prophet, because in all arts and disciplines, there is a kind of knowledge, by which we foresee and divine of things to come, for he is held no skillfull navigator, that cannot foretell by the weather, the changes of winds, and certain signs of tempests, thereby to use prevention against them before they suddainly come. He is also said to change himselfe into many figures, to give us to understand, that it is the part of a knowing and understanding man, to arm himselfe against all chances and varietie of things whatsoever. It is therefore required of such a man, to use providence and care in all his affairs and actions, and not to accuse the gods if any thing sinisterly happen unto him through his own temerity and rashnesse; since with a prudent and well governed man, their help and assistance is alwaies present.

The daughters of Triton.

Alexander calls *Triton* the son of *Neptune*. *Numenius* in his *Book de piscatoribus*, derives him from *Oceanus* and *Tethys*. *Lycapbron* in those verses wherein he tells of a cup presented unto him by *Medea*, calls him the sonne of *Nereus*. The Poets ascribe to him the invention of the trumpet, and that it was first used in the *Gigantomachia*, the great battell betwixt the gods and the giants; for in the midst of the skirmish, when the event of the battell grew doubtfull, *Triton* blew so shrill a blast, that the giants thinking it had been the voice of some dreadfull and unknown monster, that undertook the party of the gods, turn'd their backs and fled; by which accident they obtained a more sudden and safe victory. *Pausanias* calls *Tritia* the daughter of *Triton*, who was at first one of *Minerva's* Priests, who being compeest by *Mars*, brought forth *Menalippus*, but that he had more then her, I have not read.

Ino. She was the daughter of *Cadmus* and *Harmonia*, who with her son *Melicerta*, were entertained into the number of the Sea-gods; he, by the name of *Palamon*; she, of *Leucothea*; both these are said to have predominance over sailors, and power in navigation. That she cast her selfe head-long into the sea, I have before related in the tractate of *Juno*. She was a stepmother, and so prosecuted the children of *Nephetes*, that she would have sacrificed one of them to the gods; for which (as *Polixenus* saith) her husband *Athamas* did prosecute her with such rage, that flying to *Gerania* (a mountaine amongst the *Megarenses*) from a rock called *Maturides*, she cast her selfe and her son into the sea; and of the same opinion is *Pausanias*; some think it hapned at the same time that the *Nereides* were dancing there, and that his body was transported by the waves to *Sisiphus*, from *Exhæuntia*, where the *Ithmian* pastimes were first celebrated to his remembrance. They of the City *Megara* affirm, her body to be cast upon their shore, and by *Clefo* and *Tauropolis*, the daughters of *Cleson*, took up and buried. She was afterwards called *Matuta*, as *Cicero* in his *Tuscul.* disputations, saith, *Ino* the daughter of *Cadmus*, Is she not called by the Greeks *Leucothoe*, and by us Latines *Matuta*? And that she is taken for the morning, is manifest by *Lucretius*, lib. 5. *Pausan* in his *Atellanais* saith, that she was first named *Leucothoe* in a small village not far from the City *Corone*, and that she had clemency in the securing and preserving of ships, and pacifying the violent and troubled billowes of the Ocean. *Palamon* is also called *Portunus*, or the Key-carrier (as one that keeps a key of all the ports and havens, to exclude and keep out all forrein enemies) and the son of *Matuta*, or the Morning; in that time commonly the winds begin to breath and rise with the departing of night, and because that from the land they rush upon the waters, they are therefore said to cast themselves head-long into the sea; for the morning is the most certain interpreter either of succeeding winds and tempests, or of the countenance of a serene skie, and faire weather. *Strabo* calls *Glaucus* the son of *Anthedon*, a *Boeotian*; but *Theophrastus* will have him the issue of *Polybus* the son of *Mercury* and *Eubæa*, *Promethidas*, *Heraclæota*, derives him from *Phorbus*, and the Nymph *Pamphæa*, born in *Anthedon*, a famous City of *Boeotia*; *Thelytus Methimneus* in his *Bacchick* numbers, brings his progenie from *Nopæus*, *Epius* in one of his

his hymns, from *Evanthes* the son of *Neptune* and *Medis*. He is said to have ravished *Syma* the daughter of *Iclemis* and *Doris*, and to have transported her into *Asia*; and was after married to *Hidua*, the daughter of *Sydnus Scioneus*, one that used to dive and fetch things up from the bottome. But of his issue there is nothing left remembred. It is commented of him, that being a fisherman, and having taken more fishes then he could carry upon his back with ease, and laying down his burden to rest him by the shore, there grew an herb, which the dead fishes no sooner touched or tasted, but they instantly recovered life, and one by one leapt into the sea: he by tasting the same herb to prove the vertue thereof, was forced to leap after them, and so was made a Sea-god: Others are of opinion, that wearied with the tediousnesse of his age, hee willingly drowned himselfe.

The wives and daughters of Proteus.

Zetres in his foure and fortieth history, calls *Proteus*, the sonne of *Neptune* and the nymph *Phenica*; who travelling from *Ægypt* into *Phlegra*, there took to wife *Torone*, by whom he had three sonnes, *Toronus*, *Timilus*, and *Telegonus*, all wicked and bloody minded men, who for their cruelty perisht by the hands of *Hercules*. *Euripides* speaks of one *Psamethes*, a second wife, by whom he had *Theonone* and *Thecolymenus*. He had moreover these daughters, *Cavera*, *Rhetia*, and *Idothæa*. This was she that when *Menelaus* doubted of his returne into his countrey (having sojourned somewhat long in *Ægypt*) counselled him to apparell himselfe and his followers in the fresh skins of *Porpoises*, and counterfeit themselves to sleep amongst these Sea-cattell, and that about the heat of the day, at what time *Proteus* used to come out of the deeps upon the dry land, and there take a nap with his *Porpoises*, then to catch fast hold on him sleeping: and notwithstanding all his changeable shapes and figures, not to dismiss him, till he had reduc'd himself to his own naturall form, and then hee would predict to him whatsoever was to come. This counsell given by *Idothæa*, *Homer* excellently expresth in his fourth book of his *Odyssæa*. It is said of him that he could change himselfe sometimes into water, and again to fire, to wild beasts, birds, trees or serpents, &c. Neither did this mutability

of shape belong to him onely; for we read the like of *Thetis* and *Mestra* or *Metre*, the daughter of *Erektion* the *Thessalian*. *Periclymenus* the son of *Nelus* and *Polymela*, and brother of *Nestor* obtained the same gift of *Neptune*: of him *Euphorion* and *Hesiod* speaks more at large. *Empusa* is remembred by *Aristophanes* to have the same faculty and dexterity in changing her shape: so likewise *Epicharmus*.

*Empusa planta, bos fit, atque vipera,
Lapisq; musca, pulchra est illa femina:
Quicquid cupit vel dentq; ille conferat.*

*Empusa is made a plant, an ox, a viper,
A stone, a shee, and a fair woman too:
What she desires, that she doth still resemble.*

The Poets (in these changing of shapes, and turning themselves into so many sundry sorts of creatures) importing nothing else, but the wisdom of such persons who have searcht into the hidden mysteries of Philosophy, and acquired the natures and properties of water, fire, herbs, trees, and plants, beasts, birds, and serpents; in which being perfect, they may be (and not altogether improperly) said to change themselves into the similitudes of so many creatures.

The daughters of Phorcis:

THis *Phorcis*, whom the Latines call *Phorcus*, was the sonne of *Terra* and *Pontus*, the Earth and the Sea, as *Hesiod* in his *Theogonia* makes him: But *Parro* will have him to be the issue of *Neptune*, and the Nymph *Thoosa*. He had besides those daughters, begot one *Ceto* the *Phorcidae*, namely, the Gorgons; and *Thoosa*, who lay with *Neptune*, and brought forth the Cyclops *Polyphemus*, as *Homer* witnesseth. He is called also the father of the serpent that kept the *Hesperides*, by *Hesiod*. But I will forbear the rest, to speak something of his daughter *Medusa*.

Medusa. She for her lust and immoderate appetite to in-chastity, incurred the ire of the gods, being so impudent, as to suffer the embraces of *Neptune* in the Temple of *Minerva*. There were divers of that name, one the daughter of *Priam*, another of *Sthenelus* and *Nicope*. *Pausanias*, in *Corinthiacis* calls her the daughter of *Phorcus*, others of a sea-monster, which I take to be *Phorcus* before mentioned. *Minerva*, for the prophanation of her Temple being grievously

incens'd,

incens'd, thought to punish her in those hairs which a little before were so wondrous pleasing to *Neptune*, and turned them into hissing and crawling snakes; giving her this power, that whosoever gazed upon her face, should be in the instant converted into stone. *Isacius* is of opinion, that that was not the cause of her calamity, but relates it another way, That *Medusa* was of *Pisidia*, and the fairest of all women, who glorying in her feature, but especially the beauty of her hair, dared to contend with *Pallas*; which arrogant impudency the goddesse heinously taking, her hair (in which she so ambitiously gloried) she changed into filthy and terrible snakes, and then gave her that killing look before mentioned; but pitying at length so generall a mischief, incident to mortall men by that means, she sent *Perseus* the son of *Jupiter* and *Dana* (or rather as some will have it, he was imploied by *Polydectes*, King of the *Seriphians*) to cut off her head, who having before received a hooked skein called *Harpe*, from *Mercury*, and a shield from *Pallas*, came to the ten called *Tritonides*, amongst whose inhabitants she exercised her mischief; and first approaching *Pepheredo*, and *Achio*, two of the *Phorcidae* and of the Gorgonian sisterhood, who were old and wrinkled crones from their nativity, they had betwixt them but one eye and one tooth, which they did use by turns; and when they went abroad, or when they had no occasion to imploy them, laid them up in a casket, for so *Ascius* relates. He borrowed of them that eye and tooth: neither of which he would restore till they had brought him to the Nymphs with winged shoes, which taking from them, and being armed with the Helmet of *Pluto*, the sword of *Mercury*, and the mirrour of *Pallas*, he fled to *Tartessus*, a City of *Iberia* where the Gorgons then inhabited; whose heads crawled with adders, whose teeth were like the tusks of a boare, their hands of brass, and their wings of gold; and there arriving, found them asleep, and spying her head in *Minerva's* glasse, in which he still looked, it directed him so, that at one blow he cut it off, out of whose blood *Pegasus* sprung forth. The other two sisters, *Sthumo* and *Aeryale*, awaking, and this seeing, with the loud hissing of these innumerable snakes, made a noise most dreadfull and horrible: From whence *Pallas* first devised the pipe with many heads. The form and shape of these *Phorcidae*, *Hesiod* elegantly describes. *Crisaor* and *Pegasus* were begot of the blood dropping from *Medusa's* head,

head, as *Apollonius Rhodius* writes in his building of *Alexandria*. The Gorgons were called *Gree*, as *Zetis* explicates in his two and twentieth History. *Mnander* in his book de *Mysteriis*, numbers *Scylla* among these Gorgons, and that they inhabited the Doracian Islands, situate in the *Arthiopick* sea, which some call *Gorgades*, of whom they took the names of Gorgones. *Nimphodorus* in his third book of Histories, and *Theopompus* in his seventeenth, affirm their girdles to be of wreathed vipers: so likewise *Polemo* in his book to *Adams* and *Antigonus*. The occasion of these fictions are next to be inquired after. By these *Gree* the daughters of Sea-monsters is apprehended, Knowledge, and such Wisdom as is attained too by Experience. They are said to have but one eye, which they used when they went abroad, because Prudence is not to altogether necessary to those that stay within, and solely apply themselves to domestick affairs; as to such who look into the world, and search after difficulties. Of this Wisdom, or these *Gree* (not impertinently called the sisters of the Gorgons) is meant the pleasures and vain blandishments of the world, with the dangers that appertain to the life of man: from either of which, no man without the counsel of wisdom can acquit himself: Therefore is *Perseus* said to overcome the Gorgons, not with ut the Helier of *Plato*, the eye of the *Gree*, the sword of *Mercury*, and the mirror of *Pallas*; all which who shall use a right, shall prove himself to be *Perseus*, the friend and son of *Jupiter*.

Scylla and Charybdis.

A *Cusflans* and *Apollonius*, both nominate *Scylla* to be the daughter of *Phorcus* and *Hecate*: but *Homer*, that her mothers name was *Cratais*, *Chariclides* calls her the issue of *Phorbantes* and *Hecate*: *Stephoborus*, of *Lamia*; *Tymnus* terms her the daughter of the flood *Cratus*. *Pausanias* in *Atticis*, and *Strabo* in l. 8, agree that this *Scylla* was the daughter of *Nysus*, King of the *Megarenses*, who surprised with the love of King *Minos*, stole from her fathers head that purple lock in which consisted the safety of his own life and Kingdom. The Athenians having invaded his dominion, and seized many of his Townes, and wasted the greatest part of his country by their fierce and bloody incursions, they at length besieged him in the City *Nysæa*. Some are of opinion, that *Minus* incensed with the foulness of that treason, caused her

to

to be cast into the sea, where she was turned into a sea-monster, *Pausanias* avers, that she was neither changed into a bird, nor a monster of the sea, nor betray'd her father, nor was married to *Nisus*, as he had before promised her; but that having surprised *Nysæa*, he caused her to be precipitated into the sea, whose body tost to and fro by the waves of the Ocean, till it was transported as far as the Promontory called *Scyllæa*, where her body lay so long upon the continent unburied, till it was devoured by the sea-fouls: this gave place to that fable in *Ovid*:

Filia purpureum Nisi furata capillum,

Puppe cadens navis facta refertur avis.

'Tis said, the daughter having stoln her fathers purple hair, fair,
Falls from the hnd-deck of the ship, and thence sores through the

Zenodorus saith, that she was fringed at the stern of *Minos* his ship, and so dragged through the waters till she died: and that *Scylla* the daughter of *Phorcus*, was a damosel of incomparable beauty, and vitiated by *Neptune*, which known to *Amphitrite*, she cast such an invenomous confession into the fountain where she accustomed to bath herself, that it cast her into such a madnesse, that she drowned herself. Of his mind is *Miro Prianeus* in his first book *Rerum Messanicarum*. Others imagine, that she had mutuall consociety with *Glauus* the sea god, which *Circe* (who was before enamoured of him) understanding, she sprinkled the well wherein she used to lave her self with such venomous juice, that from her waist downwards, she was translated into divers monstrous shapes; which as *Zenodorus Cyrenæus* saith, was the occasion of the Fable commented upon her. *Isaïus* thus describes her deformity; She had six heads, the one of a canker-worm, the other of a dog, a third of a Lion, a fourth of a Gorgon, a fifth of a whirl-pool or a Whale, the sixth of a woman. *Homer* in his *Odysses*, describes her with six heads, and twelve teer, every head having three order of teeth. *Virgil* in *Sileno* saith, that all ships were wrackt and devoured by those drugs that grew beneath her navell.

Charybdis. She was likewise a most devouring woman, who having stolne many Oxen from *Hercules*, which he before had taken from *Geryon*, was by *Jupiter* stroke with a thunderbolt, and so transformed into that monster of the sea; others contest, that she was slaine by *Hercules*, and after so strathap'd: of these divers are diversly opinionated, *Strabo*

b3

bo saith, that *Homer* imagined the vehement flux and reflux of that sea about the concaves of those rocks made so terrible a noise, that therefore the Poets fabulated, that in her sides, and about her interior parts were the barkings of dogs continually heard. *Isidorus* writes, that *Scylla* is a prominent promontory over against Rhegium in Sicily, hanging over the sea, under which are many huge and massie stones hollowed by the billows in whose concavities many sea-monsters inhabit, and when there is shipping in those parts amongst those rocks and shelves, they are either swallowed by *Charybdis* or *Scylla*. *Charybdis* being situate directly against Messina, and *Scylla* against Rhegium: they are therefore said to be women, because afar off these promontories appeare as it were in a feminine shape, what fleet soever by the tides and tempests was forc'd upon *Charybdis*, were there shipwrackt, and such as by *Charybdis* were roft on the rocks of *Scylla* were there swallowed. In which fable is included the nature of Vertue and Vice. No man but in the progresse of his life, failes betwixt these two quicksands: if he incline to one hand more then the other, he is either swallowed by *Scylla*, or devoured by *Charybdis*. What else doth this signifie, but that which *Aristotle* in his *Ethicks* illustrates, Vertue, which is the medium betwixt two extreames? both which are to be avoided, and the middle, wherein is safety to imbraced; for mans life is nothing else but a continuall navigation betwixt divers molestations of one hand, and tempting and unlawfull pleasures on the other; both which are comprehended in these Syrtes, or places of certaine destruction. For *Scylla* is so called a *spoliando*, or *repando*; of spoiling or grieving; And *Charybdis* of sucking up and swallowing; betwixt which two dangerous, and almost inevitable gulfs, a vertuous and a pious man shall in the greatest storms and tempests (neither inclining to the right, nor the left) securely, and with great safety attain unto his wished harbour. Moreover, where *Scylla* is said to tranthap't into this monster, by *Circe*, being so faire and beautifull a creature, What is it but to demonstrate unto us, that all such as digresse from reason, and the true institution of good life and manners, do withall put on a bestiall and brutish shap, since *Circe* imports nothing else then a wanton titillation, inciting us to immoderate and unlawful lusts and pleasures: and so much I guesse was intended by the Poets in these Fables of *Scylla* and *Charybdis*.

The

The Goddesses of the Hills, Woods, Groves, and Trees.

It is commemorated by *Plato*, in certain of his verses, that *Hydriades*, the *Hydriades* and *Hamadriades* much delighted in the *Nymphs* bemusick of *Pan*, who was the god of shepherds, and that they longed to use to dance about him; the first beginning of the harmony which came from the pipe being invented by him, and made from his love the nymph *Syrinx*, by *Ladon* changed into a reed, the manner was thus, as *Ovid* manifests:

Syrinx one of *Dionæ's* traine,
Chasing with her o'r the plain:
As if alike with shafe and bow,
Each from other would you know?
Which is which cannot be told,
Save one was horn, the other gold.
Pan he sees, himselfe makes fine:
In his cap he prickes a pine,
Now grooves carleffe of his herd,
Sits by brooks to prune his beard,
Meets her and bath mind to woo,
Much he speaks, but more would do.
Still his proffers she denies,
He pursues, and *Syrinx* flies.
Past her knees her coats up flew,
Pan would faine see something new,
By the leg and knee he guest
(As seems) the beauty of the rest:
Wings it adds unto his pace,
Now the goale he hath in chase.
She adds further to his speed,
Now it is no more then need,
Almost caught, alas (she tries)
Some chaste god my shape disguise.
* *Ladon* hears, and girts her round,
Spies a reed to make sweet sound,
Such is *Syrinx*: wondering *Pan*
Puts it to his pipe anon:
Syrinx thou art mine he said,
So of her his first pipe made.

Isidorus saith, that the Nymph *Seccho* was beloved of him, and that by her he had a daughter called *Iringes*, she that to *Medea* brought the love potion which she presented to

Lib. I. Metam.

The tale of
Pan and
Syrinx.

* A river of
Arcadia
compassing
the Fen
where the
reeds first

Iason

Iason: but of *Pan* and *Syrinx*, *Ovid* thus speaks,
Panaque cum preusam sibi jam Syringa putaret
Corpore pro Nymphæ calamos tenuisse palustres:

Pan (flying *Syrinx*) when he thought
 To have catcht about the wast,
 'Steard of the Nymphs faire body, he
 The fenny reeds imbrac't.

Which reeds being shaken by the wind, making a kind of melody, of these he made his first pipe, which he called after her name. Of the Satyrs, *Sileni*, *Fauni*, and *Silvani*, memorable things have been recorded, but all being masculine, they belong not to this history in hand: therefore I purposely omit them and proceed to our terrene goddeses, and of them briefly.

Oreades.

These because they were bred upon the Hills and Mountains were said to have a dominion and divine government over them. *Strabo* calls them the daughters of *Phoroneus* and *Hecateæ*, but *Horace* in his *Iliads*, will have them the issue of *Jupiter* and *Oristade*: some hold them to be but five in number, but *Virgil* numbers them to be many, and companions with *Diana* in her hunting.

Quam mille secutæ

Hinc atq; hinc glomerantur Oreades.

Viz. Such as attend *Diana* over the banks of *Eurota*, and over the mountains of *Cinthus*, a thousand of the *Oreades* in her company here and there shining: *Mnasea Patavensis* hath bequeathed to memory, that these were the first that abstained from eating flesh, contenting themselves with Chestnuts and Acorns, and the fruits of trees. One of them called *Melissa*, first found and tasted honic in *Peloponnesus*, with whose taste the Greeks were so pleased, that they call all Bees *Melissa*, after her name: From hence it came, that in the sacreds of *Ceres*, and in all nations the Priests derived their names from her. These Nymphs were supposed to have the charge of hills and mountains, and sometimes of such wild beasts as they pursued in the company of *Diana*: but the protection of private herds or domestick flocks was not conferr'd upon them; so religious were the people of old, that neither publick place, nor private, was destitute of some peculiar and divine power: so likewise every element, herb, root, and tree, or whatsoever

simple

simple was usefull and medicinable, or obnoxious and hurtfull to the life of man. Those of the mountains were *Oreades* or *Orestiades*.

The Dryades and Hamadriades.

The *Dryades* had predominance over the woods and groves, as *Pomona* over the orchards and gardens. The *Hamadriades* were the genii of every particular tree; and as *Callimachus* in a Hymn to *Delos* witnesseth of them, they begin with their first plantation, grow with them, and consume and perish as they rot and wither: their number is not agreed upon. *Pausanias* in *Phocis*, calls one of them *Tythorera*; in *Arcadicis*, a second, *Erato*; and a third, *Phigalia*. *Claudianus* in *laudibus Stiliconis*, reckons them seven. *Charon Lampfacenus* produceth one *Rhacus*, who in the countree of *Assyria*, having a goodly faire oake, whose earth shrinking from the root, and being ready to fall; as he was propping and supporting the tree, and supplying the decayed mould about it, the nymph or genius of that tree, which was to perish with it, appeared to him, and after thanks for so great a courtesie, bid him demand of her whatsoever, and it should be granted, since by the repairing of that plant she was still to live: He taken with her beauty, demanded liberty freely to embrace her to his own fill and appetite, to which she instantly yielded. *Apollonius* in his *Argonaut*, tels of the father of one *Parabijs*, who going to cut down an ancient faire oake that had stood many years, a Nymph in like manner appeared unto him, humbly petitioning, that he would spare the tree for her sake, since the age of it, and her, and the lives of both, were limited alike: which he refusing, so enraged the other of her fellowes, that many afflictions befell both himselfe and his posterity. *Mnesimachus* saith, that they are called *Dryades*, because in their oaks their lives are included; and *Hamadriades*, because they are born with them; and *Isacius* the interpreter of *Apollo*, because they perish with them. I will conclude these with one tale recited by *Charon Lampfacenus*: *Archus* (saith he) the son of *Jupiter* and *Calisto*, being chacing in the forrests, incountred one of the *Hamadriades*, who told him how neer she was to ruine, in regard that the river running by had eaten away the earth from the root of such a goodly oak (to which she pointed) and that by saving

saving that, he should preserve her : at her intreaty, he turned the stream another way, and supplied the root with earth ; for which this Nymph, whose name was *Prospetia*, granted him her free embraces : of whom he begot *Philutus* and *Aphidantes*. Whether these relations were true or false, is not much to be disputed on ; if false, they were for no other causes devised, but by the superstition of the people of ancient daies, who left nothing unmeditated that might stirre up men to the adoration of the divine powers, since in every thing they demonstrated a deity. If they were spoken as truths, I rather beleeve them to be the meer illusions of devils and spirits themselves, then the genii of plants and trees, that made such apparitions.

Of the Goddesses Infernall.

IT lies with much convenience in our way to make discourse of *Pluto*, the third brother of *Saturn* ; of the river *Acheron*, and the properties thereof ; Of *Syx*, a flood terrible to the gods themselves, and by which they use to swear ; of *Cocytus*, of *Charon*, of *Cerberus*, of the three infernall judges, *Minos*, *Aeacus*, and *Rhadamanth*, of *Tartarus*, with divers others, out of all which many excellent fables, pleasant to read, and profitable to make both morall and divine use of, might be collected ; but I skip them of purpose, since I am enjoined to it by promise, for but women only I have now to deal with : It therefore thus followes.

Of the Parcae.

OF *Proserpina* we have treated already amongst the supernall goddesses above, and therefore must necessarily spare her here amongst these below. The *Parcae* (or fatall goddesses) are three, *Clotho*, *Lachesis*, and *Atropos*. *Cesellius Vindex* he gives them three other names, *Nona*, *Decima*, and *Morta* ; and cites this verse of *Livius*, a most ancient Poet,

Quando dies venit quam praefata Morta est.
When the day cometh that Morta hath presaged.
 Some calls them the daughters of *Demorgorgon* : others (as *Cicero*)

Cicero) of *Herebus*, and *Nox*, Hell and Night ; by another name, they are called *Fata*, the Fates, as *Seneca*,

Multa ad Fata venere suum dum fata timeant.

As much as to say, *Many come to their death whilst they feare it.* They are said moreover to measure the life of man with a spindle and thread which they spin from their distaffe ; from which they are called *Lanificae* by the Poets,

Lanificas nulli tres exorare puellas

Contigit : observant quem statuere diem.

The three wool-weaving sisters none can pray

To change their time, they fix a constant day.

They are said to be inexorable, and by no prayers or intreaties be moved to alter the limit of the fixed time, or prorogue the life of man one minute after the date be expired, which was proposed at our births ; therefore *Seneca* :

Nulli iussu cessare licet :

Nulli scriptum proferre diem.

The Poets thus distinguish their offices : one begins the life of man, and plucks the tow from the distaffe ; the second makes the thread, and continues it ; the third cuts it off and so ends it. The first is *Clotho*, whom *Statius* calls *Ferreæ*, or hard hearted ; *Seneca*, *Grandæva*, or extremely aged ; *Pontanus*, *Improbæ*, and *Stidula*, obstinate and yet carefull and diligent. The second, *Lachesis*, called by *Ovid*, *Dura*, hard ; by *Martial*, *Invidæ*, envious ; by *Claudian*, *Ferreæ*, obdure and rude. The third *Atropos*, of whom *Statius*,

— *Hos ferreæ neverat annos*

Atropos —

Some number *Illithia* amongst the *Parcae*.

Plutarch speaking of the face that is visible within the Orb of the Moon, saith, some are of opinion that the soules of men are resolved into the Moon, as their bodies into the Earth : *Aliquanto post tempore eas quoque animas in se recepit Luna, at quæ composuit.* I. After some time the Moon receives into her selfe those souls which she had before framed, restoring their mindes before lost ; (for they are all in a dream, like the soule of *Endimion*) and by coadjuting with the Seminary and vitall powers of the Sun, makes them as new soules. The *Tetra*, that is the number of Foure supplying the body : for she gives nothing after death, who receives towards generation. The Sun takes nothing from, but receives

receives again the mind which he gives; the Moon both receives and gives, and composeth or makes, and divides; when she makes, she is called *Lucina*; when she divides, *Diana*. So of the three *Parce*, *Atropos* is placed about the Sun, as the beginning of this new birth; *Clotho* is carried about the Sun, to collect and mingle; *Lachesis* the last, her office is upon the Earth: but these are riddles rather to trouble the brain than profit the understanding. *Parce* the mother of these three sisters, is said to be the daughter of Necessity: doubtless the Ethick writers held these to be most powerful goddesses, because all things born, or that had subsistence, were thought to be under their jurisdiction and power, and therefore they were imagined by some, to be the daughters of *Jupiter* and *Themis*, because (as the Pythagoreans taught) *Jove* gave to every one a body and form suitable to the merits or misdeeds of their former life; or else because the divine Wisdom allotted to every soule, rewards or punishments, as their good deeds or bad deserved, the cause of which division the ancient Writers not truly understanding, appropriated all to Fate and the *Parce*.

Furie or the Eumenides.

Those whom the Poets call *Furie*. *Virgil* terms the daughters of Night and *Acheron*. Therefore *Galtreus* in his twelfth book de *Alexand.* calls them by a fit Epithite, *Noctigineæ*,

*Ego si dea sum, qua nulla potentior, inter
Noctigenus, si me vestram bene nostis alumnam.*

*If I a goddess be, of whom
Amongst the night born, none
More potent is, it's well you knew
Me for your nurse alone.*

By the same law *Mantuan* calls them *Achecontigineæ*, as born of *Acheron*: they are called by *Lucan* amongst the infernals, *Canes*, dogs:

— *Stygiasque Canes, in luce superna, Destituana.*
In the upper light, I will forsake the Stygian dogs;
meaning the sisters. Amongst mortals they are called *Furie*, because they stir up and spur on rage and malice in the hearts of men. They are called also *Eumenides* by an Antiphrasis, in a contrary sense, for *Eumenis* significeth *Bene volens*, or well wishing, therefore *Ovid*,

Eume-

Eumenides tenere faces de funere raptas.

Their temples and foreheads, instead of hair are said to crawl with snakes and serpents, as witnesseth *Catullus*, *Statius*, *Mantuanus*, in *Apollon*. and others. By *Virgil* they are called *Diræ*.

Diricesque sedent in Limine diræ

Lactantius in his sixth book de *Vero Cultu*, writes after this manner: There be three affections or passions, which precipitate into all violent and facinorous actions, therefore Poets call them *Furies*: Ire, which covers revenge; Covetousness, which desires riches; and Lust, whose itching appetite is after all unlawfull pleasure. The first of these *Furies*, called *Alecto*, discovered by *Virgil*, where he terms her *Lutificæ*, as making strife and contention: The second is *Tesiphone*, or *Tisiphone*, the daughter of *Acheron*, whom *Ovid* thus delineates,

*Nec mora Tesiphone madefactam sanguine sumit,
Importuna facem, fluidoque cruore madentem:
Induitur pallam tortoque incingitur angue.
Egrediturque domo, luctus comitatur euntem,
Et pavor, & terror, trepidoque insania vultu.*

*Importunate Tesiphone, without delay makes speed
And snatcheth up a smoking brand, which burning seems
A garment on her back she throws (to bleed,
All gore, about her waist
A girdle of a wreathed snake
In cruel knots she makes fast.
So forth she goes; sad mourning she
Attends her at the gate:
Upon her steps, grim Terror, Fears,
And troubled Madnesse wait.*

Claudian in his book of the praises of *Stilico*, calls the third daughter of *Acheron* and Night, *Megæra*; so likewise *Mantuan* de *Calam. temporum*, lib. 2. The sacrifices that were made to these, were by such as having escaped any dangerous disease, or pestilent sickness, had been spared by the fates; and their sacrifices were only done with a sad silence. The Priests were called *Hesichidæ*, of a Heroe called *Hesicho*, to whom, before the solemnity, a Ram was still offered, as *Poeta* witnesseth in that work he writ to *Erastotiles*: It was held a profanation (saith he) for any of the meaner sort of people to have access to these to these ceremonies, only to these *Hesichides*, whose family was only acceptable to these

F

severa

severe goddesses, and in all their oblations had the principal, prime place and precedence. Their Chappell is neer to Cidonium by the Nine ports. All such as sacrificed to them, were in black vestures; and they were alwaies celebrated in the night season, as it is manifest by *Apollonius*.

Indutam obscuram per noctem vestibus atris

By night their black habits they put on.

To them was slain and offered a cole black Ewe, and great with young ready to yeane: neither was there any wine used in their sacrifices, which were called *Nephelia*. Now because no man should have hope to hide and conceal his own guilt and wickednesse, to the three severe judges of Hell, were given these three ministers; which some call by the name of *Erinnies*, which signifies the pricks and stings of Conscience (the parents of which were born, importing so much) for there is no greater torture or deeper piercing, then a mans own sentence against himself. And (compendiously to shut up all) the ancient writers would by these signify unto us, That to a good and just man only, all things are safe; and that innocency and integrity alone, make men fearless and constant against all the mutabilities of fortune, since the like torments of Mind, and troubles of Conscience still attend on all such as are impure and dishonest. Thus having past over the goddesses *Cerestiall*, *Marine*, and *Infernall*, the goddesses *Selectæ*, *Terræstriall*, and others; lest my discourse might grow too tedious by appearing dull and heavy; and besides, in regard that my purpose is aimed at many, or most of that sex, of what estate and condition soever, to make my worke more succinct and compendious, and to spare you some reading, and my selfe more labour, I will deliver you a multiplicity of histories and tales in few, namely, in a short Epitome give you the arguments of all the Fables of *Ovids Metamorphosis* which for your better content I shall expresse to you in verse, and with that conclude my first book called *Chio*.

An

An abstract of all the Fables in the fifteen books of *Ovids Metamorphosis*, as they follow in the Poem.

Lib. 1.

Chaos into foure elements divided,
Each one into their severall place is guided.
And for their sundry creatures, Room, th prepare,
To inhabitants of th' earth, sea, heavens, and aire,
Of earth and water man is first begot,
And the foure ages next succed by lot.
Gold, silver next, third Brasse, the fourth of iron:
In last of which, the Giants seed in viron
The spacious earth, and are become the head
Of Nations: of their spilt blood man's bred.
This wicked generation, Jove (inflated
In high Olympus having sit translated
Lycan to the shape of Wolfe) destroys
In a deep deluge. Pirithous sole injoies
The earth, with her Deucalion: these at last,
By severall stones behind their shoulders cast,
Repeopled mans generation: other creatures
From earth and moisture breed their severall features.
Among these, the serpent Python is begot,
Him, with an arrow, bright Apollo shot;
In memory of which, Pithian plaies
Are celebrated, even to Cæsars daies.

Yet was no Lawrell known on earth to be,
Till Daphne was transform'd into that tree.
Her father grown disconsolate and sad,
The floods (that of his sorrow notice had)
Come to his comfort: Inachus alone,
To Pœneus (Daphnes father) tels his name:
Whose beauteous daughter Io (heaven knows how)
Jove, after Rape, transforms into a cow.
Argus that had a hundred eies, her kept,
Whom Mercury so charmed, that he slept:
And after Syrinx transformation hard,
His sleepy head, he from his shoulders par'd.
His hundred eies, whose sights begin to wain,
Juno dispos'd into her Peacocks train.

Lib. 25

To restor'd unto her first shape, beares
 Young Epaphus; who being grown to years,
 To Phaeton objects, That he was bred
 Of mortall strain, and not divinely spred.
 Th' aspiring lad, his mother Climens leaves:
 And of his father Phœbus he receives
 An ominous boon: he, for three daies, hath won
 The guidance of the Chariot of the sunne:
 By which, the universall globe is fir'd,
 Joves thunder strikes the lad that so aspir'd;
 And as a token of that generall wrack,
 The sun-burnt Ethiops have since then been black.
 Now whilst the sisters of young Phaeton,
 With Cignus for his death lament and moene,
 The Fates (that all our mortall actions scan)
 Change these to trees, and him into a swan.
 Now Jove surveighs the universe, restor'd
 To pristine beauty: saw, and seeing ador'd
 The bright Calisto, whom he made a rape,
 And vitiated in Dian's shape.
 For which, the wrathfull Juno changeth cheer,
 And in her rage, her shapes her to a Beare;
 Whom as young Arculus chaçeth o'r the plaine,
 (Her son) and with his arrow had nigh slaine,
 Jove by his power determinates their fates,
 Changing both mother and the son to stars.
 And now th' enraged Juno having long
 Complain'd to old Oceanus her wrong,
 Is born to heaven upon her Peacocks train,
 Stuck with the eies of Argus lately slain.
 Next must the Crow her snow white brow forgo,
 For she despis'd the shape of Cornix, who
 'Tis her own transformation: having mourn'd
 For faire Niëtimene to a night-crow turn'd;
 She notwithstanding, to Apollo prates,
 And how Coronis plaid him false, relates.
 Wrathfull Apollo having rashly slaine
 His beauteous love, turns to the Crow againe,
 Condemns his babling, and in deep despight,
 To cole-black feathers turns his silver white.
 Of her and Phœbus, Esculapius came,
 Whose fortunes whilst Ocirhoe doth proclaim,

The

The gods (that of prophetick spels have care)
 Transmute her to th' equinall shape of Mare.
 Apollo, that but late the Suns coach stear'd,
 Leaving the heavens to keep Admetus herd,
 His Oxen stray: Battus to Hermes lies,
 Whose faith the god in double habit tries:
 And finding him, his falsenesse he so hated,
 That to a Touch-stone Battus is translated.
 Thence to the Attick Regions having past,
 King Cecrops daughter he enjoies at last,
 Herse the faire, whose envious sister bight
 Aglaurus; her, the god of her despight
 Turns into stone. Great Jove, Europa spies,
 And for her love he leaves th' Olympick skies.
 Commanding Mercury, whom Maia bore,
 To drive Agenors cattel to the shore.
 Thither Europa comes, sweet flowers to cull,
 Her Jove transports to Crete in shape of Bull.
 Cadmus her brother, by Agenor charg'd
 To see his sister by some means enlarg'd,
 In his long search a monstrous Dragon slew;
 From whose fownd teeth, men ready armed grew:
 With these, he foundid Thebes; after, laments
 Actæons fall, born to such strange events,
 Who by Diana to a Hart transform'd,
 Was worried by his hounds. Then Cadmus storm'd
 At his neer Kinsmans death. This Juno joies,
 Who in her hate faire Semele destroys;
 The shape of her Nurse Beroe she assumes,
 By whose bad counsell, Semele presumes
 To ask her own death. Now some few daies after,
 Jove with his Queen dispos'd to mirth and laughter,
 Dispute of Venus, and desire to find
 Which Sex to pleasure should be most inclin'd.
 Tiresius (who before both sexes prov'd)
 Judgeth the cause on Joves side. Juno mor'd
 Deprives him sight; to recompence his eies,
 Jove fitts him with the spirit of Propheisies.
 His augury Narcissus first made good,
 Who gainst all womens loves opposed stood;
 'Mongst whom the faire Nymph Echo by her sorrow,
 Lost all save voice, which she from voice doth borrow;

F 3

He,

He, pining with self-love, was the same bower
(Losing his form) transhap'd into a flower.
Pentheus the sage Tiresius doth deride,
Though he before the truth had prophesied;
For when god Bacchus rites were celebrated,
One of his Priests (who had before related
Of saylers turn'd to fishes) he keeps bound,
Reserving from the Bacchides many a wound.
This makes the wine gods Orgyes of more fame;

Lib. 4.

Alcathoe with her sisters mock the same,
And at their distaffs many tales they tell,
First what unto the blacked Moors befell;
Of Phcebus to Eurinome transuist,
By which all lets and troubles are dispers'd,
That he may freely with Leucothoe lie,
For which the jealous Clytie seems to die;
But turns into a Turnsole; they relate
Hermophraditus next (by wondrous fate)
And Salamacis, both in one body mixt.
This done, the sisters in their madnesse fixt,
Convert to Bats; their spindles change to vines,
Their webs to leaves made by the god of wines.
At which whilst Agave joic'd, her glee
Is turn'd to discontent, so she may see
Ino and Arctamas of great renown,
Run headlong to a rock and thence leape down,
These being made sea gods; whilst the Theban dames
Lament their new change and invoke their names,
Amidst their sorrowes and sad funeral mones.
Part are made birds, and part are turn'd to stones.
Cadmus with these calamities distressed,
Leaves Thebes, and in Ithria he seeks rest.
Where with his wife debating 'midst the brakes,
They soon may see each other turn'd to snakes.
Alone Aritias still remains inflated,
Of all that Brechus and his Orgyes hated.
Perseus his grand-child, of faire Danae bred,
With crooked harp cuts off Gorgones head.
Whose pebble drops as to the earth they fall,
Turn into Serpents, and before him crawl.
Atlas he changeth into a mountain he,
And all those shackles that Andronia tie,

Are

Are into stones converted: many a bold guest
Intends to interrupt his bridall feast.
Where Phineus, Pretus, and their furious band
Are chang'd to Marble, and before him stand.
Pallas (till now the noble Perseus guide)
Leaves him, and through the aire doth gently glide
To Helicon, there doth the goddesse mean
To view the famous well call'd Hippocrene.
The nine Muse sisters of the Pyrens tell,
And what to the Pyerides befell.
How they contending with the Muses were
Transforn'd to Pies, still chattering every where.

Lib. 5.

By whose example Pallas soon puts on
A Beldams shape transports her selfe anon
To Ariachne, who with her compares,
And having after strife, wrought sundry chares,
Pallas transhapes her to a spider, leaving
Her antient Art, to take delight in weaving.
This moves not Niobe, who late had lost
Her children, and in divers turmoils tost,
Is chang'd to stone. Now when the people knew
This portent, they the memory renew
Of the base Lysian rusticks turn'd to Frogs,
And by Diana doom'd to live in bogs.
They Marcius likewise can remember still,
Who ranks his musick with Apollo's quill:
But he that 'gainst the gods, sought praise to win
In this conteution lost both lawd, and skin.
When all the neighbouring Cities came to chere
Distressed Thebes, the Athenians absent were;
And to their sorrowes can no comfort bring,
Being at home aw'd by a tyrant King.
Tereus, who the faire Philomel deflowring,
Turns to a Lapwing, in the aire still tawring,
As Philomel into a Nightingale,
And Progne to a Swallow. This sad tale
Unto Pandion told, he dies with grieve:
In whose sad Kingdome next succeeds as chiefe,
Erieteus: Orithea the faire
His daughter, Boreas to his Kingdome bare.
Of her, b. Calin and Zethus got:
Amongst the Argonauts these took their lot.

Lib. 6.

F 4

There

There Jason the white teeth of serpents saw,
Of which, men arm'd in compleat harness grew.
The wakening dragon made to sleep : the Fleece
Of gold from Phalis after brought to Greece.

Lib. 7.

Medea he bears thence ; she by her art
Makes young, old Aeson, promising to impart
Like good to Pelcus ; to his daughters showing,
From a decrepit Ram, a young Lamb growing :
But flew him by her fraud. Transported thence,
She with Aegæus makes her residence :
Against whom Minos wars, having collected
Men from all places, by his skill directed :
As some from Paros, which long time before,
Acne betray'd, for which she ever wore
The shape of Dan. King Aëcus supplies
With Mirmidons, that did from Pisimires rise,
King Minos : Cephalus these forces led,
Who seeking to adulterate his own bed,
Prevail'd with Procris : whilst his dogs in chace
Of a wild Fox, both in the selfe same place
Are charg'd to faine. Minos, Alciathoe won :

Lib. 8.

Nisus and Scylla are in shape foredone,
He to a Hawk, she to a Larke is shifted,
And through the aire with their light feathers lifted.
Thence he returns to Crete, all sad and dull,
Where shoud the Minotaure, halfe Man, halfe Bull ;
Him Theseus slew, and after doth beguile
Faïre Ariadne left in Naxos Ile.

With her god Bacchus enters amorous wars,
And placeth on her head a Crown of stars.
Young Icarus with his old father flies,
And down into the sea drops from the skies.
His death, whilst Dædalus laments : this sees
The Partridge new transformed. Now by degrees
Theseus wins fame, scarce spoken of before,
Being call'd to hunt the Calidonian Boare ;
Which Mealeager slew, and died by th' hand
Of his own mother, in the fatal brand.

His sisters with loud shrieks his death proclaime,
Being all chang'd into birds that bear his name.

He visits Achelous in his way,
And all these Islands that but th' other day

* Birds call'd
Metemorphoses.

were Nymphs and Naiades which appeared true,
Since the like transformation Lelex knew,
In Baucis and Philemon, whom he sees
Growing before him in the shape of trees.
Their cottage made a Temple for their sakes,
The village where they dwelt, all standing lakes.
Achelous adds to these the transformations
Of Proteus and of Mestra, with the fashions
That he himselfe appeared in, when he prov'd
His strength against Hercules : both dearly lov'd

Faïre Deianira ; who having understood
Her husbands scapes, dipt in the Centaures blood
A fatal shirt. Alcides doth expire,
Being asier made a star : Lychas her squire,
Is fixt a sea-rock : whilst Alcmena hies
To Iole, and as they two devise,
She tels her of Galantis, before made
A monstrous weasle ; th' other shewes the glade,
In which at that time she might growing see
Her elder sister, now grown to a tree.

To them comes Iolau, in the way
(Made young by Hebe :) Jove himselfe can say
And instance Aëcus, this to be true,
From him Milesius fled, and thence withdrew
Himselfe to Asia, from whom descended
Cunus and Biblis whose hot love extended
To her own brother (as the stories tell)
And weeping, was dissolv'd into a well.
This had appear'd more strange, were it not known
Young Iphis on her marriage day was grown
To be a compleat man ; these nuptials saw
Hymen ; and thence he doth himselfe withdraw

To Orpheus spousals, but his bright robes di'd
In funerall black : Euridice the bride
Expires upon her marriage day, being stung
In th' ankle by a snake, when Orpheus sung
His various transformations to the Lyre,
The trees to hear him from all parts desire,
Amongst whom came the Cypress and Vine,
The one clasps Cyparissus in her twine,
The other Aris ; every Thracian fro,
That in his death had hand ; besides them grow,

Lib. 9.

Lib. 10.

And

Of the Goddesses.

Lib. 1.

And are made trees, Bacchus departs from Thrace,
 And because Midas gave Silenus place,
 With entertainments due, to quittance this,
 He gives Midas with his golden wish :
 Who for wearied with his ravishing dreams,
 Was made to wash him in Pactolus streams.
 They since that time their golden tincture keep
 Still glistening when the Sun shines on the deep.
 Pan's musick and Apollo's, Midas hears,
 And by false sentence gains him Asses eares.
 Phoebus (this done) an humane shape puts on,
 And build's Troy's wals, to be excell'd by none.
 This City, great Alcides having rac't :
 With Priam's sister, be the valor grac't
 Of Ajax Telamon, who in these brauls
 Was first set foot upon the Dardan wals.
 Peleus weds Thetis, though against her will,
 For though she by her godhead had the skill
 To shift in sundry shapes, yet was comprest,
 And Peleus lodg'd upon her ivorie breast.
 To Ceix he past thence (one of his blood)
 Where he part saw and partly understood
 Dedalion take on him a goshawkes shape,
 And wolfe made stone, that flying thought to scape.
 Soon after this, Alcinoe in her bed,
 Dreaming she saw her Lord shipwreckt and dead,
 And from the shore his livelesse body floting,
 Both were made birds ; which some spectators noting,
 Straight call to mind, how * Æacus before
 Was chang'd into a Sea-gull : him deplore,
 Priam, and all his sons as lost and dead,
 Excepting Paris, who to Greece was sped,
 And brought thence Hellen : him the Greeks pursue
 At Aulis Gulfe they anchor : where in view
 Of the whole fleet, a Dragon they espie
 Obdur'd to stone, To Troy-ward thence they hie,
 Where Cygnus, on whose skin no steel could bite,
 Was by the great Achilles bruist in fight :
 And at the instant made a silver Swan,
 So Coenis once a woman, now a man,
 Was after likewise to a bird converted.
 This tale *mongst others Neaon had inserted.

- Hecion.

* Esacus the
 sonne of
 Priam.

Periclimenes

Lib. 1.

Of the Goddesses.

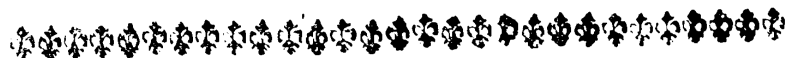
Lib. 12.

Periclimenes change to her repeats.
 Neptune mean time the other gods intreats
 About Achilles death, being much offended
 At his late losse : he dead, Ajax contended
 With the Ulysses for his arms and shield :
 Ajax disgrac't expires, and in the field
 Where his blood dropt a purple Hyacinth grew,
 In memory that Ajax, Ajax flew.
 Troy sackt by th' Argives, Hecuba the Queen
 Turns to a sh dog, keeping still her spleen ;
 Her sad distaste all the gods lament,
 Aurora sheds most teares, still discontent
 For Memnon's death. Aeneas leaving Troy,
 To Anius comes, a Prince depriv'd all joy,
 Because his daughters were made house-doves, sad,
 That be of them no greater comfort had,
 Thence past he divers shores, and sundry nations,
 With wonders full'd, and various transformations.
 Till piercing Italy (yet free from scar)
 With the bold Turnus he begins new war.
 He sends to importune Diomedes aid
 By Venulus : whose fellows were all made
 Light feathered birds : th' imbassador deni'd,
 And back returning by a rivers side
 Spies a wild Olive, which before had bin
 A lovely Shepherd, but now chang'd for sinne.
 Aeneas ships are in the haven burn'd,
 But pitied by the gods, to sea nymphs turn'd ;
 Ardea to a bird more strange then this,
 Himselfe into a god call'd Indiges.
 Him, other Kings succeed, and *mongst the rest,
 Liv'd under Proca (that faire Nymph who best
 Can skill of Gardens) unto whom resorted
 The fresh Vertumnus, and Pomona courted ;
 He in an old wives shape to her relates
 The tale of Anaxarxes, how the fates
 For her obdurenesse turn'd her into stone.
 Pomona listening (and they both alone)
 He to his youthfull shape again retires,
 And in the garden quencht his amorous fires.
 In prociſſe under Numitor the King,
 Where earst cold waters slid, now warm baths spring.

Him

Him Romulus succeeding, is created
 The god Quirinus, and his wife instated
 The goddess Orea. Him Numa next ensues,
 who of the birth of Croton asking news:
 He chang'd on pebbles, who in all mens fight
 Once being black, were chang'd to perfect white.
 He likewise heard Pythagoras declame
 All the transhapes beneath the heavenly steame.
 Ægeria next King Numa's death deploring
 Not comforted at all with thy restoring,
 Hippolitus, nor yet to hear thee tell
 Thy change; she wept her selfe into a well.
 Nor is this to be wondered, since we see
 Thy Lance (oh Romulus) a flourishing tree:
 And Cyppus to weare horns; (having gone so far)
 We end with Julius Cæsar made a star.

Explicit lib. primus.
 Inscriptus C L I O.



THE SECOND BOOK inscribed EUTERPE.

Of the Muses, the Sybils, the Vestals, the Prophetesses, the Hesperides, the Graces, &c.



THE bodies of all reasonable creatures (as Ficinus saith) are naturally pregnant, as having in them the seeds of issue, so likewise is the mind; both, still procreating and bringing forth; as we see at such a time the heire appears; after, the teeth break forth of the gums; at such an age, the beard growes upon the chin, and in time alters and changes colour; and still the naturall faculties are in action. If then the body be so fertile, how much more is the nobler part of man, the Soule and the Mind, plentifully furnished with these seeds, that long for production? as the instinct of manners, of arts, of disciplines, and such like, which are generated in the breast, and in their fit and due time have their seasonable birth. For no sooner are we past the cradle, but we begin to affect few things good, honest, or profitable: but none at that age acquires after things unknown. It is therefore a consequent, that there is born with us and bred in us, certain notions of those outward things,

Plutarch
in *Græcis*
petit.

things, the forms of which we apprehend, and their practice study to imitate. This every man, if he will but observe, may by experience find in himselfe. For if we collect our selves to apprehend any problem or mysticall doubt, which is not within the compasse of our present capacity; after deep consideration, and mature deliberation, all the bars and rubs of our fantasie and senses being removed, we retire our selves into a more private and inward contemplation, and then most subtilly reasoning with our selves, we shall by degrees perceive the cloud to vanish, and the truth appeare in full glory and splendour. Therefore when we present our selves unto school Masters, the brain fashioneth in it selfe many Ideas without rule or example, which like a rask and well manur'd field, hath in it the seeds and grounds of many fruitfull sciences; these if a skilfull man take in hand, bring oftentimes a crop above expectation. Thus much *Plato* exprest in many places, but in his *Theage* most plainly, *No man* (saith he) *hath of me learnt any thing, though from me, many a one hath gone the more learned.* And as *Socrates* saith, *Me tum exhortante tum bono demone suggerente, By my exhortations, and the good Angels suggestion.* With this short preparation, we come now to the Muses, of these innate seeds, the glorious and ever-during fruit. *Hesiod* pronounces them to be the daughters of *Jupiter* and *Memory*, in his *Theogonia*. From hence it seems, the men of *Gnydos* had a custome to select sixty grave and understanding men out of the prime of the nobility, and to commit unto them the affairs of the Common-wealth, and such they called *Amnemodes* or remembrancers. *Alcmaeon* and some few others, call them the daughters of *Earth* and *Heaven*. *Pindarus* in one of his Hymns thus speaks to one of them, *Incipe vero Cæli filia.* *Aristarcus* and *Mimmerca* (if we may helieve *Eustathius*) determine, that the Muses were before *Jupiter*, interpreting the word *Musa* the knowledge of the soule, which is a thing no lesse divine then the soule it selfe. To him *Homer* assents, calling it *The celerity of knowledge* *Plato* in *Cratilo* derives it from diligent search and inquisition, to whom *Pharnutus* in his book entituled, *Of the nature of the gods*, subscribes. Of the same opinion is *Suidas*. They are (therefore saith he) derived from Inquiry, being the originals and causes of all sciences and disciplines: others, as *Cassiodorus*, because they contain in them a conveniencie and concordance of arts: or (to conclude)

as

as *Diodorus* writes, They were therefore called *Musa*, because they comprehend the Art of modulation or tuning, with a consent or agreeing of all other disciplines. Divers authors much differ about their number, *Varro*, as *Servius* witnesseth of him, allowes only three, *Una*, which is bred by the motion of the water; a second, begot by the sprinkling of aire; a third, meerly arising from the sound of the voice. *Augustine* speaks of a City, which *Gyraldus* names *Sicyon*, the primates of which, of three severall famous workmen, helpeake three effigies or images of the Muses, to bestow as a gift upon the Temple of *Apollo*; and which of them could expresse the greatest art and most exquisite workmanship, he to be the best paid for his pains. It so hapned, that their three labours were equally beautifull, and so esteemed, in somuch, that all the nine pieces pleasing generally, they were all bought and dedicated to the Temple. To every of which, the Poet *Hesiod* after gave a severall Emblem or Motto: Not (saith he) because *Jupiter* had begot nine Muses, but that three Artificers had forged three apiece; and therefore the number of three, because it is easie to observe, that every sound which begets any materiall thing concerning musick, is tripartite by nature: either it proceeds from the voice simply, as to those that sing without an instrument; or with the breath, as the Trumpet, Cornet, or Sackbut; or by the strokes, as the Lute, Harp, or Gittern. The names of these Statue-makers, *Augustine* saith, were *Cephisodotus*, *Strongilio*, and *Olimpiotheus*. *Pausanias* relates, that in times of old, there were acknowledged no more then three, (by *Oto* and *Ephialtes* the sons of *Athena*) call'd *Meditation*, *Memory*, and *song* or *Musick*. *Archestratus* the Poet, affirms as much; as also, that these two were the first that offered divine sacrifice to the Muses, and imposed these names upon them in *Helicon*. Some authors will approve but two; others will make them up to nine, for the excellency of the number, which the Pythagorists held to be so sacred, that by that (as *Plutarch* replies) they used to swear, *Per quaternionem sacrum, qui anima nostra tradit naturam æternam, &c.* By the holy number of foure, which lends to the soule an eternall nature, &c. Some have rais'd them to five; others to seven; *Pierius Macedo*, he increased their number to nine. Some are of opinion, that the names of the nine daughters of *Pierius* were imposed upon the Muses: these are character'd by *Hesiod* in his *Theogonia*.

Theogonia. Lucan in his third Dialogue of the supernall gods, calls the Muses virgins, and such as are contented with their native colour and beauty, he likewise terms them invulnerable, as not to be touch'd or wounded with the wanton darts of *Cupid*. They were crowned divers waies by divers nations: some bestow Coroners of the palm-tree upon them, some lawrell, others chaplets of roses: to which *Sappho* seems to allude most, elegantly taunting an unlearned woman,

——— *Mortua Jacobis*

Nec enim hortulum habes rosarum ex Pieria,

——— *Thou shalt lie dead*

without Pierian roses 'bout thy head.

Cornutus in a book entituled *De natura Dierum*, saith, that there were first only three, according to that number which is attributed to the deity, is the most simple and perfect of all others. Those that made foure, as *Cicero*, or five, had reference to the ancient instruments of musick then in use, and which yielded no more severall sounds. Those that approved seven, to the seven liberall arts, alluded the seven Muses. But there are nine received and allowed amongst us, and that for divers reasons; as first, because the number of nine is held to be vertuall and perfect; being an even four, arising from a first odd; and then oddly to an odde: it is likewise divided and distinguished into three equall odds, then it consists of *Triangulars*, &c. Besides *Mnemosyne*, who is said to be the mother of the Muses, her name consists of nine letters. *Fulgentius* saith, that the nine Muses, with their brother *Apollo*, import nothing else then the ten modulations of mans voice, therefore is *Apollo's* harp represented with ten strings: so in the Scripture we read of the *Debabcord* or *Psaltory*: others morallize it to be the foure former teeth, against which the tongue striketh: the two lips, which are the Cymbals or Instruments to fashion the words; the tongue, and the string of the tongue: the *Palate*, whose concavity begets a sound: the wind pipe which is the passage of the breath; and the lungs which like a paire of bellows, gives or takes back the air or spirit. *Virgil* of the Muses writes thus;

Clio gesta canens transfatis temporavedit,

Melpomene tragico proclamat mesta boatu;

Comica lascivo gaudet sermone Thalia,

Dulciloqui calamos Euterpe flatibus uget.

Terp-

Terpsichore affectus cytharis movet, imperat, auget,

Plectra gerens Erato saltat pede, carmine, vultu.

Carmina Calliope libris heroica mandat.

Urania poli motus scrutatur & Astra:

Signat cuncta manu loquiturque Polyminia gestu.

Atentis Apolliniae vis has movet undiq; Musas,

In medio residens complectitur omnia Phoebus.

Clio's past acts to after ages sings,

Melpomene, with tragick vnskin, she

In bellowing breath proclaims disastrous things.

Comick Thalia affects wantonly

To speake and write. The eloquent mans quill!

Euterpe undertaketh to inspire

with her learn'd breath. Terpsichore is still

Buſied about the musick of the Lyre,

The afflictions to command, to move and sway.

But Erato a Rebelk bears, and knows

To tread to it: of these she can the way.

And how to frame the gesture. Number flowers,

In strains heroick, from Calliop's pen;

which she to books commits. The stars and spheres,

Urania searcheth, and instructeth men

In the true motion. Polyminia steeres

Action and language, by her hand directed,

which by her help, an O. ator much graceth.

By Phoebus thus the Muses live protected,

He in the midst, the Nine about him placeth.

It may now lastly be demanded by those that are studious of antiquities, Why the Vertues, the Disciplines, the Muses, the Devisers and Patrons of all good arts, with divers of the like nature, should rather be comprehended under the feminine sex, by the names of Virgins and women, as also their pictures drawn to the portraictures of democels, then either by masculine nomination, or according to the effigies of men; the rather since not only the Ethnick and Morall men, but even Christians and Theologists themselves, in all their books and writings which they commit to posterity still continue them under the same gender? for who is ignorant that *Sophia*, which signifies Wisdom, was not from the beginning, and before the world; who is said to be the mother of the three Theologicall Vertues, Faith, Hope, and Charity, and these represented as women? why should the seven liberall Arts,

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To tread to it: of *Urania* she can the way.
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By *Phoebus* thus the Muses live protected,
He in the midst, the Nine about him placeth.

It may now lastly be demanded by those that are studious of antiquities, Why the Vertues, the Disciplines, the Muses, the Devisers and Patrons of all good arts, with divers of the like nature, should rather be comprehended under the feminine sex, by the names of Virgins and women, as also their pictures drawn to the portraitures of democels, then either by masculine nomination, or according to the effigies of men; the rather since not only the Ethnick and Morall men, but even Christians and Theologists themselves, in all their books and writings which they commit to posterity still continue them under the same gender? for who is ignorant that *Sophia*, which signifies Wisdom, was not from the beginning, and before we were; who is said to be the mother of the three Theologicall Vertues, Faith, Hope, and Charity, and these represented as women? why should the seven liberall Arts,

be exprest in Womens shapes? why the Nine Muses be the daughters of *Jupiter*, as all writers agree? why is Wisdome called the Daughter of the Highest, and not rather the Son, as witnesseth the book of Wisdome? why *Pallas*, otherwise called *Minerva*, not the Sonne, but the Daughter of *Jove* (of whole braine she was born?) and why the most curious and diligent inquisiters into these curiosities figure the liberall Arts and Disciplines like women, and not rather like men? or by what reason the Muses should be personated rather like Damosels then young men, strenuous and excellling in masculine Vertue? To all these objections, it is briefly answered by *Lilius Gregorius*, as likewise by *Corrotus*, whom some call *Pharnutius*; That by the symbole or semblance of such women, much science is begot, and besides much fruit ariseth from the judgement of the soule; besides, it was a custome for Virgins of old to play and dance in companies, which excellently fitted the coupling and sisterhood of the sciences: these coherences are called by *Martianus Capella*, *Cithlicæ*; from whence *Varro* grounded his *Eucitium*: besides, the Greeke *Euciclopedia* is frequent with *Pliny*, *Plutarch*, and the rest; likewise in *Beroaldus* commentaries upon the golden Asse, he adds this one thing worthy observation, to the great honour of the feminine sex; the four parts of the world have their denominations from women. Asia was so called of the Nymph *Asia*, from whom and *Japhethus*, *Promethæus* descended; Europe, of *Europa* the daughter of *Ægeus*; Lybia, which is Africa, of *Lybia* the daughter of *Epaphus*; in like manner, America (since discovered) beareth the like female figure; which (as *Beroaldus* saith) if the women of our age did truly apprehend, and truly understand, how insolently would they boast of their worth and dignity? how would they glory in vain boasts and ostentations, with what continuall chidings would they upbraid their husbands, still casting in their dishes their own vertues and goodnesse; still commemorating and urging, that women bear the names of all the foure parts of the divided world; that wisdome and the Theologicall Vertues, are personated under the sex of women; that the Arts, the Disciplines, the Muses, the Graces, and almost whatsoever is good, are deciphered both by the names, and in the persons of women: therefore (I fear) this had been better kept as secret as mysteries in Sanctuaries, and not

to have been published to them in their own mothers tongue, in which they are so nimble and voluble; lest calling a Councill about this argument, it may add to their insolencies, who have too great an opinion of their own worths already.

I will only speak briefly from what places they took their generall denominations, and so proceed to every particular person: They are called *Pierides*, of the mountain *Pieris*, or as some will have it of *Pierius*, who had nine daughters: Likewise *Camoena* à *Canendo*, of singing; *Heleconides* of the fountaine called *Helicon*, that flowed from a mountaine in *Bœotia*; *Parnassides*, of the hill *Parnassus*, situate in the Region of *Phocis*; *Aonides*, of the *Aonian* mountain; *Pegassides*, from a spring or well so called, first discovered by the hoof of *Pegasus*, the horse of *Pegasus*; *Cithereides*, of *Citheron*, a hill neer to *Thebes*; *Libethrides*, from a mountaine in *Magnesia*; *Pimplaades*, from a place in *Macedonia*; *Ilissides*, from a flood by *Athens*; *Thespiades*, from the *Thespians*; *Ligyæ*, of a people of *Larissina*, who aided *Xerxes* against the Greeks; *Castalides*, of the fountain so called; *Corycides*, of a hill, or rather a cave amongst the *Delphians*; *Pateides*, of a well in *Macedonia*; *Olympiades*, of the mountaine *Olympus*; *Ardalides*, of *Ardalus* the sonne of *Vulcan*: of these you may further read in *Varro*, *Herodotus*, *Terentianus*, *Plutarchus*, *Pompeius*, *Pausanias*, *Solinus*, *Servius*, *Macrobius*, *Sidonius*, *Placiades*, *Lilius*, *Gregorius*, *Picno* *Mirandula*, and others.

Clio.

Hesiodus in his *Theogonia* saith, that *Clio* is the daughter of *Jupiter* and *Memoria*, and is the eldest of those Muses, which he was nine nights a getting; she is called *Clio*, *apoton kleno*, which is *Laudo*, to praise; or of *apoton elous*, for glory which learned men acquire; or that glory which is conferred on eminent and great men, by the encomiasticks of the Poets, so saith *Diodorus*: but *Placidus* derives the etymologie of her name, from the cogitation and investigation of Arts and Sciences. Some say, that she hath the preeminence and government over histories, as *Apollonius* in his Commentaries relates (and therefore at this time I am to invoke her aid and assistance in the prosecution and perfecting of this work in hand.) She is moreover, taken

* Or *Jale-* for the mother of * *Hydromus* and *Hymeneus*, the god of marriage; who are therefore called the sons of *Clio* because of their knowledge in History, for so *Johannes Grammaticus* is of opinion: the first, the Author of sad and mourning Medals; the other of pleasant and joyfull Epithalamions and nuptiall songs; the first in melancholy Elegiacks; The last in leivy Lambicks. *Apollodorus* in his first book of the Originall of the gods, saith that *Clio* was besotted with the love of *Pierus* the son of *Magnus*: (by the incensed wrath of *Venus*, because she reproved her for too much dotage on *Alcmæon*) and that by *Pierus*, she had the boy *Hyacinthus*: But that it is she by whom all men are accited and spurred on to the pavenate of honour and glory, whence elle came that magnanimous and bold enterprise of *Hercules* in that great Centaureach against the sons of *Ixion*? to call to combat all the robbishous pyrats at sea, and robbers and spoilers on earth? Tyrants and evill doers to tame? and horrid and dreadfull labours to overcome? the invulnerable Lyon of *Cythron* to tear in pieces? The many headed monster *Hydra* to suffocate and strangle? the *Ereanthian Boare* to slaughter, and the golden horned *Mart* to overcome? The ravenous *Symphalides* to repell? and all the monsters and terrours of the earth in single monomachy to overcome? but to attaine to the *Apex* and height of fame and glory. What moved *Theseus* (the second *Hercules*) to remove the rocks, and pluck thence and beare away the enchanted fiend? the *Minotaur* to kill? the tedious way to *Athens* to travell? the streights and passages in his journey to plant and tree? *Coccyus*, with his own proper mace to win? *Polycarpus*, the son of *Polydorus*, to oppresse and many other enterprises of noble danger to acquire and accomplish? What incouraged the Captains and Generals of the Grecian and Roman Empire to such noble achievements, save only the spur of glory to immortalize their names to all perpetuity? So did our Poet illustrate *Homer*; his eloquence, *Demosthenes*, and his integrity *Aristides*. In like manner, others by other means have celebrated their names to posterity, to whom this Encomium may be justly given, *Such as have borne the prize and estimation they tread the illustrious path; for their own proper action doth nobilitate his own name.* Such a course as is here recommended, it behoves them auspiciously to begin with some act either of consequence or danger.

danger. For so saith *Pindarus* in his sixth Hymn *Olymp.* In the beginning of an enterprise, a courageous and an undaunted countenance is bestowfull. For Vertue, are sensible of dangers. And *H. siod* saith,

Virtutem posuere dis sudore parandum.

The gods have placed Vertue, not to be arrived to without sweat and travell.

But it is next to be enquired what the ancient Poets chiefly intimated in this Nymph *Clio*: She is called the daughter of *Jupiter*, and signifies glory. It is be lawfull therefore to acquire glory, and to leave the memory of your noble actions to posterity, far be it we should seek the daughter but from the father, or court her without his consent; who from the memory and contemplation of a deed well done, derives to us a fame, in no age nor to be celebrated. She is called *Prima cogitatio*, i. The first thought of seeking knowledge; and because no mans meditations are about that by which he hath not a purpose to enlarge the dignity of his own name, therefore she is called the first of the Muses. *Plutarch* in his *Symposicon*, divides the nine Muses into two halles; the one to govern and have dominion over pastimes and pleasures, lest any man should foolishly and unadvisedly fall upon actions dishonest or uncomely, stirring them up with songs, dances, and sweet sounding instruments, to virtuous exercises, and retaining and keeping him back from lusts, both unlawfull and pernicious: the other division incourages us, to actions difficult, to affairs serious and of import; and these are *Clio*, *Calliope*, and *Thalia*: for all things ought to be done in *Symmetria* and due proportion of mediocrity, that in our sports we slide not into lusts, and in things serious, wee stumble not at the morosity and peevishness of age. She had two sons, *Ialmus* and *Hymeneus*, men of two sundry lots and conditions; the one in no place, but where there was ejulation and mourning; the other where there was ever sport, mirth, banquers, and nuptiall joies. And as *Athenæus* observes from *Aristophanes*, In *Luētū* *Ialmus*, in *nuptiis* *Hymeneus*. Nothing elle is apprehended by these two brothers of such contrary dispositions, but that all such as seek after glory and the immortality of their names, are sometimes with croffe and sinister accidents oppressed, and sometimes with faire and prosperous successes incouraged and puff'd up; singing sometimes the joyfull songs of *Hymeneus*, and tore'd at other times

times to be subject to the sad and melancholy howlings of *Ialmus*. And so much of *Clio*.

Euterpe.

EVery man hath his pleasures and delights, as well wise men as fools: there is no man of so severe gravity, or austere a condition (no not *Timon* himselfe) whose nature is not mollified, and made more tractable with the delight of some one thing or other. One is much pleased with horses of good stomach, another with dogs of excellent scent or swiftnesse, some with wealth, others with honour, and so of the rest; and thus we passe through the pilgrimage of a life full of infelicities and calamities, with the greater content and ease by pondering some such things in our minds, in which we take the greatest pleasure and comfort. Neither are the wise men without this alacrity, being sometimes extasied in the contemplation of things sublime and high. *Plato* in *Philebus* (saith he) *As the intemperate man takes pleasure, so doth the temperate man in his temperance; As the fool is delighted in his foolish opinions and vaine hopes, so is the wise man in his wisdom and constant purposes; but that their contents are different, and of contrary qualities, no man makes question.* The wise man therefore, and the unwise, have both their pleasures, but so far pre-excelling is the one, as the other is vile, abject, and contemptible: for the one is gorged and surfeited with his delicacies, even to loathing and vomit; the other, incited, or rather quickned and inspired with the sprightly nectar of contemplation, flies into the celsitude and majesty of things inscrutable; neither contains he himselfe within the narrow and streight empire of this universe, but acquires things above capacity, and transcending nature; for incited with the deep study of metaphysicall Philosophy, he strives even to trace the steps of infinite majesty, though it be confest that this ambition of his, is both foolish and arrogant, yet is it daring, and noble, that not satisfied with the knowledge of humble and terrene things, pierceth deeper, and aimeth higher, till it attain that perfection of height, that the mind or understanding being filled, may stop at the farthest, as there having fixt *non ultra*. But this small digression being of *Euterpe*, which word implies nothing else but true delectation or delight, I hope hath not been much

much impertinent. *Hesiod* calls her the second Muse in order, and the daughter of *Jupiter* and *Memory*. *Neanthes* in his book entituled *Rerum Græcarum*, calls her the mother of *Themistocles*: but *Amblicrates* in his tractat of illustrious men, contraries that, and affirms the strumpet *Abrotonum* to be his mother. *Euterpe* is called the goddesse of pleasantnesse and jollity, said to be delighted in all sorts of pipes and wind instruments, and to be both their inventresse and guidresse; therefore it is not probable or credible, that *Themistocles* should be her son, when at a solemn banquet, as *M. Tullius* witnesseth, he refused the Harp, for which he was accused in that assembly of rudenesse and discourtesie, or else of want of skill, which was a kind of asperision in those daies and places. *Galenus* saith, that the Lyre or Harp (the pipe of which *Euterpe* was the first deviser) were held in great estimation and honour; these be his words, *As in times of old to play upon the Harp at meetings and banquets, or the like instruments, was held laudable and honest; so either to deny it, or have no skill in it, was an opprobry and scandall.* *Lycurgus*, though he instituted most hard and severe lawes over the Lacedemonians, yet the practise of musick he did both allow and highly commend, as a solace by which the troublesome burden of labour and travell, might be easilier transmitted. *Favins* saith, that songs cheare the gally slave at his oare, and the pipe not exquisitely plaid upon, yet the modulation is comfortable to such as are over-travelled. The first use of pipes amongst the Greeks, was after certain great victories atchieved, where they were in great opinion of themselves; but they were after relinquishd in Athens, either because they were held as incitements to wanton meetings, or because they raised a kind of uncomelinesse and deformity in the faces of such as plaid upon them. Of these pipes there were divers kinds, That which was made of the Lote-tree, was called *Plagiaton*; that of the Box-tree, *Elimon*; that of the Lawrell tree, *Hippophorbon*; *Monantus* was likewise made of the Lote tree, and most used at Nuptials, which was called also *Pholingia*. The pipe named *Liba*, called by some *Matrona*, was that which was solely attributed to the invention of *Euterpe*, though some bestow it on the mother of the gods. The *Tyrrenes* used pipes of horn; the *Thebans* made theirs of the shank-bones of Hind calves; the *Ceteæ*, of reeds; the Islanders of the Ocean (as the *Scythæ*, the *Antropagi*, and *Armaspians*)

Armaspians) of the leg bones of Eagles and Vultures; the Egyptians pipe called *Polypthongos*, is composed of the stalks of Barlie. There be as severall sorts of this kind of instrument, as it is used amongst sundry nations and places. Certaine it is, though her invention was but poor and wretched at the beginning, yet it increased miraculously: for almost no nation but sung their songs, odes, ditties and hymns, to severall sorts of wind instruments; but especially amongst the Germans in Europe they were in the most frequent use, from whom they had the name of *Tybie*. The interpreters of *Apollonius* and *Rhollins*, affirm that she first invented the Mathematics, or disciplines: others, that she was much practised in Logick. To speak in one word what the Poets materially intended by *Euterpe*, *Plutarch* best expresseth in his *Symposiakon*, *All attribute to Euterpe, the contemplation of the truth of nature, seeming no delectations to be more pure, or recreations more faire, then such as have their birth from her.* This therefore is the consequence and coherence betwixt *Clio* and *Euterpe*, according to *Fulgentius*: we first in *Clio* acquire Sciences, and Arts, and enterprises, and by them honour and glory: that obtained, in *Euterpe* we find pleasure and delectations in all such things as we sought and attained; which agree with *Plutarch*s words from *Chrysippus*, *I take something to my self which is appropriate to Euterpe, that she hath in her that which instructs men in civility and decency.* For *Euterpe* imports to us nothing else but the joy and pleasure which we conceive in following the Muses, and truly apprehending the mysteries of discipline and Science. Therefore with *Ospianus* in his *Halientic*, I conclude, *Laborem, sequitur gaudium.* i. Joy still follows Labour, And so much of *Euterpe*.

Thalia.

It is a position, That the lawfull Platonick banquer, doth refresh both the body and the mind: such a one exprest *Athenens* in his *Dipnosophistie*; which signifies *Cena sapiens*, *A supper or feast of wise men*, which is a discourse at table, both of pleasure and profit; and of such is the Muse *Thalia* Lady and Mistrresse. For there is nothing that doth better delight the body, refresh the mind, or make cheerful the countenance, then a banquet of that condition and purpose. *Aristotle* saith, That man is composed of a body (which

(which is an earthy masse consisting of spirit and humour) and of a mind which includes two things, namely, Sense and Reason, from which all honest pleasure doth arise and flow, fit be temperately and moderately governed. And *Galen* saith, That in a modest and well disposed banquer, all these occur and meet: For who knowes not, but by such means the members are nourished, the humours renewed, the spirit refreshed, and the reason after a sort watered? By this we have a cessation from labour, a retirement from care; for the body solace; for the brain encouragement. Take away the hilarities and mirth of feasting and banquetting; the nutriment of love, the communion of friendship, and the solace of life, is by such a restraint oppressd, and by degrees adichilate: for the communion and society of life, is the scope at which moderate banquetts aime, and not the lavish invitation to heeling, and intemperate drinking: which *Plutarch* in *Synposiakis*, seems to approve in these words, speaking of the Muse *Thalia*: For that which belongs to surplussage of meat, and superfluity of drink concerns not *Thalia*, who makes a man sociable in his banquets, who otherwise of his own condition is churlish and froward. Therefore is *Thalia* derived of *Caliazein*, which as the Greeks give the etymology, is *Convenire*, to meet according to appointment. well and contentedly to please the paltar, and satisfy the appetite, and not to gormandise and exceed in surfeit. Therefore the counsell of *Varro* is, that all such banquetters be either muscally or learned, and not to exceed the number of the Graces, or the Muses at most. From such a feast are to be excluded all such as are full of spleen or prone to anger: but such whose ability is smooth, and apt for the time and place, void of all loquacity and superfluous language, that rather sweeten then distast the company; let such be welcome guests to her table: but the gluttonous and fat dishes of *Sardapalus*, let them be as hatefull as cates sauc'd with poison, and such belly-gods appear to thee as dogs and serpents. *Fulgentius* and *Epicharmus Comicus*, saith, that this Muse is the most of all the rest favourable and gracious to Poets, because they love to meet familiarly and fare daintily, to expell sorrow as they would do shame, and melancholy as they would do madnesse: and this they do with an *Antiphar-macum*, composed of neat and brisk wine, which doth smooth and enlighten a wrinkled and cloudy countenance; for

Thalia

Thalia will at no time suffer a Poet to droop in spirit, or his fame to wither, as *Virgil* saith ;

Nosstra nec vultu silvas habitare Thalia.

Our *Thalia* blisset not to dwell even in the woods amongst us.

* à *Viref-
cendo.*

She is the third in rank, who hath a denomination of * *dallion* that is. Still springing and growing green. *Cornutus* saith, That from that denomination she renews and re-inspires the decayed life of a Poet : or else because at their fires and jovial meetings, she persuades them to friendly and honest conversation without brawles or riot ; or lastly (as others will have it) in regard the Poets fame once deservedly got, shall outlast time, and live with eternity. Many bestow on her the invention of the Comedy ; some make her the first teacher of Agriculture ; and others, to be the mother of *Palephatus*, who writ much concerning plantation and inoculating, besides five books *Incredibilium*, or things past believe. Therefore the papers of *Palephatus* grew into an Adage or Proverb, because his books had no credit given to them. Much is spoken of him by *Cælius* in his *Antique Lesson* : But of her there is nothing left save this to speak, That whosoever shall imbrace the Muses, shall purchase to themselves immortality. Therefore *Pindarus* in *Olympiis* calls Poems, The purchases of diuine fame and glory immortall, *Plutarch* in *Quæst.* 14. and in *Symposiac. lib. 9.* will have *Thalia*, *Calliope* and *Clio* to be conversant in things serious, grave, and philosophicall ; in diuine things to have speculation ; and lastly, to measure all things, justly, and weigh them in an even ballance equally : He that can do this, is not only worthy to be reckoned amongst the best of men, but to be numbered even in the catalogue of the gods, of whose memory no age shall ever be silent.

Melpomene.

By sweet modulation, all things are moved. *Plato* in his dialogue de *Furore*, calls her the daughter of *Jupiter*, and voice of *Apollo* ; nor without merit, if we but retire our selves, and look back into the originall of things. Her name derived from the Greek dialect, importing *Canere*, to sing ; and *concentum facere*, to make concord or concord ; which includes the temperature and modulation of the whole world. For what is better moderated or kept within a more due proportion, then melody : For as the many limbs and mem-

mem-

members of the body, though they have divers place and motion, and have sundry gitts and offices, yet all their faculties are directed to one businesse, as having one scope and aime : for the variety that ariseth from divers voices or strings, all agree and meet to make one melody, which as *Plutarch* writes in his book de *Musica*, signifies a * member * *Melos.* of the body. And that every creature living is delighted with harmony, *Plato* doth gather, because the celestiall spirit from which the world first took life, had his first lively being and existence from musick. *Strabo* writes that the Elephants are made gentle, by the voice and the beating of the timbrell, or the tabor. And *Plutarch* in *Symposiac.* That many brute beasts are much affected to, and delighted in musick : Nam *videtur, &c.* For I see (saith he) creatures wanting reason are much pleased with harmony ; as the Hart with the pipe, and the Dolphin with the harp and voice : Of which *Pindarus* and *Virgil* are manifest witnesses :

————— *Inter Delphinus Arion* —————

Which *Arion*, *Plutarch* in his *Convivium* thus elegantly describes.

*Quod mare non novit ? quis nescit Ariona tellus ?
Carmines currentes ille tenebat aquas,
Sepe sequens Agnam, &c.*

Which I thus English :

What sea, what earth, doth not *Arion* know ?
Whose verse could make the waters ebbe or flow ;
His voice hath call'd the woofe backe from pursuit
Of the mild lambs, and made his howlings mute.
Oft at his voice, the silly lamb hath staid,
Whilst on his life the fierce wolfe might have praid.
Oft in one shade the hare and hound hath li'n,
Both listening to a musick so diuine.
The Lionesse and Exe together are
Attentive both : but neither fierce nor jar.
The Prating crow to *Pallas* owle is nie,
And quarrels not : the dove, the hawke sits by.
Oft *Cynthia* hath he set thine heart on fire,
And made thee sweare, his was thy brothers Lyre.
All the Sicilian Cities are at ones,
And Italy is rapt with thy Lyrick tones.
Bound homewards good *Arion* shipping takes,
With all the store his art, or musick makes.

He

He fear'd to see the wind and waters rise;
 But there more comfort then a shipbor'd lies.
 Behold the Captaine with his sword in hand,
 With all that guilty crew at his command,
 Ingi't him round: (he well nigh dead with feare)
 Intreats them their rude violence to forbear:
 Or if so madly they his death desire,
 He first may take some comfort of his Lyre.
 They grant him leave, and smile at his delay;
 He takes his chaplet of the still green Bay,
 A chaplet which even Phoenix might have try'd,
 Then don's a robe in Tyrian purple dy'd;
 And as the swan that dyng sweetly sings,
 So he betakes him to his voice and strings:
 And from th' invasion of these marine knives,
 Down suddenly he flings into the waves.
 The crooked Dolphin takes him on her back,
 To save Arion from the present wrack.
 She swims, he sits and plays upon his Lyre,
 And paises with musick the joynt Dolphins hire.

Five sever-
 all sorts of
 songs.

But to leave to speak of unreasonable creatures. In man there is a peculiar reason above the rest, by which his mind is made pliant and tractable to this modulation, for it insinuates into his bosome softness. For none is of so rude and rough hewn a disposition, that yeelds not an attention to melody, and is not captivated and surprized with the ravishing sounds of *Melpomene*. In the monuments of ancient writers there are observed five severall sorts of songs: the first *Suphronistichæ*, such were the songs that were used to be relished in the ears of *Chremistæ*; and all such singers are called *Sophronistai*, according to the Greeks; the second were called *Encomiastice*, Laudatory; in which the praises of the most excellent men were celebrated; and such were sung by *Achittæ*; the third, *Drinetichæ*, or *Cantus Lugubris*, the mournfull song; the fourth, *Oichemastichæ*, or *Saltatoria*, the dancing ditty; the fifth, *Planichæ*, such as is in *Homer's* *Iliads*, and is called *Pœan*, or *Pœan*; such were Hymns to *Apollo*, not only in a plague time, that the Pest should cease, but for the cessation of war, or any other present mischiefe then immediate whatsoever. *Melpomene* is likewise the chiefe, and hath the prime precedency in the Tragedy; as *Virgil* in the verse before remembred.

Melpomene

Melpomene, tragico, &c.

Therefore it was the custome in all the Tragedies of old, to annex to the end of every act, a Chorus, with some sad and mournfull song: and the neerer they grew to the catastrophe or conclusion, the songs were set to the more passionate tunes, and sung with the more sorrowfull accent, expressing an augmentation of griefe both in countenance and gesture. Some of the great authors confesse upon her the invention of Rhetorick, of which opinion was *Plautus*, who doth etymologise *Melpomene* from *Molpe*, which signifies the sweetness of the voice: for one of the chiefest ornaments in an Orator, is, first, Action, then a constancie in Voice, Motion, and Gesture becomming and comely. Most certain it is, that all these things commented of *Melpomene*, either concerning the derivation of her name, or her invention of arts, meet in this one center (to which so many lines aine) to signifie to us a well-spoken, learned, and eloquent man, from whose lips issue all fecundity and sweetness: And that he may attain to this elegance, which so much graceth an Oratour, behoves him to take counsell of *M. Cicero* that is to join Wisdome with his Eloquence, and substance and matter to his pronuntiacion and phrase; by which practise, he may prove to the Commonwealth a most necessary and profitable member. Lastly, *Fulgentius* teacheth, that by this Muse is meant a maid given to meditation: as first, *Clio* begets a will; secondly, *Euterpe* a desire to prosecute that which the will is bent unto; thirdly, *Thalia* to be delighted in that which we have acquired; fourthly, *Melpomene*, to meditate upon that in which we are delighted. And so much for meditation, or the fourth of the Muses.

Terpsichore.

IN the fifth place succeeds *Terpsichore*, whose name is derived à *Terpo* del *Etos*, and *Koreia tripudium*, that is, *delighting in dancing*. This Muse hath no lesse reference to Musick, then *Melpomene* her eldest sister; the one governs the voice, and hath predominance over songs, the other over dancing and gestures. They are by the great writers much commended, who therefore make the Muse the inventresse of them, being the daughter of *Jupiter*: the originall of dancing they derive from the high heavens, from the order

of

of the stars and planets, from their motion, their going forward and return backward; which even at the first creation began in an harmoniacall measure of the coelestiall bodies.

Of Dances there be lundry kinds; some took name from the song, and such was called *Emmeleia*, that was held to be Tragical: a second, was called *Cordax Comica*, or a Country dance; of such *Arriamius* in his Indian Commentaries, remembers us: some bestow the invention of such upon the Satyrs; others affirm that *Bacchus* by his Orgyan leaping or dances, brought the Tyrrhenians, the Indians and Lydians, all warlike nations, to his subjection: Therefore those that were called *Siccinastæ*, they confer on him or some of his fellows and adherents, though the Sicinni were the people of Creer, amongst whom that kind of measure was most celebrated. In what estimation these were of old, may be easily imagined, when no sacrifice was offered at Delos, but dances were the chiefe in all their superstitious ceremonies: The Brachmani, a people of India, morning and evening in their adoration of the Sun, frequently use them. Amongst the Ethiopians, the Thracians, the Egyptians, the Scythians, their sacreds are not solemnized without them, as first instituted by *Orpheus* and *Musæus*. Some danc'd in the honour of *Mars*. The Lacedemonians had them in continuall practise, so likewise the Thessalians; insomuch that the most wise *Socrates* after he was grown in years, practised to dance, and not only gave such exercises an extraordinary character of commendations, but numbered them amongst the best Sciences. These dances were not in custome without musick, especially in their festivals and sacrifices; for the boies or young men went in the first place, some playing upon harps and pipes, and others selected for the dances: whose custome was, as they tripped and skipped about the Altar, they first proceeded so, that from the left hand, they might incline to the right, to observe the course of the Zodiack; and again, from the right hand turn to the left, to imitate the motion of the *Primum mobile*. *Pindarus* calls *Apollo*, *Orchestra*, that is, *Saltator*, a dancer. *Plato* in his first book *de Legum latione*, saith, that the first ground of learning proceeded from the works of *Apollo* and the Muses; holding that man untutored and ignorant, that was not practised in the measures of the Muses, and him accomplished and best instructed that could tread

tread them with the best agility and cunning. By which it may be concluded, that these Chorea were begot by musick, and fetch'd from the very intrails of number used in verse (which some of *Rith mus* call Rime) and from other Ethick observations: therefore some attribute to her, the invention of that which we call *Humanitatis Disciplina*, which signifies, The discipline of humanity. By the son of *Achelous* she had the Syrenes (though *Fulgentius* calls them the daughters of *Caliope*) and by *Mars*, *Bistone*, of whom the Country is called *Bittonia*; she is therefore rankt in the fifth place, and said, *Chorea delectari*, because it is a pleasure and delight to the auditors, for the benefits they received by hearing the mysteries of learning and knowledge manifested and laid open unto them: as if we should say, *Terpsichore*, is a delight in instruction; or, to take a felicity to be instructed. *Fulgentius* will have *Polymnia* to take place before her, his reason is, because after invention or much memory (which is *Polyhimnia*) it is then necessary to judge and determine of that which was before devised and invented. *Cornutus* saith that good men transmit the best and greatest part of their lives in delectation and joy; or else that they bring pleasure and content to all such with whom they shall converse: of which delight this Muse is the patronesse. Others think she was so called, because she was so pleasing to the society of the rest of her sisters: but whence soever she had that name bestowed upon her, it was neither idle nor unmomentary; the Fable of this Muse thus much insinuating, that part of the Muses are intente only upon serious and solid matters, as Philosophy, the Mathematicks, and the like: the rest upon recreations, sports, and pastimes. By which the ancients would teach us, That it is not possible, but he that hath spent most of his age and study upon *Caliope* and *Urania*, but shall in that knowledge be most joitull, and filled with all manner of delectation: which pleasure and content they signified by dances, musick and banquets.

Erato.

IN *Plato's* Sanctuaries it is left recorded, that *Amor*, which is love, in Greek called *Erota*, which is the name of the Muse of whom we are now to speak (and by him called the voice of *Poetus*) is known to be nothing else by such as truly

ly understand, then the desire of beauty; of which *Plotinus* makes a threefold distinction, it is either in the Mind, begot by vertue, and that is called *Vinultas*, which may extend to a gracetull pleasantnelle in speech, or delectable uterance; or in the Body, of the lineaments and colour meeting in the greatest congruity and that is called *Decus*, which is comlinetle or a fivecnetle of proportion; the last is the concordance and pleasantnelle of sounds, which comprehends in it an excellent, though invisible fairnesse or pulchritude.

This threefold beauty hath three fences subservient or agreeing; The interior eie of the Mind, The sight of the Bodie; and the Earre, accommodated and apt for the entertaining of sounds. Banisht thereto e from the integrity and perfection of *Plato's* love are all the inflammations of fiery lust, and tirillations of unlawfull pleasure. Even *Socrates*, who by the Delphick Oracle was judged the wisest of his time, profess himselfe a servant of this love. In Athens, as oft as any sacreds were made to *Pallas*, so oft were they to the statue of love, which was placed in the same Temple. In the popular ceremonies, Love was honoured of all men. The Lacedemonians (before they affronted or encountered the turrein enemy) made their oblations to Love, as it he had the power to give them both safety and victory. The band or company, which among the Thebans was called Sacred, consisted on Lovers, and such as were beloved. They had besides, a School or an Academy dedicated to Love. *Plato* in *Phedra*, proclaimed Love to be a god, and mingled him both with gods and men, as it is in his *Symposi*. *Love is not at gods, and wonderfull both to men and gods, and wonderfull both to men and gods, and besides many other things, especially for his generation and birth.*

Hesiod speaking in his *Theogonia*, saith, that Chaos was first made: then Earth and Hell next created, and immediately after them, Love; this is to be understood in an allegoricall sense, and mysticall and obscured: for he doth not by love understand the son of *Venus*, for how can he be born when his mother was not yet come into the world. We must understand another Love more ancient, which is significant in the name of this Muse called *Erato*; therefore *Hesiod* defines him born of Chaos and the Earth. Of the same opinion is *Decus Dionysius Areopagita*, for thus he saith, Love, whether you term it divine or angelicall, or spirituell, lively,

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according to creatures, or naturall; you must understand an inherent and commixt vertue which doth insinuate or intice the superior things to the inferior, which doth reconcile things equall amongst themselves; making them sociable, and equally communicating; and lastly doth pleasantly provoke such things as are infinite, to be converted to matters more sublime and greater to be desired; that like things combustible added to fire already kindled, may make them sparkle and burn afresh. *Worthy* he is no doubt, who is commended of all men, not only for the nobility of his birth, but the antiquity of his house, as is observed from *Plato*; but great must he needs be of force, to whose Empire both gods and men are subjected.

He is besides to be wondred at for his shape and feature, because every man admires that beauty which he best loves. Lastly, he is to be commended, and Encomiasticks to be sung in his praise, for the utility and profit that ariseth from him. Therefore from those before us, for his nobility; from these present with us, for his magnitude and potency; and from those that shall succeed and come after us, for the expected utility, this Love is to be held in great honour and adoration. But the opinion of *Ovid* doth no way assent with the words of *Hesiod*, who saith, *Nunc Erato et tu nomen amoris habes*; deriving the son of *Venus* from the foresaid antiquity; by which he would make him much more elder then his mother. But to speak according to the Greeks, it is delivered unto us by them, that *Erato* was the mother of *Thamira*, she that was the first Inventresse of the Amatorious Poem (or love-verses.) The Arcadians will not allow *Erato* in the number of the Muses, only they give her the character of a prophetesse, who was married to *Archas* the son of *Calisto* begot by *Jupiter*; and that she was the first publisher of *Pans* Oracles.

Patroclus that commented upon *Hesiod* confers upon her the invention of Poetrie; but the Poet himselfe saith, that she first devised dancing; as may appeare by that which I have before interpreted.

Pl. Erato gremis Erato saltat pede, carmine, vultu.

Some of the Greek authors allow her dancing, others musick. *Pharnubus* writes, that she was so called from demanding and resolving, which is (more plainly) from questions and answers, which two are much frequent amongst disputants. *Fulgentius* derives her from the invention of Si-

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miles,

milies, because that after Science and Memory, is requisite that we devise something resembling that which we have learned. To conclude therefore: *Erato* is a certaine Love born by nature, which the wise men received from the gods. Or (to speak according to *Areopagita*) a certain institution by which *Socrates*, being elevated, and (as it were) rapp'd into an higher element, sung and declared his divine mysteries: before which time (as he hath of himselfe delivered) he was altogether ignorant of things Superior or Inferior, Coelestiall or Infernall. Therefore with *Erato* I thus conclude, The force of Love is in all creatures miraculous but in man especially.

Polymnia

In Cant.
Maior.

THis Muse purchast to her selfe the famous and reverend name of Mother, or one more condigne and excellent, and was of old held in great honour amongst Generals, Princes, Optimates and Emperours. Her name importing nothing else but Memory. *Themistocles* of Athens (as *Tully* affirms) had learn'd the names of all the Citizens. *Cyrus*, with no lesse happy retention, having an infinite army, yet knew every one of his souldiers, and call'd him by his proper name. *Homer* in his *Iliads*, speaks the like of the Arch-Duke *Agamemnon*, who commanded his brother *Menelaus*, from him to goe to every particular souldier in the camp, and by name to salute them. *Nicias* the Athenian, before he attempted that infortunate navall battell against the *Syracusans*, spake to all the Captains and Masters of ships, not only by their own names, but the names of their fathers, and of their Tribes, exhorting and encouraging them to fight valiantly; for this *Thucydides* writes of him, *Againe, he called every ship-master by his own and his fathers name, remembering the very tribes from whence they were descended.* Many have excelled in memory, but especially the Poet *Simonides*, of whom I have thus read, That being invited by one *Scopa* (a fortunate and rich man) to a great feast, where a multitude of his acquaintance, friends and allies were then present, so that all the Tables in his large Hall were furnished and thronged with guests, and every man had took his place, and he amongst the rest; suddenly a hasty message was brought unto him, that two young men attended without, to speak with him up on businesse of great

urgence

urgence and importance; he presently arose from his seat, but coming to the gate, saw no man: In this interim whilst he expected them without, the whole structure with the roof and battlements, fell upon those within and slew them all, not leaving one alive; only *Simonides* by this prodigie escaped. Now when the friends of those that perished came to the place of slaughter, intending to give their allies and acquaintance the due rights of funerall, according to their degrees, but by reason of that confused massacre and multitude of persons there shattered almost to nothing, no man could distinguish one from the other: *Simonides* by remembering in what place every man sat (notwithstanding that confusion) distinguished the bodies, and gave to every one his friend and kinsman to give unto them their due rights of buriall according as their births or offices in the Common-weale deserved. This approves unto us, that order is a chiefe rule in memory; which *Cicero* himselfe hath observed. *Ammianus Marcellinus* is of opinion that he strengthened and preserved his memory with potions, extracted from the juice of divers drugs and simples. Most requisite and necessary is *Polyhymnia* to all such as shall enter the Chappell where the holy things of the Muses are kept. Whether the memory come by nature or by art, or practise and exercise, who knowes not but all men are retentive of such things as they are first instructed in, and that by nature; neverthelesse it is to be observed, that children and old men, the first have not their memories so perfect, the latter, not so full and strong; for being in continuall motion, the brains of the one not ripe, and of the other somewhat decayed, answer not to the vascity or greatnesse of the body, the prime senses being oppress'd with an unwieldy and unprofitable burthen: in those likewise that are fat and full of thick and grosse humours, the exact forms of things are not so easily designed or exprest. *Plutarch* in his book of Oracles calls the * Antistrophon to Divination: for things past only belong to Memory, and things present are the objects of the senses. *Themistius* saith, that the Soothsayer deals only in predictions. And *Plato* in his *Philebus* affirms, That memory is neither sense, nor imagination, nor understanding, but an habit or affection of these, with Time added, by which there is made an impression and a spectre or imaginary fancy left in the soule. *Lucian* saith, he that proposeth to himselfe to have *Polymnia* propitious unto him, comf-

Lib. 16.

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*Dissenfere Deæ quarum Polyhimnia prima
Cepit —*

The goddesses were at odds, of which *Polyhimnia* first began.
So *Vergil*;

Nam verum fateamur amat, Polyhimnia verum.

— we must confesse it sooth,

For *Polyhimnia* nothing loves but truth.

In many places, and by divers Authors, she is sometimes called *Polymnia*, of Memory, and againe *Polyhimnia* of variety in history: In the commentary upon the *Argonauts*, she is said to be the mistress of the Lyre, or Harp. *Hesiod* gives Geometry to her, and other of the Greek Poets, *Grammer*. *Cassiodorus* in various, intreating of the Comedy, makes her the first inventresse of Mimick action: and *Plutarch* in *Symposia*, of Histories: For (saith he) She is the remembrancer of many. *Polymnia* therefore, or *Polyhimnia*, is called *Multa memoria*, because memory is most behoventull to all such as practise the study of Arts and Disciplines.

De *Urania*.

FROM *Polymnia* I proceed to *Urania*, and from Memory we are drawn up to Heaven: for the best remembrancers, as *Pliny* saith, comprehend the whole world or universe, in which the heavens are included, and all the secrets therein, as much as by investigation can be attained to, have the full and perfect knowledge: for the most secret and hidden things are contained in the heavens above, and therefore such as are expert in them, cannot be ignorant of these lesse and more easie to be apprehended below: *Plutarch* of *Urania* thus speaks: *Plato* (as by their Reps) hath trad'd all the gods, thinking to find out their faculties by their names. By the same reason we place one of the Muses in the Heavens, and about celestiall things, which is *Urania*: for that which is above hath named of diversity of government, she is an universall directresse, which is Nature: where there is a time by many crimes, excesses and transgresses, there the eight remaining are to be transfused (and one particular Muse

Muse (still reserved) one to correct this fault, and another that, *Urania* therefore (according to *Plutarch*) hath predominance in things celestiall, which by how much they are above things terrestriall in excellence, they are so much the more difficult. Some stretch the influence of the stars to *Zorista's* magick, in which he was popularly famous, nay more, his name by that art enobled: notwithstanding, the annals testifie that he was subdued and slain in battell by *Ninus*. *Pompey* the great was curiously addicted to these divinations; yet his potency fail'd him, and he dyed a wretched death in *Ægypt*. Howbeit by these instances it is not to be inferred as the mysticalllest and powerfull part of the Mathematicall Disciplines. The inventions of *Manilius* most indirectly contends it upon *Mercury*. *Plato* in *Epinomide*, would have all that contemplate Astrology, to begin in their youth; such is the excellency of the art, and the difficulty to attain unto it; for these be his words, Be not ignorant that Astrology is a most wise secret: for it is necessary, that the true Astronomer be not that man (according to *Hesiod*) that shall only consider the rising and setting of the stars, but rather, that hath a full inspection into the eight compasses, or circumferences, and how the seven are turned by the first, and in what order every star moves in his own sphere or circle; in which he shall not find anything which is not miraculous. If therefore the praise of Astronomy be so great, What encomium then is *Urania* worthy, who first illustrated the art? This only shall suffice, that by her is meant celestiall Astrology, so call'd of the Heaven, for (as *Pharnutus* saith) The intue universe, the ancients call'd by the name of Heaven. So by this means *Urania* is acknowledged to be frequent in all Sciences below, and speculations above whatsoever. Her etymology importing *Sublimia spectantem*, that is, Beholding things sublime and high. Or her *Ovid* thus:

*Incipit Urania, secere silentia cunctæ,
Et vox audiri, nulla, nisi illa potest.*

Urania first began to speak:

The rest themselves prepar'd

To heare with silence, for but hers

No voice could then be heard.

She is then received from the heaven, either because all nations and languages beneath the firmament, have some learned amongst them; or that such as are furnish'd with

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knowledge, she seems to attract and carry upwards; or, to conclude, because glory and wisdom elevate and erect the mind to the contemplation of things heavenly. *Fulgentius* saith, That some of the Greek authors have left written, that *Linus* was the son of *Urania*; but it is elsewhere found that she was called *Urania* of her father *Uranus*, otherwise still'd *Cælum*, whom his son *Saturn* after dismembred. *Xenophon* in *Sympos.* remembers, that *Venus* was called *Urania*, speaking also of *Pandemus*; of both their Temples and Altars, the sacrifices to *Pandemus* were called *Radiovagaræ*; those to *Venus* *Aquætera*. Some as *Lactantius Placidus* call *Helenevæ* that menacing star, *Urania*. In a word, that celestiall Muse called *Astrologia* or *Urania*, intimates nothing else, then after mature judgement, to deliberate what to speak, what to despise; to make election of what is usefull and profitable, and to cast off what is frivolous and impertinent, is the adjunct of a mind celestiall, and a wisdom inculcable. Most true there ore is the sentence of *Plato*, who tels us that *Urania* is she that first attracts the eyes of our mind to sublime things above, and if it were possible, would draw our selves after.

Lib. 7. de
republica.

Calliope.

Plat in Gor. **T**Here are two things in the mind chiefly predominant, Knowledge and Disposition, which as *Plato* saith, are in continuall and restless motion. Knowledge, which by the Sophists under a colour of truth, is abused, with things false and erroneous; and Disposition or Affection, which tempted by the popular Poets, under a bait of delight and pleasure swallowes the hook of many perturbations and distractions; those Orators that are merely superficiall and not seen in the grounds of wisdom, corrupted with idle and vaine reasons, they delude the knowledge, and with unnecessary curiosities precipitate the affection. From Sophists we must altogether beware, as pestiferous and infectious; from Poets and Orators, in some kinds, but not in all cases. *Plato* confineth Sophists every where and from all places, and Poets too, but not all; such only as comment false and scandalous tales of the gods; nor these from all places, but from the Cities only, that is, from the society of young men, and such as are ignorant, prone to perturbation, and not capable of the allegoricall sense included; admitting

admitting only such as speak well of the gods, sing divine Hymns, and bravely register the acts of noble and illustrious persons; Such is the practise that *Calliope* teacheth her Poets; which practise as *Ficinus* witnesseth, is nothing but the rapture of the soule, with a transmigration into the majesty of the Muses. This Poësie rouseth us from the sleep of the body, to the awaking of the mind, from the darknesse of ignorance to the light of knowledge, from death to life, and from dull oblivion to a contemplation divine and heavenly: But where the wit failes, there is no help to be expected from the invention, for it is not within the compassse of mans capacity to compassse deep and great matters in a moment, for all knowledge is inspired from above. And since Poetry comes not by fortune, nor can be attained to by art, it must consequently be a gift from the gods and Muses. For when *Plato* names the god, he intends *Apollo*; when the Muses, he understands the soules of the spheares; for *Jupiter* is the mind of the deity, who extasies and illuminates *Apollo*, *Apollo* the Muses, the Muses, the Poets, the Poets inspire their interpreters, the interpreters make impression in the auditors. By divers Muses, divers souls are enlightened, as it is in *Timæus*, that sundry souls are attributed to sundry sphears. The Muse *Calliope*, is a voice resulting or rebounding from the sound of the other sphears, and of the rest the most excellent, who is not only a friend of Poets, *L. 2. Theog.* but the companion of Kings, as *Hesiod* saith;

*Calliopeque & hæc excellentissima est omnium,
Hæc enim & reges venerandos comitatur*

He makes her the mother of *Orpheus*, and to inspire him as *Urania* did the Poet *Musæus*; *Chio*, *Homerus*; *Polyhymnia*, *Pindarus*; *Erato*, *Sappho*; *Melpomene*, *Thamyris*; *Terpsichore*, *Hesiodus*; *Thalia*; *Virgilius*; *Enterpe*, *Pub. Ovidius*. Thus the nine Muses, who have reference and hold correspondence with the nine celestiall sounds, make one harmony and consent by inspiring nine illustrious Poets; Amongst them *Calliope* is held to be the most ancient. Ancient likewise is Poësie, whose invention is given to *Calliope*, as to the Championess that defends the standard of the Muses. Besides *Orpheus*, some say she had two other sons, *Ialmus* and *Hymenæus* of whom we spake before. *Hymenæus* was beloved of *Thamiras*, who was the first Poetiler of unchast venery. She is also said to have a sonne called *Cymothos*, by *Oeagrus*; some also make the Syres the daughters of *Calliope*, others of *Melpomene*:

H 4

Venus

Venus (because *Orpheus* the son of *Calliope* discovered *Adonis*, whom she had delivered to *Proserpina* to be six months concealed) gave him to be lacerated and torn in pieces by the Thracian women. But now to search what was chiefly aim'd at by the Poets in this Muse *Calliope*: It appears that by her they apprehended the sweetness and modulation of song, as taking her denomination à *bona voce*, of a good and tuneable cleer voice; therefore she is called *Vox dea clamantis*, The voice of the calling goddesse; from which they gave her the dominion over the persuasive art of Rhetorick and Poetry. The generall tractate of the Muses, aiming only at this, That the first thing requisite, is to have a will to knowledge and learning; the second, to be delighted in that will; the third, to be constant in that we delight; the fourth, to attain to that in which we are constant; the fifth, to commemorate that which we have attained; the sixth, to make similitude and compare what we have commemorated; the seventh, to judge of those likes which we have made and compared; the eighth, to make elections of such things as thou hast judged; the last, eloquently to speake, and facundiously to delate of that thing of which before thou hast made election. So much *Fulgentius*. And those no doubt that have long and much exercised themselves in these disciplines, and have been the devout adorers of the Muses, the daughters of *Jupiter*, and practised themselves as well in the gentler Sciences as the hidden mysteries of Philosophy, shall not only by their endeavours attain to the perfection of fame and glory, but purchase to themselves incredible joy, pleasure, content and delectation.

A word or two of the Muses in generall, and so conclude with them. They are held to be the soules of the Sphears: *Urania* of the starry heaven, and of that Sphear which is called *Aplantes*; *Polyhymnia* of *Saturn*; *Terpsichore* of *Jupiter*; *Clio*, of *Mars*; *Melpomene*, of the Sunne; *Erato*, of *Venus*; *Enterpe*, of *Mercury*; *Thalia*, of *Luna*. These eight Muses are referred to the eight tones of the sphears; from all which *Calliope*, not till now named amongst them, ariseth and is begor; these being neer to the body that is first moved, which is said to be next to the seat of the supreme deity, are said by *Hesiodus* to dance about the Altar of *Jupiter*. But because divers and sundry are the studies of these Muses, therefore by their influence the minds of mortall men are

are inspired with sundry and divers delectations, which (as the Pythagoreans think) descend down upon them from these sphears. Those, over whom the Moon hath predominance, partake of the nature of *Thalia*, and are therefore delighted with comick lasciviousnesse and wantonnesse. Those whom the sphear of *Saturn* governs, or *Polyhymnia*, being of a drie and cold temperature, they are wondrous retentive in the remembrance of things long past. For the dispositions of the mind, and constitutions of the body, have a consonance to the nature of that Planet under which they were born: therefore some are delighted with one study, some another, according to the aspect of the Planet. For example, if *Mercury* be in a good and pleasing aspect, he begets eloquence, fecundity, and elegance of speech, besides skill and knowledge in many things, but especially in the Mathematicks: the same being in conjunction with *Jupiter*, they are bred Philosophers and Divines: being join'd with *Mars* in his happy aspect, it makes men skilfull Physicians and fortunate; but in his bad aspect, such as prove unskilfull, unlucky and sometimes thieves and robbers, which commonly happens when he is scorched with the Planet of the Sun. Being in conjunction with *Venus*, thence proceeds Musicians and Poets; join'd with *Luna*, wary Merchants, and diligent and thrifty husbands; with *Saturn*, it intuseth men with prediction and prophesie. But let this little serve to illustrate the rest, so from the Muses we come to the Sybils.

Of the Sybils.

I Sidorus saith, that the word *Sybilla* is a name of place Lib. 4. and office, and not of person: It is derived of *Syos*, which signifies *Deus*, God; and *Beele*, as much as to say, Thought. So that *Sybill* comprehends a woman that had gods thought: For as a man that prophesieth, is called a Prophet, so a predicting woman is called a Sybill. Of their number the ancient writers much differ. *Alianus* in his book *De varia Historia* thus speaks: There were foure Sybils, *Erithrea*, *Samia*, *Aegyptia*, and *Sardinia*. Others to these adde six more, to make the number ten: amongst which are numbred *Cymæ*, and *Judea*, with the three *Bacchides*, one of *Greece*, a second

Lib. 2. c. 11.

cond of Athens, a third of Arcadia. It seems he had forgot to reckon the tenth. Aretine in his book *De aquila volante*, agrees with *Isidorus*. In the etymology of the word *Tanto* *sona quanto à aice mente divina*. He likewise numbers ten, the first (saith he) was of Persia, the second of Lybia, the third was named *Delphica*, being born in the Island of Delphos, and near to the Temple of *Apollo*, who prophesied of the wars of Troy; the fourth was called *Omeria*, and was of Italy; the fifth, *Erythraea*, and born in Babylon; she composed a book, which in the Greek tongue was intituled *Vasillogia*; the sixth was called *Sania*, or rather *Samia*, as born in the Isle Samos; the seventh, *Cumana*, of the City Cuma, whose Sepulchre, as *Isidorus* writes, is in Sicily, she brought certain books to *Tarquinius Priscus*, which spake of the Roman succession, and what should futurely betide them, prescribing them the Ceremonies to be used in their sacrifices; the eighth, *Ellespontiaca*, who likewise prophesied of the wars of Troy; the ninth, *Phrygia*; the tenth and last, *Alburnea*, who prophesied many things concerning the Saviour of the world. And so far Aretine. The opinion of *Johannes Weyerus*, in his book *De præstigiis Dæmonum*, is to this purpose, That the devill in the theatre of this world, might put a face of honesty upon all those Tragedies which he aim'd to execute upon mankind, he instituted his *Enthusiastæ* and his *Pythean Oracles*, which were in use almost amongst all nations, inasmuch that their superstitions, and prophanations had crept in amongst the people of God: so that *Moses* made a law, that all those that repaired to these jugling sorcerists, should be stoned to death. Amongst these are counted some of the Sybils, though not all, as the hirelings of the devill, for the conservation and confirmation of his Kingdom: for out of their books the Romans were drawn into many lunacies and frenzies, as (besides many other) it is manifest in *Zoroastres*, who recites many of their verses full of tradition, and superstitions meerly unlawfull, though the two Sybils, *Erythraea* and *Cumana* in heroick Poems prophesied of Christ, and sung and declared his praises: which as some conjecture, they did by the sight of the prophesies of *Esaïas* and *David*. These Oracles lasted to the coming of our Savior, but then surceast through all the parts of the world. There were also a kind of sorcerists, which some call *Lemures*; the word importing the spirits and ghosts of such as perisht before times, or abortively, for from such they fathered

Lib. 1. c. 7.

fathered their predictions and prophesies. Of this kind there were many in Germany (as *Weyerus* relates) who were of long continuance, and such were called *Albae Mulieres*, or the white women, which in their modern tongue, implies as much as the white Sybils: and this sort of people was The white ominous to women with child, and to infants sucking at Sybils, their mothers breasts, and in their cradles: These, though in times of old they were most frequent and common, when the world attributed too much to the jugling illusions of the devill yet since the Saviour of the world, and our only patron, hath supplanted him by the more pure and fervent preaching of the Gospell; these mockeries and fallacies, by which hee cheated the unlettered multitude of their faith, and God of his honour, are meerly adnichilated, inasmuch there is scarce left to posterity, the least memory of their wicked traditions. Of such as these, it seems *S. Hierom* took especiall notice, when in an Epistle writ to *Paula* upon the death of *Blesilla*, he thus speaks, *Quæ causa est ut sepe Dimuli & Trimuli, & ubera lactantes, &c.* What is the reason that children of two or three years of age, and such as suck at the breast should be corrupted by devils? The Ethnicks custome was to give names to such, according to the diversity of their actions: there were some called *Hecataea*, as sent from *Hecate*: others by the Italians, *Tolletæ* or *Empedusæ*. But this may appeare a digression from our Sybils, therefore I thus proceed with them. *Petrus Crinitus* in his twentieth book *De honesta disciplina*, speaking of the Sybils, the *Branchi*, and the *Delphick* prophetesses, alledges *Gellius*, *Varrianus*, *Hieronymus*, and other ancient writers, extracting from their opinions which way and by what means these Oracles were imagined to be posselt with the spirit of divination: These of that order (as *Plato* and *Iamblicus*, have learnedly related) either from the gods or spirits (say they) are inspired with that illumination, by which they discern the fundamentall causes of things, and can presage and foresee such events as shall succeed. *Iamblic.* in his book to *Porphyrius*, saith thus, The Sybill of Delphos two severall waies conceives the spirit by which she prophesies, either by a soft breath, or else by fire proceeding from the mouth of a certaine den or cave; before the entrance of which she seats her selfe upon a three-footed or four-footed stool of brasse, in which place the divine power either by whispering in her care, or by some other infused blast inspired

Mirandula
in Hymnis.

spired into her, gives her the facility of uttering her predictions. The Branchæ sitting upon an axeltree, held in her had a wand consecrated to some deity or other, and either washt her selfe in some sacred fountain, or received some influence from the vapour of fire, and by this means were made repleat with divine splendour. These Branchæ derive themselves from *Branchus* the son of *Apollo*, upon whom his father bestowed the gift of divination, to which *Statius* assents; so *Strabo* in these verses makes him a Priest of the Temple of *Apollo*.

*Phœbus, from Branchus axeltree,
His Prophet did inspire;
Who with a thousand Ambages
Hath set the world on fire.*

Colephonus Zenophanes hath denied, that there can be any divination at all, but *Democritus* hath approved it: of the same argument *Chrysippus* hath writ two books, one of Oracles, another of Dreams. *Diogenes Babylonius*, publisht one *De divinatione*, *Antipater* two, *Possidonius* five. *Panæus* the Scholler of *Antipater* doubted whether there were any beleefe at all to be given to that art or no. *Cicero* is of opinion, that it hath only power over such things as happen accidentally or by chance. Of divination there be two sorts, one of art, as by the entrails of beasts, or by casting of lots; the other of nature, as by dreams and visions: in both, the conjectures made by vaticinations, aim at more then they can accomplish, and intend further then they can proceed. Further, this art is by the Greeks called *Mantices*, that is, the knowledge of things to come; the first inventers thereof were the Egyptians and the Chaldeans, by their observations of the stars. The nations of the Cilici, the Pyssidauri, and the inhabitants of Pamphylia neer unto these, predicted by the singing of birds. The Magi among the Persians had many assemblies of purpose only to augurate and to divine: but all such are condemned of ignorance and want of art, who presage meerly by concitation and rapture, without the help of reason and conjecture. *Sagire* signifies to perceive acutely or sharply; therefore they are call'd *Sagaces* that know much: he that is said *Sagire*, viz. to know before things come to passe, is said *Presagire*, that is, to presage. It is called Divination, when it extends to a higher degree of prediction. But when by divine instinct (as in the Sybils) the mind is as it were transported and extas'd in

rapture,

rapture, it is then called *Furor*, or fury. Amongst the Ligurians, a people of Thrace, it was a custome for their Priests before they would demand any thing from the Oracle, to glut and gorge themselves with superfluous excessse of wine: The *Clarii* contrary to these in their superstitions, used to quaffe great quantity of water. The Divination that was made by water, was called *Hydromantia*: That which was made by an Axe or Hatchet, was stiled *Axinomantia*: That which was made by a Skin in which water was moved to and fro (from whence a soft and gentle voice of presage was heard to breath) was called *Leconomantia*: That which did consist of certaine points and marks fixed in the earth, *Geomantia*: That which was gathered from Figures and imaginary shapes shining in the fire, *Pyromantia*: The Divination by smoak, was called *Capnomantia*: That which was derived from skipping shadowes in a mirror or glasse, seeming to leap this way or that, *Capyromantia*: That which was apprehended from Brasse, *Aromantia*: that which was begot from a Sive, *Coschinomantia*: That which came by Lots, *Cleromantia*: That which was gathered from the Aspect or Countenance, *Physiognomia*: The conjecture by the hands, *Chiromantia*: That which was collected from *Batanomantia*: that which was apprehended from a great big bellied Vessell into which children were set to look and tell what they sp'd therein, *Gastromantia*: It is called *Augurium* or *Auguri*, from Birds: and *Extispicium*, from the intrails of Beasts. *Phavorinus* upon *Gellius* saith, that he would have no saith nor beleefe at all given unto these Divinations, arguing in this manner, Either (saith he) they must presage Prosperity or Adversity, and bad or good fortune: If they promise good and faile us, we are made miserable in our expectation; if prosperity to come, though it happen in the proceesse of time, in the interim, time spent in hope of it, seems irksome and tedious; if they prognosticate Adversities, and lie, yet are we made wretched in our feares; if Miseries to come, and lie nor, we are first excruciated in our minds, before we be once toucht by the hand of Fate, and by that means doubly suffer. *Mart. Cappell.* will allow but two Sybils, namely, *Symachia*, and *Herophila*: yet our later authors approve the number of twelve, of which though briefly we will speak in order.

Sybilla Persica.

She was born in Persia, and is said to be the most ancient of all the rest, and therefore she wears this character, *Antiquissima viticinantium*: she is figured with her hand crossing her breast, her eyes fixt upward, as one contemplating of divine things, holding a book in her hand open, as if she had been lately reading, and now meditated what she had read: she prophesied of Christ in this manner, as likewise of the seven ages.

- Age 1. From Adam unto Noah as (well appears)
were a thousand five hundred fifty and six years,
Age 2. To make up the first age. And from the flood,
Two hundred ninety two, are understood
Age 3. To Abraham. From him, Israel to free
From Egypt, makes five hundred adding three.
Age 4. Till of King Solomons Temple, the first stone
Be laid, just years foure hundred eighty one.
Age 5. Fourteen and full foure hundred years there be,
To Babylons distress'd captivity.
Age 6. The sixt age from that bondage, may be seen
To make up just six hundred and fourteen:
In which yeare, of a Virgin shall be born
The Prince of Prince of peace, crown'd with a wreath of thorn:
Him the seventh age shall follow, and extend
Till the worlds frame dissolve, and Time see end.

Amalthæa and Marpesia, are the names of Sybils, as Tybultus accounts them in his second book.

*Quicquid Amalthæa, quicquid Marpesia dixit,
Heriphile Phœbo grataque quod monuit.*

What Amalthæa said, or speak,

Marpesia was able:

Or what Heriphile forewarn'd,

To Phœbus acceptable.

Politianus reckons up divers of the Phebaïedes, or Sybils, withall some men skilfull in divination, in these verses,

*Quod & veteres prompsere Sybillæ
Carmen Amalthæa, &c.*

Which I thus interpret.

The ancient Sybils did in numbers sing,
Amongst them Amalthæa, who did bring

The

The verse in use. Marpesia, rich in fate
Herophile next her, who doth translate
Her birth from Ida, Sabbe of known skill,
Demo and Phigo, with Phaennis quill,
which writ all truth, Carmenta who was held
A matron still: with Manto that excell'd.
Pythian, Phœmonoe, who thought it meet,
To make the proud verse stalke on longer feet.
Old Glaucus daughter in this art hath striv'd
To exceed the rest. Deiphœbe long-liv'd
Marcia, and Bacis Olle doth adorn
The train (just under the Trions born,)
Lycus most famous in the Attid land
Rankt; the Dodonian doves with these must stand.

This Persian Sybill is of so long standing, that it seems by antiquity she hath lost her name, neither am I willing further to inquire of her then the writers of the former ages were desirous to leave recorded to posterity.

Sybilla Lybica:

She is by some called *Phœmonoe*, and held to be the daughter of *Apollo*, surnamed *Prima*. By all ancient writers, she hath the honour to be the first that invented the heroick verse: of her particular actions, much is not left recorded. It is reported of a Prefect, whose government was over Cilicia, that he gave no credit at all to these Oracles, and to make prooffe whether there was in them any thing worthy admiration, or beleefe, he inscribed a question which he sealed up (his *Ænigma* was not known to any save himselfe) this letter by one of his freed men whom he best loved and most trusted, he sent to the Oracle, charging him not to open it, till he had received a direct answer to the demand included. The messenger having made his Orisons, offered sacrifice, and presented gifts according to the custome of the place, petitioned for an answer to his unknown request, and so laid him down to sleep by the Altar. In the morning being thoroughly awake, he remembered himselfe of a vision that appeared unto him; it seemed unto him that he saw one of the Sybils standing before the Altar, who only spake to him this word, *Nigrum*, (a black) and so vanish. With this satisfaction he returns to his Lord, and tels him every circumstance as it hapned, withall,

Plin. lib. 20.

The begin-
ning of Ora-
cles.

the short answer that he received by vision: when the governour, unsealing the paper, discovered only these words written with his own hand, *Album tibi an Nigrum immolabo taurum.* i. Shall I sacrifice unto thee a white bull or black? to which the answer was given, *a black*: this ever after, better posselt him of the Oracles. The first Oracle that was heard, was by certain shepherds, the chiefe of whom was called *Coretas*, these grazing their flocks in the place where the Temple now stands, heard a sound of certain words uttered by Divine instinct; of which at first they took small heed, as meerly neglecting them; but when by proof they found all things to happen punctually according to the prediction, they gave a sacred reverence to the place, which since hath enlarged the fame thereof through all the parts of the world. But concerning this Sybill *Lybica*, her prophecies concerning Christ were somewhat to this purpose.

*A King, a Priest, a Prophet, all these three
Shall meet in one: sacred Divinity
Shall be to st sh' spous'd. Oh who can scan
This mystery, uniting God with man!
When this rare birth into the world shall come,
He, the great god of Oracles strikes dumb.*

Plutarch in his book *Oraculorum disfunctione* relates this history: *Æmilianus* the Rhetorician was the father of *Epitherses*, a Doctor in Grammer, and a man of approved truth and fidelity; he reports that in his travell by sea towards Italy, he hapned into a ship laden with Merchants goods, and full of passengers of divers nations: In the evening, being just against the *Echinadæ*, they sailed afore the wind, till with an incertaine courle they were driven neer unto *Paxis*, *Epitherses* with many of the other passengers being then awake, a voice was heard from the Island which (to the admiration of them all) called upon the name of one *Thamius*: this *Thamius* was an *Ægyptian*, and his name scarce known to any in the ship: twice he was call'd, but answered not, but at the third summons breaking silence, these words with a loud voice were uttered: *Thamius, when thou arrivest at the Palodes, tell them there that the great Pan is dead.* *Epitherses* reported that these words put them into an universall teare; diverse arguments being held amongst them, and it being long disputed, Whether it were necessary that this command should be performed or omitted? But *Thamius* thus resolved, that if the wind stood faire, he would

not

not alter his course, but passe the Island, but otherwise he would deliver the message according as he was enjoined. Comming neer the *Palodes*, their sailes were on the sudden becalmed, for neither wind was felt to blow, nor tide or water perceived to move; which he perceiving, turned himselfe towards the Island, and made this loud acclamation, *The great god Pan is dead*: which words were no sooner uttered, but a great intermixture of howling, yelling and mourning, was heard from the Island, to the infinite amasement of them all. This was done in the presence of so many witnesses, that the rumor thereof spread so far as Rome, even to the ears of *Tiberius Cæsar*, by whom *Thamius* being sent for, he related the circumstance in the presence of the Emperour and many learned men: all which concluded, that this *Pan* before spoken of, was the same who was held to be the sonne of *Mercury* and *Penelope*. The truth is, and agreed upon by all approved authors, that at the birth of Christ, all Oracle ceased, and since that time were never heard to give answer unto any demand whatsoever. And thus I take leave of the second Sybill, *Phocemonoz*.

Sybilla Delphica.

She was called *Daphne*, and said to be the daughter of the Prophet *Tyresias*; many of whose verses, *Homer* is said to assume to himselfe, and make them his own. She prophesied of the wars and destruction of Troy. *Tyresias* was King of *Thæbes*, who as some say was struck blind, because he unawares saw *Diana* naked, bathing her selfe in a fountain. Of whom *Ovid* speaks in *Metamorph.*

Lib. 3.

*At pater omnipotens, &c.
Omnipotent Jove did for his losse of ties,
Inspire him with the spirit of Prophecies:
Things future to predict, which was (I gresse)
To make his plague seem in his honour lesse.*

Of him *Statius* likewise speaks in the second book of his *Thebaides*. Some think *Daphnis* the neatherd, who was the first inventer of the Bucolick verse, to be her brother; he (as *Sindus* and *Volateranus* both aver) was struck blind because he adulterated a woman in his drunkenness; the circumstance is so set down by *Ælianus*. He was the darling of *Mercury*, and no soner born, but laid out under a Laurell tree; the Kings which he fed, were said to be the

Lib. 1.

others

sisters of the Sunne (for so *Homer* in his *Odyssæa* relates.) In his flower of youth he was beloved of a beautiful nymph, who grew enamoured of him in Sicillia, with whom he made a covenant. That if ever he cast himselfe into the embraces of any second love, he desired of the Fates that his eyes might for ever lose the benefit of the Sun. Not long after, the Kings daughter fell in love with him, whom he vitiated in the heat of his wine, and grew blind soon after. Some make him the inventor of the Beucolicks, which others confer upon *Stesichorus Himeræus*. But touching *Daphne*, thus *Palephatus* in his fabulous Narrations speaks of her: *Terra*, or the Earth, fell in love with the flood *Ladon*, of their mutuall compression of *Daphne* was begot; of her *Apollo* grew enamoured, and laid daily siege to her chastity, but the not able to oppose his importunities, and willing to preserve her virginity pure and without blemish, petitioned to her mother Earth, that she would again receive her (to conceale her from the Sunne) into her bosome, from whence she at first proceeded: to whose request her mother condescended, and kept her so long, till from her breast she sprung out a Laurell tree, whom *Phœbus* notwithstanding courted, but in vaine. The manner of her transportation, *Ovid* with great elegancy relates in his *Metamorph.* Without this Laurell (as some think) the Tripos in *Beetia* (plac'd near the vaticinating cave) cannot be erected. All writers confirm her a Sybill and a Prophetesse, belonging to the Delphian Oracle, howsoever the Poets have fabled. Her prophesie was to this purpose.

Lib. prim.

An Angell shall descend and say,
Thou blessed Mary haile;
Thou shalt conceive, bring forth, yet be
A virgin without faile.
Three gifts the Chaldeans to thy sonne
Shall tender, with much piety,
Myrrhe to a Man, Gold to a King,
And Incense to a Deity.

Sybilla Cumæa.

Lib. 2. 22. **S**He was called *Cimmeria*, and was one of *Apollo's* Priests, born in *Cuma*, a City of *Æolia*. *Leonard Aretine* in his *bo. de Aquila volante*, calls her *Omeria*, and would derive her from Italy. *Herodotus* in his first book hath left this history

history recorded, That *Pattias* the Persian flying for refuge into the City *Cuma*, he was demanded thence by *Magares* the great Generall; but the *Cumæans* would not deliver him up without advise from the Oracle. There was in those daies an ancient and much adored Altar, sacred to *Apollo*, to which the *Æioles* and the *Ionians* in all their hesitations repaired for counsell; it was situate in the *Milesian* fields, neer to the Port called *Panormus*; to this place were sent men both of birth and trust, to demand from the *Cumæans*, Whether *Pattias* should be delivered unto the Persians? who answered, Let him be surrendred up: which when the men of *Cuma* heard, they with a joint suffrage concluded to send him thence, and to obey the Oracle. To which decree, *Aristodicus* the son of *Heraclius*, violently opposed himselfe (a man amongst the rest at that time most illustrious) either not giving credit at all to the answer, or distrusting their fidelity that brought it: therefore he himselfe with other of the prime Citizens, prepared themselves for a second expedition; these repairing to the *Branchidae* or Priests, of which this *Cumæa* was one; *Aristodicus* humbly kneeling before the Altar, thus bespake *Apollo*, *Pattias* the *Lydian* (O King and god) to shun a violent death, gave himselfe into our patronage, the Persians redemand him of the *Cumæans*; we, though we fear not their forces, yet dare not surrender up a suppliant to death, who hath tenderd his safety into our hands, till we heare from thee what in this distraction is most fit to be done. To these words, the Priest as from *Apollo*, returned this answer: Let *Pattias* be delivered up to the Persians. This done, *Aristodicus* it seems not well pleased to betray the life of his friend, surveying the Temple round, he spied where sparrows and other small birds had builded their nests, who taking away their young was about to depart the Temple; when instantly was heard from the Altar, the sound of a voice thus speaking; Oh thou most wicked of men, what arrogant boldnesse hath so far possesst thee, that thou presumest to take hence my supplyants, and such as I have taken to my protection? at which words *Aristodicus* returning, made this free and bold answer, Dost thou (O King) succour and protect thy supplyants, and commandest us to betray the life of *Pattias* to the Persians?

Some have cavilled with these Oracles, that their verses have been harsh, and not in smoothnesse of stile or elegancie

cie or phrase to be compared with those of Hesiod or Homer: to which may be answered, We are sick with the disease of the care and the cie; let us not blame a Pythian Prophetesse, because she sings not so sweetly as Glauce the minstrel, nor appears in her hair perfumed with precious unguents, and her selfe jetting in Tyrian purple; when the Sybill utters her divinations with a troubled braine, and a distracted countenance, her words harsh and unpleasant, as not relishing laughter, delight, or ornament; for such things are least pleasing to us in shew that are most beneficiall to us in proof, *Voluptatem enim, non admittit quod integrum & castum*, That admits no pleasure which of it self is perfect and chaste. Besides, these were answers to be leasurely writ, not suddenly spoke; studied with long meditation, and not extemporall; it is probable, that they in sweetnesse and smoothnesse might equall if not exceed the facundity of the former: neither is it the sound, the voice, the language, or the number or meeter of the god himselfe, but of a woman, and she too extasied in spirit, and ravishd with a divine fury. These shall suffice for Sybilla Cumæa, I will only conclude with her prophesie.

*The ancient of daies, shall then submit to time,
The Maker yield himselfe to new creation:
The deity and Godhead most sublime,
Take shape of man to ransom every nation:
Die, to make others live, and every crime
Committed, from the round worlds first foundation.
Take on himselfe: as low as Hell descending
To win man Heaven, upon his grace depending.*

Sybilla Samia.

She was derived from *Samia* from the Isle Samos where she was born. *Simon Grimæus* in his annotations upon *Justin*, thus saith, That this continent was called *Samothracia*, because it butts so neer *Thracia*; in that place was *Pythagoras* the Philosopher born, with one of the Sybils, stiled *Samia*. The Island is dedicated to *Juno*, because as they believe, there *Juno* was born, brought up, and espoused unto *Jupiter Heraclides* in *Plutius* saith, That it was first a solitude or desert, only inhabited by wild beasts, amongst which were the *Neides* first seen in that wilderness. It was once called *Parthenis*, after that

that *Driuse*; there *Anceus* reigned, of whom came the Proverb first, *Multa cadunt inter &c.* Many things fall between the cup and the lip. In this Island have been seen white Swallows, as big in body as a Partridge. In this place flourisht *Æsop*, where he first publisht his Fables; and *Theagines Samius*, after, the scholer of *Euripides*. *Plut.* in *Quæst. Græcæ*, relates, that when any sacrifice was offered to *Mercurius Charidota* (which is as much as to say, Munificent) it was lawfull for any to steale and catch away each others garments: because that having by the command of the Oracle left their own countrie, and were forced by shifting into *Micale*, there to live by rapine and theft; that time being expired, and at their return, by vanquishing their enemies, being possess of their own inheritance, in remembrance of their former confinement, they have observed that custome. Of this Sybils particular actions, much hath not been commended to posterity; only of her person, that such a one there was; and of her prophesie, which was thought to be this;

*The world shall to six thousand years aspire,
By water once, but then destroy'd by fire:
The first two thousand void: the next, the Law;
The last two, under the Messias awe.*

*And as repose by Sabbath is exprest,
Sun, Moon, and Stars, all things shall then have rest.*

It is likely, and may be conjectured, that she came to the light of *Elias* prophesies, for in the like manner he distributed the world, divining of the continuance of mankind, and the change of times; the first two thousand yeares he call *Tempus inane*, which may be thus interpreted, because the many regions of the earth were not fully inhabited, *Babylon* not yet built, and divers spacious Provinces undiscover'd; or else because the politick estate of the Church was not yet visibly established, and separated from other nations: For then were no Empires extant, which after were apparant in the Monarchies. Yet doubtlesse it is, that the first age was the golden and most flourishing; because the nature of man was then most potent and vigorous, as may appeare by their longevity, living so many hundred yeares; moreover, it bred many wise old men, full of the divine light, that spake of God, of the Creation, and were witness of the Arts and Sciences. The second time was numbred from the Circumcision to Christs comming in the flesh, and being

being born of a Virgin; which contains little lesse than two thousand years, and that is under the Law. The third time, if it reach not to the full number to equall the former, it is for our sins, which are many and great, for which mankind shall be the sooner destroyed, and Christ for his elect sake will hasten his judgement.

Sybilla Cumana.

cap. de He-
micho.

He was likewise called *Amalthæa*. Hyginus in his second book speaks of *Amalthæa*, that gave suck to *Jupiter* in his infancy; his history he derives from *Parmenesius*, and relates it thus: There was a certaine King of Creet called *Melliseus*, to whose daughters young *Jupiter* was sent to be nursed; but they wanting milk, brought unto him a goat called by that name, which gave him suck. This goat was so fruitfull, that she ever brought forth two Kids, and was then newly eased of her burden, when *Jupiter* was brought thither to be fostred. In gratitude of which good done to him, he after translated her and her kids amongst the stars; which *Cleostratus Tenedius* first observed. *Museus* reports otherwise, That *Athemides* and *Amalthæa* were two nurses, to whom the charge of *Jupiter's* infancy was committed, both beautifull Nymphs: *Amalthæa* having a goat whom she much loved, and with whose milk she brought him up. *Palephatus* in his fabulous narrations, speaks of the horn of *Amalthæa*, which *Hercules* still bore about him, which was of that vertue, that it still supplied him with all necessities whatsoever: from which grew a Proverb, That all such as were supplied without complaining of want, were said to have the Horn of *Amalthæa*; the history is thus. *Hercules* travelling through *Bœotia* to visit his Nephew *Iolaus*, sojourned by the way for a season amongst the *Thebians*, where lived a woman of approved beauty and vertue, called *Amalthæa*; with whose feature *Hercules* being much delighted, he hosted there longer than his purpose, which *Iolaus* taking ill, *Amalthæa* out of a horn in which she had hoarded some quantity of monie, furnished *Hercules* with all things needfull: which some strangers taking especial notice of, they rumour'd it abroad, and from thence first grew the Proverb. But to return to our *Amalthæa Cumana*: This was she by whose conduct *Aeneas* had free passage into hell, as *Virgil* expresseth at large in his sixth book.

St.

She brought to *Tarquinius Priscus*, those three books of *Vale. Max.* Prophecies, of which two were burnt, and one preserved. By lib. 8. cap. de which computation comparing the time betwixt *Aeneas* and *Seneca*, *Tarquin*, she could live no lesse then five hundred years; nor is it altogether incredible, since when *Livia*, the daughter of *Rutillius*, *Terentia* of *M. Cicero*, and *Clodia* of *Anlus*, the first lived ninety seven yeares; the second, a hundred and thirty; the third, a hundred and fifteen, after the bearing of fifteen children. *Gorgias Leontius* (the tutor of *Isocrates*, and many other learned men) in the hundred and seventh year of his age, being asked, Why he desired to live any longer? answered, Because he felt nothing in his body, by which to accuse age. *Herodotus*, *Pliny*, *Cicero*, and others, speak of one *Arganthonius Gaditanus*, who reigned fourscore yeares, being sixty yeares of age before he came to his crown. *Solinus* and *Ctesias* with others, averre, that amongst the *Æthiopians* a hundred and thirty years is but a common age, and many arrive unto it. *Hellanicus* testifies that the *Epians*, a people of *Ætolia*, attained to two hundred; whom *Damastes* exceeds, naming one *Littorius* that reached to three hundred; the like we read of *Nestor*. I will conclude with *Dondones*, whom *Pliny* affirms survived five hundred years, yet never stooped with age. More liberally speaks *Zenophon*, who bestowes on one of the *Latine Kings*, eight hundred, and six hundred upon his father: but I will forbear further to speak of her age, and come to her Oracle.

Unto the Assyrian Monarchy we assigne
One thousand yeares, two hundred thirty nine.
When thirty six successions shall expire,
The last, his glories pomp shall * end in fire.
Thence to the Meads it transmigrates, and they
Shall in nine full successions beare chiefe sway:
Three hundred years shall memorise their deeds,
Wanting just eight. The Persian then succeeds
In th' universall Empire; which must last
Fourteen Kings reigns, and then their sway be past
Over to Greece: but ere the light blow out,
Two hundred fifty years shall come about,
Adding five months. The Monarchy now stands
Transferr'd on Macedonia: who commands
The world, but Alexander? by him is guided
The spacious earth, but in his death divided

I 4

Monarch 1.
* It ended
in Sardana.
who burnt
himselfe, his
concubines
and jewels.
Monarch 2.

Monarch 3.

Monarch 4.

A-

Amongst his Captains : Macedon one ceaseth,
 Asia another, Syria best pleaseth
 A third, Egypt a fourth : thus lots are cast,
 Two hundred eighty eight their pomp shall last,
 And then expire. Great Rome shall then look hie,
 whose proud towers from 7. hills shall brave the skie,
 And overlook the world. In those blist daies,
 Shall come a King of Kings, and he shall raise
 A new plantation : and though greater far
 Than all the Monarchs that before him are,
 In majesty and power : yet in that day,
 So meek and humble, he shall dain to pay
 Tribute to Cæsar : yet thine happy he,
 That shall his subject or his servant be.

After the death of Alexander, the Kingdome of Macedonia was successively injoied by fifteen Kings, and indured a hundred fifty seven years, and eight months. Asia and Syria were governed by nineteen Kings, and lasted two hundred eighty nine years. Egypt was possesst by ten Ptolomies, and lastly, by Cleopatra ; and it continued two hundred eighty eight years. These Kingdomes failing, the Romans gained the chiefe predominance. Of this Sybill S. I. Iudore, Virgil and Ovid writ more at large ; she writ her Prophecie in leaves of trees, and then plac'd them over the Altar, which when the wind moved, or made to shake, they had no efficacy, but when they remained firm and without motion, they received their full power and vertue ; therefore Dante the famous Italian Poet thus writes ;

*Come la neve al sole se distella,
 Così, al vento nelle foglie leve,
 Si perdea la sentenza de Sybille.*

I cannot here pretermitt Ovids expression of this Sybill ; who when Æneas (having received from her that great curesie to enter Hell, and to come safe thence, and for that would have sacrificed to her, and done her divine adoration) she thus answered him.

*Nec dea sum dixit, nec sacri thuris honore, &c.
 I am no goddesse (goddesse sonne) 'tis true,
 Nor are these divine honours to me due :
 I had been such, and darknesse not have seen,
 Had I a prostitute to Phœbus been.
 For whilst he courts my love, and day by day*

Hopes

Hopes with large gifts, mine honour to betray ;
 Ask what thou wilt, oh bright Cumæan maid,
 It shall be granted thee, Apollo said.
 I, willing that my daies should ever last,
 Prostrate upon the earth, my selfe I cast,
 And graspt as much dust as my hand could hold ;
 Let me then live (said I) till I have told
 So many years as there are bodies small
 Lockt in this hand. The god could not recall,
 Nor I unsay ; I had forgot in truth,
 To insert in my rash boon, All, years of youth.
 Even that too, to have yielded to his will,
 I might have had : but I a virgin still
 Have to this houre remain'd, my happier daies
 Are all forespent, Decrepit age now laies
 His weak hand on me, which I must endure
 Long time to come : seven ages I am sure
 Are past, nor shall my thread of life be spun,
 Untill the number of these sands be run.
 The houre shall be, when this my body here,
 Shall small or nothing to the sight appear,
 (This, time and age have power to doe) and when
 I shall not lovely seem as I did then ;
 Nay (doubtlesse) Phœbus will himselfe deny
 That e'r he cast on me an amorous eye.
 Save by my voice, I shall no more be known,
 But that the fates have left me as mine own.
 Ovid hath fabulated, that she was changed into a Voice,
 the word Sybilla importing Vox. She prophesied much of
 the Roman wars, and the successe of their Empire.

Sybilla Hellespontica.

She hath the denomination of *Marrinensis*, and as most Authors affirme, derives her selfe *ex agro Trojano*, from Troy in Asia. She sung of the wars betwixt the Trojans and the Greeks. I will be brieve with her, because I fear I have been too tedious in the former ; her Prophecie of Christ, I have included in these few lines.

*When Atlas shoulders shall support a star,
 whose ponderous weight he never felt before,
 The splendour of it shall direct from far,
 Kings, and wise men, a new light to adore,*

Peace

Peace in those daies shall flourish, and stern war
Be banisht earth, lost mankind to restore.
Then shall the Eastern Monarchs presents bring,
To one, a Priest, a Prophet, and a King.
And so much for Sybilla Hellepontica.

Sybilla Phrygia.

She was called *Vates Anciræ*, and as most will have it, this was *Cassandra* the daughter of King *Priamus* and *Hecuba*: their female issue are thus numbred, *Crenusa*, *Cassandra*, *Ilione*, *Laodice*, *Lycaste*, *Medescastris*, *Polixena*, *Climene*, *Arisbomache*, *Xenodice*, *Deimone*, *Metioche*, *Pisis*, *Cleodice*, and *Medusa*. Amongst which, she only attained to the spirit of Prophecie, and predicted of the destruction of Troy; but her Augurie was never credited. *Apollodorus*, as also *Higinus* gives this reason: *Apollo* inflamed with her beauty, promised if she would prostitute her selfe to his pleasure, he would inspire her with the spirit of Divination, which he accordingly performed; but she failing in her promise to him, he in revenge of that injury, caused that her Prophecies, howsoever true, should never have credit; which makes her in her divination thus complain:

The world to Troy I fitly may compare,
Erected first by Neptune and the Sunne:
These two, the aptest Hieroglyphicks are,
For water, and for fire. The buildings done,
Laomedon, their right the gods denies;
For which, by water Troy was first destroy'd:
So was the world for man's false perjuries,
In the great Deluge, where but eight enjoy'd
The benefit of life. Troy happy were,
If it by water could forewarned be;
So were the world: but oh, too much I feare,
In their like fatall ruin they agree.
Troy must be burnt to ashes (woe the while)
My mother in her womb conceiv'd a brand,
To give it flame: he that shall many a mile
Travell by water, to bring fire to land.
Lust is the fuell: Lust and other sinnes,
Are the combustible stufte, will bring to naught
The worlds great fabrick, since from them begins
All desolation, first to mankind brought.

The world like Troy must burn; they both before
Suffered by water, so they must by fire.
We Prophecie these things; what can we more?
But after our predictions, none inquire,
Untesse in scorn. This doth *Cassandra* grieve,
To speak all truth, when none will truth believe.

The better to illustrate this Oracle, know that *Laomedon*, about to build the wals of Troy, borrowed much coine of the Priests of Neptune and *Phæbus* to accomplish the work, upon promise of due payment when the wals were finished: But breaking his faith, and denying restitution of those sums lent, the gods enraged at his perjury, Neptune brought up his wave so high, that he in a deluge utterly destroy'd the City; whilst *Apollo* by the scorching of his beams made the upper Countries barren. For the burning of Troy, it hapned after the ten years siege; elaborately described by *Virgil* in his *Æneidos*, when *Aeneas* discouries the whole desolation of the City to *Dido*: in which he speaks of the Prince *Chorebus* to be much inamoured of *Cassandra*, who rescued her when she was dragg'd by the haire from *Apollo's* Altar, and was slain in the attempt. The death of *Cassandra* is thus reported by *Higinus* in *Fabulus*: when the spoiles and prisoners of Troy were divided amongst the Princes of Greece, *Cassandra* fell by lot to the Arch-Duke and Generall, *Agamemnon*, with whom he safely arrived in Mycene, of which place he was King and governour. But *Clitemnestra*, the daughter of *Tindarus*, sister to *Hellen*, and wife to *Agamemnon*, being before their landing posselt by *Orces* (or as some call him *Cethus*) the brother of *Palamedes*, that *Cassandra* was the prostitute of *Agamemnon*, and had supplanted her from his love (which lie he had forged, to be revenged of the Generall, for his brothers death before Troy:) *Clitemnestra* therefore surprized with jealousy, plotted with *Ægistus* the son of *Thiestas*, to murder them both the first night they lodged in the Pallace, which was accordingly performed; but *Electra* the daughter of *Agamemnon*, stole thence her brother *Orestes*, then but an infant (who else had perished with his father) and conveyed him to be safe kept to one *Sthophius* of Phocis, who had before been married to *Astichæa* the sister of *Agamemnon*; he brought him up to manhood, till *Orestes* found fit opportunity to revenge himself on the two Regicides, his mother and *Ægistus*.

Sybilla

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Sybilla

Sybilla Europæa.

She is said to be *Incertæ patriæ*, as no man knowing from what particular region to derive her, and therefore is known by no particular name, nor by the ancient Historiographers numbred amongst the ten: only amongst the twelve she hath the place, as may appeare by this her Prophesie,

When the great King of all the world shall have
No place on Earth, by which he can be known;
When he that comes all mortall men to save,
Shall find his own life by the world overthrowne:
When the most just, injustice shall deprave,
And the great judge be judged by his own;
“Death when to death a death by death hath given,
“Then shall be op’d the long shut gates of Heaven.

Sybilla Tiburtina.

It seems she derives her selfe from the River Tyber; the is otherwise called *Albunea*, of the City Alba, (which was erected before Rome) as also *Italica*, and by some, *Alburnea*. It is reported that the Romans (going about to deifie *Augustus Caesar*) demanded advise of this Sybill, who after three daies fast, standing before the Altar, where the Emperour himselfe was then present, after many hidden words miraculously spoken concerning Christ, upon the sudden, Heaven opened, and *Caesar* saw a beautifull virgin standing before the Altar, who held in her arms as lovely an infant; at this apparition *Caesar* affrighted, fell on his face: at which instant was heard a voice as from Heaven, saying, This is the Altar of the son of God. In which place was after built a Temple dedicated to the Virgin *Mary*, and called *Arcoli. i. The Altar of Heaven*. This *Polycronicon* affirms, and for the truth thereof citeth Saint *Augustine*, lib. 18. cap. 24. There is little more remembred of her life, saving that in her books she prophesied of the coming of the Saviour of the world, much after this manner:

Seven wonders of the world have been proclaimed,
But yet a greater then these are, not named.
The Egyptians high Pyramides, who seem’d
To meet the stars, a work once much esteem’d.

1. Wonder,

The Tower of Pharos. The miraculous wall
That Babylon begirt. The fourth, we call
Diana’s Church in Ephesus; Fame sings
T’ bad six and thirty Pillers, built by Kings
As many. Next to these, Mausolus Tombe;
Than which, the Earth supporteth on her wombs
No braver structure. Next to these there was
The huge Colossus that was cast in brasse,
Of height incredible, whom you may espie,
Holding a lamp fifty seven cubits high,
Besriding an huge river. The seventh wonder,
Was of great Jove that strikes with trifule thunder:
His Statue carv’d in Ivory, and contriv’d
By Phideas, the best workman then surviv’d.
“What at these trifles stands the world amaz’d?
“And hath on them with admiration gaz’d?
“Then wonder, when the troubled world appease,
“He shall descend, who made them that made these.

2. Wonder.
3. Wonder.
4. Wonder.
5. Wonder.
6. Wonder.
7. Wonder.

Of these wonders briefly, to make her divination the more plaine. Of these Pyramides there were divers, of 6000 men which the greatest took up eight acres of ground, parted were 10. into foure angles, each equally distant eight hundred eight years in y foot, and in height twenty five. A second, foure an-building-gles, every one containing by even spaces, seven hundred thirty and seven foot. A third, comprehended three hundred sixty three foot betwixt every angle. A fourth erected by *Rhodope* the strumper, the mistress of *Aesop*, by the monie which she got by her trade. *Herodotus* speaks of a Pyramis made by *Cleopys* King of Egypt, of stones fetch’d from Arabia, whose length was five furlongs, the breadth ten paces. He erected a second more magnificent, which was not not finish’d in twenty years, upon which he spent so much treasure, that he was forc’d to prostitute his daughter, a most beautifull young virgin, to supply his own necessity. *Pliny* reports, that in this structure he imploied so many workmen, that they eat him 1800. talents in onyons and garlick. 2. The Tower of Pharos, built by *Ptolomæus*, in that Isle, which served as a lanthorn to direct Navigators by sea in the night; he spent upon it 5300. Talents; *Sostrata* was the Architectour, as appears by the inscription of his name upon the Citadell. 3. The wals of Babylon were built by *Semiramis*, they were (as *Hermodorus* writes) in thicknesse sixty cubits, in height two hundred, within the

The

compasse of which, were an hundred Ports, having brazen gates that all mov'd upon hinges; they were beautified with three hundred Turrets, and Chariots might meet upon the top of them, and have free passage without impediment. 4. The Temple of Diana, of which I have spoken before, was in length 425 foot, in breadth 220. It was beautified with 127. Columns. 5. The tombe of *Manolus*, built by *Artimisia* Queen of Caria, was in height 25. Cubits; it was compast with 36 Columns; it contained from the South to the North, 33. foot, the whole compasse contained 1411. That part which lay towards the East, was perfected by *Scopas*; that which was towards the North, was ended by *Briax*; that towards the Meridian, by *Timotheus*; that which butted upon the West, by *Leocares*. 6. The Colossus of the Sun, which bestrid the River Rhodes (betwixt whose legs ships without vailing their top-sails, came into the harbour) was of that vastnesse, that a man with his spread arms could not compasse his thumb, every finger being as big as a common statue. After it had stood six and fifty years, it was emolish'd by an earthquake. The Souldan of Egypt having invaded Rhodes, with the broken brasie thereof, laded thence 900. Camels. The chiefe workman was *Chares Lindins*, the scholar of *Licippus*. 7. The image of *Jupiter*, to which some equall the Pallace of *Cyrus* King of the Meads, built by *Memnon*, the stones of which were cemented together with gold. But I leave further to speake of these, and proceed to the next Sybill.

Sybilla Ægyptia.

She was called *Agrippa*, not numbred amongst the ten; but hath place among the Twelve, she prophesied upon the number of Three, and on this manner;

Sacred's the number Three (as Sybils tell)
Betwixt three brothers, the Heavens, Sea, and Hell,
were cast by lot. The Earth, as all men write,
In their divisions, is called Tripartite.
Jove, three waies striking, hath his Trifurc Thunder,
Neptune's allow'd his Trident, to keep under
The mutinous waves. Three fatal sisters spin
Our thread of life. Three Judges punish sin.
Even monsters are described so, Geryon wears
Three heads; Grim Cerberus as many bears.

Sphinx

Sphinx hath three shapes, of Bird, of Beast, of Maid,
All three, in wings, in feet, in face, display'd.
Chimæra is Triform'd; the monstrous creature
Scilla's of dogs, fish, and a womans feature.
The Erynnæ, Harpyes, Gorgons, three-fold all
The Sybils * Trifaticidæ we call,
Divining from the Tripod. Orpheus Lyre
Sings, that 'twas made of water, earth, and fire:
Three Charites, three Fates, three Syrens be,
Number the Muses, they are three times three.
She's triple Hecat's call'd. Diana stil'd
Trivia. The ground of Musick was compil'd
But on three cords at first, and still exprest
By voice, by hand, by breath. In the * Physicks rest
Three Principles, God, world, and Creature fram'd.
Creator, Parent, Issue, these are nam'd
In all production. Into Three we cast
Mans age; two legs, next three, then foure at last.
Physicians three things to observe are sure,
First to preserve, prevent, and then to cure,
Three governments are famous in Romes state,
That of the Tribunes and Triumvirate.
Three sorts of people they distinguish can;
The Senate, Souldier, and the common Man,
In the taking height of stars, w^e observe these Three,
First Distance, then the Form, next Quality.
“But which of us observes that sacred Trine,
“Three persons in one Godhead sole divine.
“That individuall essence who dares scan,
“which is, shall be, and ere the world began,
“was in eternity? When of these Three,
“One of that most inscrutable Trinity,
“The second person, Wisdom, shall intombe
“All majesty within a Virgins wombe.
“True Man, true God, still to that blest Trine linckt,
“True light shall shine, and false stars be extinct.

Sybilla Erythræa,

She is the twelfth and last, born in Babylon, of the Assyrian nation, and daughter to *Berosus* a famous Astrologian. She writ in Greek a book called *Vasillogra*, which some interpret, *Penalis Scriptura*, which, as *Eugenius* in his

* As divi-
ning three
sundry
waies.

* Meant na-
turall Phi-
losophy.

Res

Res de Sicilia testates, was transferred into Latin. She prophesied of all the Greeks that came to the siege of Troy, designed the places whence, and how long they should continue there. In those books she spake of Homer, and that he should write of those wars partially, according to his affection, and not truth. In the same volume she prophesied of Christ after this manner;

*The times by the great Oracle assigned,
When God himselfe, in pitie of mankind,
Shall from the Heav'n descend and be incarnate,
Entering the world a lamb immaculate;
And as himselfe, in wisdom thinks it meet,
Walk in the earth on three and thirty feet,
Have six fingers; all his subjects then
Though a King mighty, shall be hiser men,
In number twelve; with these, war shall be wide
Against the devill, world, and flesh, their pride,
Humility shall quell, and the sharp sword
With which they fight, shall be the sacred word,
Establisht upon Peter, which foundation
Once laid, shall be drung'd to every Nation.*

The onely difficulty in this prophetic is *Trenta tre piede*, which signifies thirty three year, and *Alte dito*, six fingers, intimating the time of six months. And thus I take leave of the Sybils.

Of the Virgins Vestals.

Fenest. l. de Sacerdot. **F***Enestella* in his book entituled *de Sacerdotiis Romanis* propoeth *Numa Pompilius* to be the first that devised the form of this Vestall adoration; though the first institution thereof was held to be so ancient, that *Aeneas* transferred it from the Trojans to the Albans; as *Virgil* witnesseth in these words;

*cap. 6.
Virgil lib. 2.
Eneid.*

*— Vestamque potentem
Aeternumque aditis adfert penetralibus ignem.*

To this goddess *Vesta* (whom some call the earth, others the Mother of the gods) Fire perpetually burning was consecrated; and to this observation and custome, certaine Virgins pickt out of the noblest families were chosen, as directors and chiefe overseers of that Order; by whose neg-

ligence

ligence if by chance at any time that sacred fire was extinguished, their judgement was to be beaten to death with strokes, by the hand of the chiefe Priest or Flamin. *Valerius Maximus* reports, that the same judgement was executed upon the same negligence, by *P. Licinius Crassus*, then in the high Priesthood. All such as were found guilty of incest, were condemned to be buried alive: nor was it lawfull (as *Labeo Antistius* writes) for any under six years, or above ten, to be admitted into that service; besides, she must not be the only child of her father and mother, neither must she have a lisping or stammering tongue, be deaf of her eares, nor marked with any blemish about her body; neither such an one whose parents, one or both, have lived in servitude, or have been conversant in any base offices; neither such a one whose sister hath been elected into the Priesthood: all these are excused from the service of *Vesta*; neither she whose father is a Flamin, a South-saier, or one of the *Decemviri* in the sacrifices, or of the *Septemvirate* in the banquers. There is likewise a dispensation with the daughters of Kings, and Priests, as incapable of this ministry: neither can that mans child be admitted that hath not a known house and an abiding place in Italy, for so *Capito Attius* writes: so likewise the children of all such as are restrained, as have the number of Three, or more. By the edict of the Prætor, that no Virgin Vestall or Dialis which belongs to the sacrifices of *Jupiter* shall be compelled to any thing; these be the words of the Prætor by the mouth of the crier: Through all my jurisdiction I will not urge or force an oath from the Vestall Virgins, nor from the Flamin Dialis: in the chusing of the Vestall these things were observed. There is a caution by the law called *Lex Papia*, That by the approbation of the chiefe Priest, and by his speciall appointment, twenty virgins were selected out of the people; but this ordinance with many other, were abrogated and abolisht by Time, insomuch that it was sufficient, if any of free parents and honestly descended, petitioned or made means to the high Priest, she might without more difficulty enter her oath, and be admitted into the sacred order; being received by him as one snatcht and taken violently from the hands of her enemies. The words he used were these, This vestall Priest, whom I enter into this holy office, according to the institution of the best law, I receive by the name of *Amata*, to make her intercessions

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for

for the Nobility and people of Rome. It was a custome to admit them all by the name of *Amata*, because she that was first chosen by King *Numa* was so called; and with these Ceremonies she was as it were hurried to the Temple of *Vesta*. In *Labecus* commentaries it is thus found recorded, *The Vestall virgin is incapable to be made beire of any man or woman that dies intestate; her goods likewise after her death return to the common treasury.* *Pomponius Latus* in his book *de Sacerdotiis*, agrees with *Fenestella*, That *Aeneas* first brought the Vestall fire from Troy into Italy; and *Lavinium* being built he there erected a Temple to her honour. After this, *Ascanius* consecrated another in a part of the hill *Alba*; beneath which, or at the foot thereof, was a thick grove, in which *Mars* vitiated *Ilia* the mother of *Romulus*. These Ministers of *Vesta* were tied to an oath of perpetuall virginity; for it was a custome among the *Latines*, to make choice of the most noble and chaste virgins. After many years *Romulus* devised all the chaste ceremonies belonging to that Order; and as *Varro* declares to us, created threescore Priests to those publick services, selected by their Tribes and Families, but of the most noble and unblemisht stocks amongst the Romans. The Temple of *Vesta* is built round, and is betwixt the Capitol and the Palace; in this is kept the perpetuall fire; for the Etymology of *Vesta* is nothing else, but *Purus ignis*, i. pure Fire. Some are of opinion that in that Temple, are kept the remembrances of many, both sacred and secret monuments, some strange and unknown even to Priests and Virgins. Some speak of two tuns of no great quantity, the one continually shut, the other open and empty; some of the Virgins have reported, that the *Palladium* that fell from Heaven, and was received into Troy, is there still to be seen. The first Virgins appointed by *Numa*, were foure, *Gegania*, *Berenia*, *Camilla*, *Tarpeia*; two others were added by *Servius Tullius*. Their vowes of virginity were unalterable for thirty years. In the first ten yeares, they were to learn the ceremonies, and to be as ministers and handmaids; in the rest she was to govern and instruct others; and the thirty years expired, she had liberty (if she pleased) to marry. If any of these Vestals had wantonly offended, she was to be chastised by the Priest; but such as were found incestuous, were punished after this manner, Being first bound, she was laid upon a Beer, like a carcase already deceased, and so carried through the mid Forum to the

Gegania.
Berenia.
Camilla.
Tarpeia.

the port or gate called *Collina*, for there betwixt two wals, is the grave of the unchast Vestals still apparant; there is a cave hollowed under the earth, the descent is with a ladder by the mouth, which is of no great wideness; in this vault is a bed ready prepared, a light burning, with bread, milk and oile; these things being all made ready for the purpose, the delinquent is set down, her hands loosed, and her head covered, the high Priest whispering certain secret things in her eare, the other Priests turning their faces from her, which is no sooner done, but she is let down into the cavern, earth thrown upon her, the grave filled, and she stifled alive; and that day on which this execution is done, there is a generall silence and sadness through the whole City.

Oppia.

She was one of the Vestall virgins; who being taken in whordome, and the fact manifestly proved, she was convented, convicted, and had her doom to be buried alive. Upon whom *Strozza filius* inscribed this Epitaph;

*Vestalis virgo læsi damnata pudoris,
Contegor hoc vivens Oppia sub tumulo:
O Oppia, once a Vestall, that
For sinne my judgement have;
Condemn'd for lust, am living shut
And covered in this grave.*

Claudia. There were two of that name, as *Livy* in his 22. *Claudia* book reports, who were addicted to the ceremonies of *Vesta*.

Fonteia was the sister of *Marc. Fonteius*, who being a Prefect or Governour amongst the Gauls, was accused before the Senate, of injustice and misgovernment, as transgressing the lawes and edicts of the Romans.

Marcia was a Vestall virgin, and one that attended upon the sacred ceremonies, she was condemned of incest, and (as *Oppia* was before her) buried alive.

Minutia also, a minister of *Vesta's* sacrifices, who for her elegant feature, and extraordinary beauty (and withall because the costly ornaments, with which she used to attire her selfe, exceeded the precise custome of her Order) she was brought within the suspicion of lust and in chastity; for which being call'd into question, and not able legally to ac-

quit her selfe, she was brought within the compasse of the law, and for her supposed offence, had both the sentence and execution due to the like delinquents.

Iustin in his 43. book commemorates this history; *Aeneas*, after many tedious travels, landing in Italy, was by marrying *Lavinia* the daughter of King *Latinus*, made partner with him in the Kingdome; for which marriage, war was commenc'd betwixt them two of the one party, and *Turnus*, King of the Rutilians on the other. In which combustions, *Turnus* being slain, and *Latinus* yielding to Fate, *Aeneas* both by the right of victory and succession, became Lord of both the Kingdome and people; erecting a City called *Lavinium*, in remembrance of his wife *Lavinia*. In proceffe, he made warre against *Mezentius*, King of the Etruscians, whom having slaine, *Ascanius* the son of *Aeneas*, succeeded in the principality. *Ascanius* leaving *Lavinium*, built the City *Alba*; which for three hundred years space, was the Capitall City of that Kingdome. After many descents, the regall honours were confered upon *Numitor* and *Amulius*. These two Princes emulous of each others greatnesse, *Amulius* the younger, having oppress'd his brother *Numitor*, surpris'd also his sole daughter *Rhea*, who was immediate heir to her fathers honours and regall dignities: all which, he covetous to ingrosse to himselfe, and fearing withall, lest from her issue might in time descend some one that might punish his intolerencies, and revenge her and her fathers injuries, devis'd with himselfe how to prevent both; and fearing lest by parting her to death, he might incur a generall hate amongst the people, in whose love he was not as yet fully settled; he apprehended (as his safest course) to shadow her wrong beneath a veile of honour, and so caus'd her with a strict vow of virginity to be elected into the sacred service of *Vesta*. Being thus confin'd into the grove celebrated to *Mars*, whether begot by *Mars* himselfe (as was then beleev'd) or otherwise adulterously conceived, it is uncertain, but she was delivered of two sons. This being known to *Amulius*, increased his fears, who commanded the infants to be cast forth, and *Rhea* to be loaden with irons, under whose severe sentence expiring, she yielded to Fate. The two children ready to perish, were miraculously nurs'd by a she wolfe, and after found by the shepherd *Faustulus*; were by him brought up and called *Remus* and *Romulus*; and so much of *Rhea*, *Tranquillus*, and *Cornelius Tacitus* both

Rhea Vestalis.

both of them remember one *Rubria* a Vestall virgin, who was *Rubria*, forcibly deflowered by *Nero*. Another, whose name was *Pompilia*, because by her in chastity she prophaned the sacred orders of *Vesta*, was buried alive; the same death for the like offence suffered *Cornelia*. *Floronea* the Vestall was convicted of whoredome, but she to prevent one death, made *Floronea* choice of another: For taking to her selfe a brave Roman spirit, she with her own hands boldly slew her selfe. *Posthumia* taxed for her too curious habit and gaudiness in attire, (as much transcending the custome of that more strict Order) was suspected of Lust, and accited before the Senate, and there arraigned, she wittily and nobly answered to whatsoever could be objected against her; so that being found guilelesse, she was absolved by the sentence of the high Priest, or Arch-Flammin. *Sextilia* sped not so well as *Sextilia*, this *Posthumia*, for she being suspected of in chastity, and found culpable, suffered according to the law made for the punishment of the like offenders. The like suffered *Tutia*. *Tutia* the Vestall for her unlawfull prostitution. *Plutarch* in *Gracchus*, in the Catalogue of these consecrated virgins, numbers *Licina*. And *Pliny* relates, that when *Clodius* the Emperor *Licina* was in opposition with his wife *Messalina* (that sink of lust, and most incontinent of women) when their differences could be no waies decided, *Messalina* sent to *Ubidia* (one of *Ubidia* the most reverent amongst the Vestals) by whose mediation attonement was made betwixt her and the Emperor. The Vestall fire upon a time going out, and it being imputed to their in chastity, *Emilia* with these words besought the goddesse; *Oh Vesta, thou that art the protectour of this famous City Rome, as I have truly and chastly, almost for thirty yeares space, celebrated thy sacrifices, so either at this present crown my purity with fame, or before this multitude, brand my lust with infamy.* These words were no sooner spoken, but casting her mantle upon the Altar, the fire instantly brake forth, where before there was nothing in place save cold embers; by which prodigie her innocent life was protected. *Claudia* the Vestall was of no lesse remarkable chastity, who when a bark laden with the sacreds of the goddesse stuck fast in the river *Tyber*, and by no humane strength could be loosed from the sand; she thus openly protested before the people, *If (quoth she) O goddesse, I have hitherto kept my chastity undefiled, vouchsafe these may follow me; when fastning a cord to the Beare of the ship, she without any difficulty*

ently drew it along the river. *Tuscia* likewise suspected of incontinence, by the like wonder gave testimony of her innocence, who invoking *Vesta* in these words: *If (saith she) O mother of the gods, I have offered thy sacrifices with chaste and undefiled hands, grant that with this sieve I may take up water from the river Tyber, and without shedding the least drop bear it unto thy altar:* which when she had obtained and accordingly performed, with loud acclamations of the multitude, she was absolved, and her austere life ever after held in reverence. The attributes of Modesty and Temperance, are greater ornaments to a woman than gold or jewels; and because all perfections cannot be in one woman at one time, this Modesty is that which supplies all things that are wanting. It is a dowry to her that hath no portion, not only an ornament to deformity, but in blackness it impresses a kind of beauty; it illustrates the ignobility of birth, supplying all those defects wherein fortune hath been scanting. And so much shall suffice for the Vestals.

Of the Prophetesses.

Concerning these Prophetesses, I will onely make a briefe catalogue of some few, whom the ancient writers have made most eminent. We read of *Hyrtia* the daughter of *Sesostris* King of *Aegypt*, most skilfull in divination, who to her father foretold his ampltitude and Monarchy. *Volaterranus* in *Georg.* writes of one *Labissa*, a divining woman, that was eminent for many predictions in *Bohemia*, whom succeeded her daughter *Craco*, as well in skill, as in fame. *Plutarch* in *Maria* speaks of one *Martha*, whom *Marcus* most honourably circumducted in a horse-litter, and her appointment celebrated many sacrifices; her the Senate with a generall suffrage for her approved skill in augury, rewarded with liberty, making her a free woman of the City. *Polyxo* is the name of one of the *Phebaides*; of whom *Plut.* *Flaccus* in his *Argonauts* thus writes:

Tunc etiam vates Phœbo delecta Polyxo.

Where he calseth a Prophetesse beloved of *Phœbus*. *Sopatra*, a woman by nation a *Lydian*, and the wife of *Aedon* the *Sophist*, was posselt with that divining spirit, and true conjecture of future things that in their times accordingly

dingly hapned, that she was said to be educated and instructed by the gods themselves. Of the like approbation was *Spurina*, who as *Tranquillus* testates, forewarned *Caesar* to beware of the Ides of March, who in the same day was murdered in the *Capitoll*, of which he bid him beware. *Martianus Capella* speaks of one *Symachia*, and calls her one of the *Sybilis*; and often by all authors granted, will allow but two; namely, *Herophile Trojana* the daughter of *Marmen-sis*, and *Symachia* the issue of *Hippotensis*, who was born in *Erythraea*, and prophesied in *Cuma*. *Theano* and *Eucyppa*, the daughters of one *Scedafus*, sung many oraculous cautions, to the people of *Sparta*, yet could they not predict their own disaster; for after they were forcibly deflowered by the young men of the same City, and slain, and their bodies cast into a well; their father after long search finding them, confounded with the sight of so sad a spectacle, upon the sight thereof slew himselfe. *Calius* writes of a woman born in his Countie, called *Jacoba*, out of whose belly unclean spirits made acclamations of future things to come; of which one of them called himselfe *Cinnatulus*, who gave marvellous answers to such as demanded of him, but spake as oft falsely as truly. Of better knowledge (as it seems) was *Apollonius* of *Tyana*, a City in *Greece*, who told one *Cylis*, a man given to all voluptuousnesse, That before three daies were expired, he should be slain; which accordingly hapned. He used to protest, that he spake nothing without the counsell of the gods, and direction of the spirit that attended him: he professed the knowledge of all languages and tongues, to have insight into the thoughts of men, to discourse any thing punctually that had past, and divine as truly of any thing to come; he was moreover an exact interpreter of dreams: his life is compendiously set down by *Volaterranus*. *Parialla* lived in the age of *Cleomines*, and was called the championesse of all the *Delphian* Prophetesses. Now how the Devill should come to the foreknowledge of things to come, it shall be held no unnecessary digression briefly to inquire. These spirits being of a thin substance (by their tenuity, subtilty, and incredible celerity, moreover, by the quicknesse of their apprehensions, in which they far excell the slownesse and dullnesse of all earthly bodies) by the divine permission, understand and deliver many things which appear to us miraculous: Therefore *S. Augustine* in *cap. 8.* book *De Spiritu & Anima*, saith, That by reason of their antiquity,

riquiry, and benefit of the length of time (as having continued from the beginning of the world) they have gathered to themselves, that absolute and unmatched experience, of which man (by reason of the brevity of his age) is no way capable, by which means some of their actions seem the more admirable: some things they fashion out of the holy Scriptures themselves, as having them all at their fingers ends, and oft times predict such things as they themselves have purpose to act; by this means tempting and seducing mankind. Therefore *Plato* in *Epinomide*, attributes unto them, acutenesse of wit, retentive memory, and admirable knowledge. *Clemens* in *Recog.* saith, That these spirits therefore know more, and much more perfectly, as not being burdened or dulled with the grosse weight of the body. *Tertullian* in his Apology against the nations, thus argues: All spirits are winged, and therefore are every where in an instant; the spacious earth, and all the corners thereof, are to them but as one place, and whatsoever is therein done, they can as easily know, as suddenly declare: by this means they make themselves the authors of many things; and so they are indeed of mischiefs often, of good things never. The Crocians and the Pirrhians make it most apparent, with what deceiving cunning he hath shadowed the ambiguities of his Oracles. No question but the devill by the infallible propheties of *Ezay* and *Daniel* (both which had lively and expressly delineated the young man *Alexander*) knew that this *Alexander* by subduing *Darius*, should enjoy all Asia, and transfer the Monarchy from the Babylonians to the Grecians. The Prince thereof coming to the Delphian Oracle, and of the Prophetesse demanding the success that should follow his intended expeditions, she of long time made him no answer; but he not so satisfied, by intreaties, menaces, and all manner of importunities, at length wrested from her these few words, *Invictus eris Alexander*, *Oh Alexander, thou shalt be invincible*: which words, had they failed in the successe of his wars, yet had a shadow of truth, in that his urgency overcame the silence of the Oracle: After, trajecting his army against the Persians, divers prodigies appeared; at his entrance into Asia, the statue of *Orpheus* was seen to sweat; in his conflict with *Darius*, an Eagle was still visibly seen soaring and hovering over his head, and as it were menacing the enemy: these were no question, the mockeries of the devill, to avert the opinions

of

of such as gave not much credit to the Superstitions of these vaine Auguries, and to the firmer establishment of his own kingdom. He knew before out of the Propheties of *Ezay*, *Esa. 23.* That *Tyrus* should be destroyed by the Macedonians, for so saith the Prophet: The burden of *Tyrus*: howle ye ships of *Tartish*, for it is destroyed, so that there is no house; none shall come from the land of *Chitrim*, it is revealed unto them. This land *Cethim*, many hold to be Macedonia, for after that dialect the Macedonians are called by *Homer*. Others by *Cethim*, interpret the land of the Cyprians. Now when after the defeat and utter subversion of *Darius*, *Alexander* had invested his army before *Tyrus*, the devill by Oracle forewarned one of the prime Citizens, That *Apollo* would instantly forsake the City: that the event answering the prediction, might the more firmly establish the confidence setled upon these false Idols. To this purpose makes that of the Pythian damsell in the Acts of the Apostles, thus saith the Text; And it came to passe as we went to prayer, a certaine maid having a spirit of divination met us, which gat her master much vantage with divining; she followed Paul and us, and cryed; saying, these men are the servants of the most high God, which shew unto you the way of salvation; and thus did she many daies. Here we see the devill confesse the truth, but not with the intent to move the people to give belife to his doctrines: For that appears by the sequell. For when *Paul* grieved, turned about, and said to the spirit, I command thee in the name of *Jesus*, that thou come out of her; and he came out the same hour. For instantly followes the innate malice of the devill, for when her masters saw the hope of their gaine was gone, they caught *Paul* and *Silas*, and drew them into the market place unto the Magistrates, &c. The devill prosecuting his hate against them, even to false accusations, beating with rods, and imprisonment. This argument I will end with one historicall discourse. *Johannes Nyerius* in his first book, *De præst.* *Demox* tells us, that upon a time mention being made of *Hector* and *Achilles* before the Emperour *Maximilian* in his imperiall pallace, one of his chiefe nobility, and a prime Counsellor of State, among the rest began to speak most affectionately in their praise, extolling their actions, strength, and valour, in that high measure, that the Emperour was most desirous (if it were possible) to behold them in their true effigies and portraiture. A Magician at the same time lived

Joseph. l. 1.

Antiquit.

Act. 16. 16.

Cap. 15.

lived about the Court, who boasted so much of his skill, that he profest himselfe able to accomplish the desires of the Emperour, and that without danger or prejudice to any: this comming to the eares of the Emperour, he was sent for, and commaunded to shew some testimony of his art. The Magician in hope of reward, and promise of silence, free from all interruption, undertakes it, and moreover to secure the spectators from danger: when placing the Emperour in his regall throne, he cast about the same a wide and spacious circle, that done, he mumboles certaine unknown words to himselfe, which he seemed to read out of a small book of characters, which he drew out of his pocket. This was no sooner done, but *Hector* beats at the door with such violence, that at the terrour of the strokes, the whole pallace seemed to tremble: the door being opened, *Hector* enters armed *Cap a pe* in a helmet plumed, his target upon his arme, and in his right hand a long mighty speare, headed with brasse: who thus accoutred, with terrible and flaming eies looks round about the room; his stature much larger then any that hath lived in our latter daies. At another door, first knocks, then enters *Achilles*, with the like majestick gate, compleatly armed, with an austere and menacing brow, beholding *Hector*, shaking and charging his spear against him, as if he instantly purposed to invade him. These two, after honour done unto *Cesar*, having gone on, and returned back three times, upon the instant vanish. This act being past, next enters on the stage King *David*, his head crowned with a rich diadem, and adorned with all Kingly magnificence, playing upon his harp, but his aspect more plausible, and his countenance more amiable then the former: he likewise three severall times past by the Emperour, still sitting in his throne, but without any reverence done to his person at all, and so likewise vanish. The Magician being asked by the Emperour, Why, of the rest, *David* had only denied to do him honour? he presently answered, That all Kingdomes to the Kingdome of *David* must submit themselves, because Christ himselfe came of his stock and linage. Thus we see how the devill is never without Scripture in his mouth, though blasphemy and execration in his heart. Besides these kind of Diviners, there are such as are called *Sortilige*, and these predict by lots, and that after sundry manners, of which I will instance one only: They make a round circle,

cle, and divide it into four and twenty equall distances, according to the number of the Greek alphabet, every space having the character of one of these letters, upon which they put a graine of wheat or barley; then is put forth a Cock kept for the purpose, and by those grains that he picks up from the letters, they make their conjectures. *Valens* the Emperour much perplexed in his mind about the succession in the Empire, retired himselfe to this kind of Augury: when the letters and the grains being placed as is aforesaid, the vaticinating Cock (called *Alektomantion*) was turned out, who pickt up the grains, and made bare these five letters *THEOD*; by which was signified *Theodosius*, who after succeeded. Other predictions were gathered out of the sentences of the Poets; but especially out of *Homer* of the Greeks, and *Virgil* for the Latines. *Socrates* being in prison, out of a verse in *Homer* told to *Asclbinus*, That he should not outlive the third day. *Alexander Severus* thus meaning to calculate what should futarely befall him, hapned upon this verse in *Virgil*:

Iliad. 5.

Æneid. 6.

Tu regere imperio populos, Romane memento.

And after some few years he attained to the Empire. *Claudius* the Emperour acquiring his own fate the like way, hapned upon that in his sixth book of his *Æneid*:

Tertia dum Latio regnantem viderit Ætas.

Neither did he reign above two years. The same *Claudius* inquiring after his brothers fortunes, he light upon that verse, which after *Gordianus Junior* chanced upon:

Ostendunt terris hunc tantum fata.

This *Gordianus* was slain within seventeen daies after he had taken upon him the imperiall purple. *Claudius Secundus*, predecessor to the Emperour *Aurelianus*, inquiring of the successe of his posterity, had the lot of this verse in *Virgil*:

Æneid. 1.1.

Hic ego, nec metas rerum, nec nomina pono.

Whose progeny lasted for a long time after. Of this kind there were infinite, which I purposely pretermit. The sixth an woman that sat straddling with her legs upon the *Tripos*, received the unclean spirit at the innermost parts of her body, from whence she was likewise heard to deliver such answers as were demanded of her, with a strange fury and rapture, her hair scattered about her ears, and foaming at the mouth, she delivered her frantick oracles. *Methodius* against *Origen*, writ a book of these mad diviners, as *Sophranus* saith. Others there were, call'd *Ventriloque* (so nam'd

Left. cap. 10

A cunning
woman.

nam'd by *S. Augustin*) because they were heard to speak from their wombs and bellies. *Tertul.* a great author, affirms that he hath seen such women, that from their immodest parts (sitting) have uttered such kind of oracles, answering in that manner to questions demanded. To conclude with these, *Calius Lodovicus* that lived in the memory of our fathers, in his eight book *Antiquit.* hath left recorded, that he hath seen such a woman in Rhodigium, a City of Italy, from whose secret parts such a voice was often heard, which though small and weak, yet was altogether intelligible: that which she uttered, was strange to the hearers; but in future things, her words were full of vanity and leasings. To speak of Fortune-tellers, Gypsies, Wisewomen, and such as pretend to tell of things lost (a profession too much suffered, as most frequently abusive in this age) would but fill much paper, and give small or no content at all to the Reader, I will therefore shut up all their impostorous lies in one short and known truth? A cunning woman that not long since lived about this City (whom I forbear for some reasons to name) pretended great skill not only in Palmistry, to tell maids how many husbands they should have; and young men, what wives and how many children legitimate, or bastards, with such like ridiculous and illusive conjectures; but besides this Art, she professed the knowledge of things lost, and to return any stolne goods to the true owner: growing by this so popular, that she grew not only in fame but in wealth, and of great opinion amongst the vulgar. It hapned that in a certaine house a silver spoon being lost, and some of the family above the rest suspected about the felony, two of the servants knowing themselves innocent, to clear themselves, and find out the private thief, made a stock betwixt them of ten groats (for that was her fee) and very early in the morning repaired to this cunning womans house, because they would be sure both to take her within, and find her at leisure. They hapned to come just at the time when she her selfe opening the street door, the first thing she cast her eye upon was, that some beastly fellow or other had egregiously plaid the sfoven just before the threshold of her door, at which being exceedingly moved, she in her anger thus said, Did I but know, or could I find out what rascall hath done this, I would be revenged on him, though it cost me twenty nobles. One of the serving men somewhat wiser then his fellow, hearing this, pluckt him

him by the elbow, and thus whispers to him, Thou hearest her talk of twenty nobles, but by my consent we will even back again, and save our ten groats. The other demanding the reason; Marry (saith he) she that cannot tell who hath done that abuse at her door, I will never believe that she can tell us the party that hath stolne the spoon. I would wish that all would take caution from this servant.

The Hesperides.

They were the daughters of *Hesperus* the brother of *Atlas*, or as some think of *Atlas* himselfe, of which number is *Eubulus*. *Chærecrates* derives them from *Phorcus* and *Cetus*. Their names were *Ægle*, *Arethusa*, and *Hesperibusa*. These kept certaine pleasant and delectable gardens, not far from *Lyxus* a Town in *Mauritania* in the farthest part of *Æthiopia* towards the West; where all the Country was scorched with the heat of the Sunne, and the place almost inhabitable for the multitude of serpents. These Gardens were not far distant from *Meroe* and the red sea, where lived the Serpent that kept the golden Apples, whom *Hercules* after slew. The keeper of this Dragon was called *Ladon*, the son of *Typhon* and *Echidna*, whom *Apollonius* takes to be the Dragon himselfe: these Virgins inhabited the remotest parts of the Earth, the same where *Atlas* is said to support the Heavens, as *Dionysius* signifies to us, in his book *de Situ orbis*.

*Sustinet hic Atlas Cælum, sic fata jubebunt
Ultimus Hesperidum locus est, in margine terræ
Hic Capite & manibus fert vasti pondera mundi:
Here Atlas doth support the Heavens, for so
The fates command; th' Hesperid's give it name
In the Earths utmost margent, he we know
Bears with his head and hands the worlds vast frame.*

The same is, the mountain *Atlas* hath round incompass or hedged in this Orchard or Garden, because *Themis* had prophesied to him, That in proesse of time the son of *Jupiter* should break through his pale and beare away his golden Apples; which after proved true in *Hercules*. These Apples, *Agretus* in *rebus Libycis* explaineth them to be sheep, and because kept by a rude and churlish shepherd, were said

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Of the Hesperides.

Lib. 2.

said to be guarded by a Dragon. But *Pherecides*, where he commemorates the Nuptials of *Juno*, affirms that the earth next to the sea in the furthest West, brings Apples of the colour of Gold; whose opinion *Lucan* followes. With three of these Apples was *Atlanta* the daughter of *Scoeneus* vanquish't, which *Venus* gave to *Hippomines*, when she was proposed the reward to the victor, and death to him that was overcome: but more plainly to reduce these fables to history, it is probable, that there were two brothers famous and renowned in these Provinces, *Hesperus* and *Atlas*, that were posses't of sheep beautifull and fair, whose fleeces were yellow and of the colour of gold. *Hesperus* having a daughter called *Hesperia*, conferr'd her on his brother *Atlas*, of this *Hesperia* the region was called *Hesperitis*. By her, *Atlas* had six daughters, and therefore they had a double denomination, from him *Atlantides*; from her *Hesperides*. Their beauties being rumour'd far off, it came to the ears of *Bustrius*, who desirous of so rich a prey, sent certain pirates and robbers with a strict command, by some stratagem, or else by force to steal them thence, and so to transport them within the compasse of his dominions. These Damofels sporting themselves in the garden, were by these spies and outliers surpris'd and borne thence which hapned just about the time that *Hercules* combatted *Anteus*: these Virgins being shipt away, the pirates went on shore to repose themselves with their prey upon the beach; of which *Hercules* having notice (who had heard before of the rape) he sallied upon them, and slew them all to one man, returning the Virgins safe to their father, for which he received not only a present of those sheep (the reward of so great a benefit) but many other courtesies; amongst other things he instructed him in *Astronomy*, and to distinguish of the stars: which knowledge *Hercules* first bringing into Greece, he was therefore bid to ease *Atlas*, and in his stead to support heaven upon his shoulders. So the *Hesperides* are called the daughters of *Hesperus*, which signifies the evening. And they are said to have gardens in the Occident, which bring forth golden Apples, by reason the colour of the stars are like gold, and their orbs round as apples, neither rise they but in the west, because instantly after the setting of the Sun, the Stars appear, which by reason of his splendour, are concealed and obscured all the day time: the Dragon, some think it to be the Sign-bearing Circle; others

Of the Pleiades or Hyades.

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others a river that by many windings and serpent-like incidents incompast the Orchard. And so much for the explanation of the *Hesperides*.

Pleiades or Hyades.

OVid in his first book *de Fastis* leaves remembred, how *Atlas* took to wife *Pleione* the daughter of *Oceanus* and *Thetis*, by whom he received seven daughters; these, when *Orion* (with their mother) had for the space of five yeares together, prosecuted only to vitiate and deflower them, they all jointly petitioned to the gods, That they might be rescued from all violence; whose prayers *Jupiter* hearing, and withall commiserating their distresse, he changed the seven sisters into seven stars, whose names *Aratus* in *Astronomicis*, thus recites,

Septem illæ esse feruntur.

Quamvis sint oculis hominum sex obvia signa.

Alcinoe, Meropeque, Electraque, diva Celano

Taygete, Sterope, præclaro Lumine Maia.

Seven stars th' are held to be,

Though we with our weak eyes but six can see,

Celano, Electra, Alcyone, Merope,

Clere-fighted Maia, Taygete, Sterope.

All these stars are plac'd in the head of the Bull, two in his ears, two in his eyes, two in his nostrils, and one in the middle of his forehead, where the haire curls and turns up. Some reckoned the daughters of *Atlas* to the number of twelve, and that *Hyas* was their brother, who being stung to death by a serpent, five of his sisters took his death so grievously, that they died with sorrow; of whom *Jupiter* took such pity, that he translated them into so many stars, which still beare their brothers name, and are called *Hyades*. *Hesiod* thus gives us their names, *Phoeola*, *Coronis*, *Cleia*, *Phoeo*, and *Eudora*,

Quas nymphas, Hyades mortales nomine dicunt.

Others nominate them after this manner, *Ambrocia*, *Coronis*, *Eudora*, *Dione*, *Æscla*, and *Polyxo*: Others have added to these, *Thien*, and *Proitete*, which they have beleev'd to be Nymphs of *Bacchus*: as also *Dodoninas* so called of *Dodonus* the son of *Europa*, but write them as descended from other parents,

Lib. 2. Of the Pleiades or Hyades.

parents, whence some held them for the daughters of *Erecheus*, others of *Cadmus*: some would have *Calypso* to be the daughter of *Atlas*. Neither is their number free from controversy; for *Thales Milesius* holds them but two, the one *Australis*, the other *Borealis*, *Euripides* in his Tragedy *de Phæton*, adds a third. *Achæus* makes them four, and *Euripides* six: some think them called *Hyades*, because they were the Nurses of *Bacchus*, who is also called *Hys*, of which opinion *Euphorion* is.

Hys cornuto Dionysio Irate.

Others think them to have took name of the Raine, because their rising still portends shewers in the spring. Besides, these are the most certaine signes of weather, which the Navigators at sea gather from the rising of these stars, as *Euripides* in *Ione* most perspicuously demonstrates. These *Pleiades* and *Hyades* are therefore called the daughters of *Atlas*, because *Atlas* signifies *Axis mundi*, i. the axeltree of the world. The Columns of *Atlas* are the North and the Meridian or South poles, on which the heaven is thought to be supported. Now the axeltree first made, the stars were next created: some think them the issue of *Atlas*. *Libicus* who being a most skilfull Astronomer, called his daughters by the names of the stars, thereby to eternise their memory, as divers others have done the like. Amongst whom was *Conon*, who liv'd in the time of *Ptolomeus*, who called his works and daies, writes that these *Pleiades* are all divine, and their stars the souls of the Planets; as *Celæno* is the soule of *Saturn*; *Sterope*, of the sphere of *Jupiter*; *Merope*, of *Mars*; *Electra*, of *Apollo* or the Sun; *Alcione* of *Venus*; *Maia* of *Mercury*; and *Taigete*, of the Moon. Of whom some have had congress with their own Planets, and some with other of the gods. Which *Ovid* in his fourth book *Fæstor*, hath with much elegancy related:

Pleiades Incipiunt humeros relevare paternos:
The wandring *Pleiades* gadding abroad,
Begin to ease their father of his Load.
Who though in number Seven, all shining bright,
Yet only six of them appear in sight.
Twice three of these themselves have prostrate cast
Into the gods imbraces: *Mars* clings fast
To *Sterope*; *Alcione* the faire,
And sweet *Celæno*, *Neptunes* darlings are.

Maia,

Lib. 2. Of the Graces.

Maia, Electra, and Taigete, three
Of that bright sister-hood, *Joves* wantons be:
But *Merope* (the seventh) of mind more base,
Stoop'd lower, to a * mortall mans imbrace.
The thought of which fact she doth so detest,
She since nere shew'd her face amongst the rest.
And so much for the *Pleiades* and *Hyades* shall suffice,

* *Merope*
was the prostitute of
Sisyphus.

Of the Graces.

These whom the Latines call *Gratie* or *Graces*, the Greeks call *Charites* *Hesiod* calls them the daughters of *Jupiter* and *Eurynome*, these called *Oceanus* father. *Orpheus* in an hymn sung to the praise of these sisters, calls them the daughters of *Eunomia* and *Jupiter*. *Anilemachus* derives them from *Ægles* and the Sun, others from *Antinoe* and *Jupiter*; as they differ in their birth, so they do in their names and number: some allow but two, and name them *Chita* and *Phæna*. *Pausanias* in *Boetius* styles them *Auxo* and *Hegemone*. Some number *Suadela* amongst the Graces. But all those ancient writers that are best received, and most authentically approved, conclude them to be three; their names *Euphrosine*, *Aglaia*, and *Thalia*: of whom *Hesiod* in his *Theogonia*:

Tres sibi, & Eurynome Charites parit edita magno,
Oceano, &c.

Eurynome of the Greek Ocean born,
(A nymph excelling both in shape and face)
Brought forth the three *Charites*, to adorn
Jove's issue: Faire *Euphrosine* the first Grace,
Aglaia, and *Thalia*, &c.

They are never separated, but alwaies put together, whensoever they are remembred by the ancient Poets. The younger sister *Aglaia*, is said to be the wife of *Vulcan*, and all jointly the handmaids and attendants of *Venus*. Concerning their habits, there hath been some difference, because some have presented them naked, and without any garments at all: which difference *Pausanias* hath reconciled, in *Boetick*, who witnesseth that the Graces were set forth as objects, either by the Gravers, the Painters, or the Poets; or which number were *Pythagoras*, *Parina*, *Bupalus*, *Apelles*, and others: but

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but in habits fashioned in a modest decency, their hair fair, long, and comely; therefore *Homer* in his hymn to *Apollo*, calls them *Pulcherrime*, or fair haired. *Horace* he setteth them out with girdles, which are never worn without other garments. It is therefore apparant, that the ancient writers allowed them robes and vestures, either because it was a great immodesty to present women unclothed, or else to keep them from the violence of the winters cold, by which their tempers are much distastet, howsoever since they have fallen into the hands of later writers, who have robbed them of these habits, with which they were apparalled by the former: for which robbery they are said, as ashamed of their nakednesse, to have exiled themselves from the earth. The first of all mortall men that erected a Temple to the Graces, was *Stechas* a King over the Orchomenians; for as *Strabo* writes, amongst them was the fountaine called *Acdalia*, in which these three sisters used to bath themselves. *Plato* advised *Xenocrates*, being a good man, and of honest conversation, but of austere life and condition, that he would sacrifice to the Graces. And *Plutarch* in his conjugall precepts, saith, That a chaste and modest woman in her society and conversation towards her husband, needs the help of the Graces, that (as *Metodorus* was wont to say) she may lead her life with him so sweetly, that her boldnesse be to him no distast, nor bashfulness any burden; for by all such as affect their husbands, nearnesse and cleanness in the house and at board, with pleasing and smooth language at bed, are by no means to be neglected for courtesie or manners in the one, makes her appear harsh; and forwardnesse in the other, unpleasant. *Herodotus* relates, that the Cynips glides by a hill dedicated to the Graces, distant from the sea two hundred furlongs, which hill is only woody and full of trees, and all the rest of the land of *Lybia* desolate and barren; neer to which hill a people called *Goidani* inhabit, whose wives use to weare strings about their garments made of small thongs of leather, and so many sundry men as they have carnall society withall, so many knots they tie upon these strings, she that can shew the most, being the most respected and honoured amongst the rest, as above the others beloved. But now to find out what by these Graces was first intended; they are called the daughters of *Jupiter* and *Eurynome*, which implies nothing else then the fertility of the fields, and the abundance of fruits; all which

plenty

Lib. 2.

Lib. 4.

plenty ariseth from the benefit of peace, signified in this word, *Eunomia*. For where law and equity have predominance, there violence, oppressions, robberies, and depredations are exiled, the fields smile, the houses flourish, the Temples of the gods are both repaired and honoured, and all places filled with splendour and ornament. Neither are these the sole blessings of *Eurynome* or *Eunomia*, or of *Autonee* (by which is meant *Prudentia*, Wisedome) without the help of *Jupiter*, which includes the Divine clemency, by which the aire and the earth are both reconciled unto us, the one in his temperature, the other in increase. They are called the children of the Sun and *Aegles*, as knowing the Sunne to be the chiefe planet in the governance of the elements, without whose heat and encouragement, no herb or plant can attain to any ripenesse and perfection. They are term'd conjoin'd and unseparable sisters, by reason of the threefold profit arising from agriculture; the first from the fields, the second from the trees, the third from the creatures: nor are their names unsly conferred upon them. *Thalia* is a pleasant budding or burgening; *Aglaia*, is splendor; and *Euphrosine*, gladnesse. All these commodious delights arising to the Lord of the soile, by his industrious tillage and manuring the earth. And therefore is *Aglaia* called the wife of *Vulcan*, because there is a refulgence arising from all arts whatsoever. Others have preferred *Pasitheia* in the place of *Aglaia*, in that she signifies herds, flocks, or such cattell as belong to tillage: out of whose labours or increase, there groweth pleasure or profit. They are nominated the goddesses of Benefits and good Turns: the reason is, in regard that without the fertility of the earth, no man can be liberall or munificent, nor rich, which is the foundation of all bounty. They are upheld to be virgins, because the most honest and conscionable usury is bred from the earth, without flattery or brokage; at the first demonstrated unto us by the ancient Poets, habited and well appareled, unlesse injury, oppression, and usury, in these latter times leave them despoiled and naked.

L. 2.

Horæ.

Hora, or the Hours

OF the parents, or names of the Hours, there is small doubt or none at all, since all the Poets from the first to the last agree, that they were the daughters of Jupiter and Themis: amongst whom was Hesiod in his Theog. in these words,

*Inde Themim rursus ducit sibi quæ parit Horas,
Eunomiamque Dicenque, &c.*

*By marrying Themis, he begat the Hours,
Eunomia, Dyrce, and Irene faire.*

*And flourishing still, these sisters have the powers
To ripen all mens actions by their care.*

Orpheus not only assents with him in their names, but adds also, That they were born in the Spring time. Pausanias in Botic. introduced other names and forcin from these; one he calls Carpo, another Thalote, of the third he conceals the name. Ovid calls them, the porters to the gates of heaven. They are deciphered, to have soft feet, to be the most flow paced of all the goddesses, yet ever to produce something new; for so Theocritus reports of them. Homer in his Iliads tells us, that they are not only placed to keep the gates of heaven, but have power at their pleasure over faire or foule weathers, calling it an open skie when the aire is faire and cleare and a shut heaven when the welkin is dark and cloudy, as may appear in these words:

Sponte fores cæli patuerunt, &c.

*The gates of Heaven did of themselves stand wide,
Those which the virgin hours are set to keep*

*(As their great charge.) The Poles they likewise guide,
With all the upper regions. From the deep,*

*The showers exhal'd they store: and when they please,
The borrowed raine pay back into the seas.*

They are called *Hora* of the Greek word, which signifies Custodire, or to keep; and therefore said to be the guardians of heavens gates, as having power to admit of our devotions, and give them access unto the gods, or otherwise if they be not faithfull and sincere, to exclude them at their pleasures: having moreover alwaies been, and still continue great favourers and prosperers of all such as are labo-

rious

rious and studious. They are called the daughters of Jupiter and Themis, because as the Graces import nothing else but the hilarity and gladness that ariseth from the increase of the earth, so these Hours signifie the fruit it self; for the Greek word, *Carpo*, is *Fructus*: properly then they are said to be the attendants of the Graces, as the Graces are still the handmaids of Venus, for the fruits of the earth are the increase, as that plenty still followes delight: and therefore they all equipage together, as being by the Poets never separate Besides, the names of the Hours are thus properly Englished, Law, Justice, and Peace. The abundance of all things is the companion of Vertue and Honesty; but Scarcity and Dearth are the pages to Irreligion and Impiety: for there is not a clearer mirrour in which may trulier be discerned the malice or gratitude of men towards the gods, and consequently of their punishment and pity towards men, then in the alterations of the Seasons; which, the ancient writers the better to signifie unto us, made the Hours the Porters to heaven gates, and gave them power over the clouds, both in the mustering of them, or dispersing them. And so much for the Hours.

An ora, or the Morning.

Hesiodus in Theog. rearms her the daughter of Hyperion, and the nymph Thyia, and sister to the Sun and Moon. Others derive her from Tytan and Terra, they call her the way leader to the Sunne; as Lucifer the day-star is stil'd her henthman or uther: for so saith Orpheus in an hymn to Aurora. Homer in an hymn to Venus, allows her roseat fingers, a red or ruddy colour, and to be drawn in a golden Chariot. Virgil sometimes allows her foure horses, sometimes but two, and those of a red colour. Theocritus describes them white or gray, according to the colour of the morning. Lycophoon in Alexandra, brings her in mounted upon Pegasus. Pausanias in Laconic. writes that she was doatingly besotted of the faire young man Cephelus, as likewise of Orion, in which Homer agrees with him. Apollodorus makes her the mother of the winds and the stars: Hesiod is of the same opinion, that by prostrating her selfe to her brother Astræus, the son of Hyperion and Thyia, she brought forth Argistres,

L 3

Zephyrus,

Lib. 6.
Theoc. in
Hyla.
Odyss. lib. 5.

Æstor. l. r.
L. de Sympa-
chus.
lib. 5.

Zephyrus, Boreas and Notus, with a daughter called *Jadama*. She was married to *Tythonus*, the son of *Laomedon* and brother to King *Priam*, but by divers mothers, *Priam* being the son of *Leucippe*, *Tythos* of *Strimo*, or as others invert it of *Rhaeo*, daughter to the flood *Scamander*. It is commemorated by the Poets, that this *Aurora* begged for her husband *Tythos*, Immortality, which was granted her by the gods. But forgetting in her petition to insert that withall, he should not grow old; in proceſſe, he grew to that extremity of decrepitude, that living to be twice a child, he was swarth'd and cradled. *Tythos* had two sons by *Aurora*, *Memnon* and *Æmation*, of whom the took the name *Æmation*. *Pausanias* calls *Memnon* the King of *Æthiopia*, and from thence, or rather (as some more approved will have it) from *Sufis*, a City in *Perſia*, he came to the wars of *Troy*; for he, before that expedition had subdued and ſubjugated all the nations neer or adjacent to the river *Charaxes*. *Strabo* relates, that in the City of *Abidus*, not far from *Prothomais* in *Ægypt*, he had a magnificent Palace all built of ſtone, then which the Eaſtern world afforded not a more miraculous ſtructure; in which there was a labyrinth of the ſame ſtone, and erected by the ſelfe ſame work maſter, which was called after his name, *Memnonia*. He died in a ſingle *Monomachia* valiantly by the hand of *Achilles*, in a battel fought betwixt the *Greeks* and the *Trojans*. In the place where he was ſlain, a fountain preſently iſſued, which yearly at that day, ſhed nothing but blood, which *Calaber* commemorates: his Sepulchre was in *Paltoſ* in *Syria*, neer to the river *Bada*, for ſo ſaith the Poet *Simonides*. Some have held argument, that *Aurora* made ſuit to *Jupiter*, and when *Memnons* body was committed to the funerall fire, he would tranſſape him into a bird, which accordingly hapned, as his *Metamorph.* moſt lively expreſſeth in theſe words:

Memnonis orba mei, venio qui fortia fruſtra, &c.
Depriv'd of my ſweet *Memnon*, who in vaine
Took arms for his dear Uncle: and now ſtaine
By great *Achilles* in his prime of years
(For ſo you gods would have it) *Loe*, appears
Before thy throne, oh *Jove* (thou chiefe and rector)
Of all the gods, their patron and protector)
A weeping mother: begging to aſſure
Honours to him, by which my wounds to cure.

To this great *Jove* aſſents. The funerall fire
Is kindled, the bright ſparks towards heav'n aſpire,
And like ſo many ſtars they make repaire
Through the thick ſmoak which clouds and duls the aire,
Darkning the cleer day, as when damp and fogs
Exhal'd from rivers, or from mariſh bogs,
Before the Sun hath power: In ſuch a miſt,
Up ſte the obſcur'd ſparks, till they ſubſiſt
Above, all in one body: which aſſumes
Firſt ſhape, then face, next colour, from the ſumes:
Thus from that Pile the *Memnian* bird firſt ſprings
Fire gave it life, and lightneſſe lent it wings.

It is ſaid that many of theſe birds, which ſtill beare the name, were ſeen to ariſe from his aſhes, which dividing themſelves into divers ſquadrons, fought ſo long amongſt themſelves, till they fell dead into the fire, ſacrificing their own lives to his obits. But *Theocritus* in his Epitaph upon *Bion*, ſpeaks of none but *Memnon* only, who himſelfe was changed into a bird, and was ſeen to flie about and ſoare over his own funerall fires, *Lucian* in *Philopſendo*. ſpeaks of a prodigie, or rather a miracle, which was moſt frequent where his ſtatue was erected in the Temple of *Serapis*; no ſooner did the riſing Sunne begin to ſhine upon his monument, and ſeem'd to touch it, but his ſtatue yielded a moſt ſweet and melodious ſound, but when he took his leave to reſt himſelfe in the Weſt, as if it mourned the Suns departure, it breathed an army ſo ſadly paſſionate, that oft times it drew teares from the hearers: which was thus interpreted, That he ſtill rejoiced at his mothers approach and preſence, but lamented her departure and abſence. *Cornelius Tacitus*, and *Suidas*, both report the ſame, as likewiſe *Zetges*, *Chilbiſtor*. 64. But to return to his mother *Aurora*, ſhe was ſtill held to be the ſweeteſt, the moſt delightfull and welcome of all the nymphs and goddeſſes, not to man only, but to all other creatures, beaſts, and plants. *Ophius* in one of his hymns aſſirms no leſſe:

By thee O goddeſſe mankind is made glad,
Thy gracious preſence bears ſuch as be ſad.
Since *Memnons* death, in tears thou riſeſt ſtill
And from thine eyes thick ſhowers of dew-drops ſpill,
Through all the ſpacious earth: which to thy grace,
The mornings Sun ſtill kiſſes from thy face.

By thee his glorious palace is much graced,
 By thee, the pitchy night to Lethe chased:
 All sleepy mankind to their sport thou wakest,
 And sleepy slumbers from their eyelids shakest.
 Thy beauty to behold, or hear thy voice,
 Serpents and men, beasts, birds, and all rejoice.
 Tho' very *Marine* Eye thy presence craves,
 And to behold thee dance upon the waves.

And these things are the most remarkable which have been fabulouſſie obſerved of *Aurora*, who is therefore ſuppoſed to be the daughter of *Hyperion* and *Thia*, becauſe by the divine bounty, Light proceedeth from the Sun, to illuminate the earth, and all the inhabitants thereof; for there is no benefit either of pleaſure or profit that can accrue to us, which flowes not from their immediate grace and goodneſſe. She is ſaid to have a ruddy colour, becauſe ſhe appears as if ſhe came bluſhing from the place of the Sunne. And for that cauſe they deſcribe her with roſeat fingers, a high complexion, a golden ſeat, and red ſteeds to draw her Chariot, to answer and correſpond to the livery which the Sun gives, his being all of the like colour. For the ſwifneſſe of her motion, ſhe is allowed a Chariot; and ſuch as conſer white ſteeds upon her, derive not their hue from the gray vapours that ariſe from the earth, but rather from the clear and perſpicuous ſplendour of the light it ſelfe. Thoſe that of this fable would make a hiſtory, ſay that *Tythonus* married a wife out of the Eaſtern Countries, by whom he had the forenamed children, and after lived to that age, that he grew not only decrepit and bed-ridden of his limbs, but dozing and childiſh of his brain. From hence ariſeth the fable. That *Aurora* was inamoured of him, by reaſon of the tempera- ture of thoſe Orientall climats, to be poſſeſt of which pleaſant places the purchaſt for him Immortality. And where ſome fable that he was turned to a graſshopper, it ſignifies nothing elſe but the loquacity of age, ambitiouſly groaning in the often repetition of things paſt, glorying in times of old, and deſpiſing thoſe latter in reſpect of them; ſuch a one did *Homer* perſonate in *Niphar*. The mark at which all theſe arrows are aimed in this Fable, is to perſwade men by wiſe- dome, patiently to undergo all the chances and changes incident to us, both in time and nature; ſince death by the bounty of the gods is granted to man as a reſt and ceaſation from all calamities and troubles. For when *Aurora* had

begged

begged immortality for *Tython*, he feeling the infirmities and defects of age, became himſelfe a ſupplyant to the gods, That they would be to him ſo gracious, as to give him leave to ſleep with his fathers, accounting it much better and happier to die once, and be at reſt, then to be continually afflicted with the troubles and difficulties of a weary and deſpited life.

Nox, or, the Night.

After morning paſt, the Sun gone about, and the day ſpent, comes Night; neither was ſhe in mean honour amongſt the ancient Poets, who taught her to be the firſt, and long before all other nymphs or goddeſſes, as poſſeſſing all places, and all things, having in her own diſpoſe and government that deformed and unſhapen matter, called Chaos, over which ſhe raigned Empreſſe before the gods themſelves had any exiſtence or being: not withſtanding, ſome contend to make her the daughter of this Chaos, as *Hefſt* and others:

*Inde Chaos, eſt Erebus, Nox, & tenebroſa creati.
 From Chaos, Erebus, and the Night tenebrous
 were both created—*

And becauſe ſo born, ſhe was called the moſt ancient; the reaſon is approved, For before the maſſe was opened, the matter of which to make things diſtinguiſhed, and the world it ſelfe created, there could nothing be which might be properly called Night; therefore *Aratus* in *Aſtronomac*. ſtiles her *Nox antiqua*; and *Orpheus* in one of his hymns, The mother of gods and men, as both having their birth from her. She is drawn in a Chariot, with ſtarres waiting upon her wheels, and uſhering her, as *Theocritus* left recorded:

*Salveteque Noctis
 Sydera quæ Cantibus tacite præcurritis alta:*
 Haile all you ſtars ſo bright,

Softly forerunning the round wheels of Night.
 She is habited in ſable garments, for ſo al writers agree, her head bound up in a black vaile, whom the ſtars attend behind her Chariot, as well as before: for ſo *Enripides* in *Ione* ceſtates:

Invita

Invita nigris vestibus currum infilit

Nox : Altra sunt deum secuta protinus.

Night in black vesture mounts into her car ;

Behind, the Stars attend her, but not far.

Virgil gives her two horses to her Chariot : therefore *Apolonius* in this third book describing the Night coming, saith, *Nox iniecit equis fuga*, the night upon her horses cast her yolk. But this manner of the nights progresse, is later then in the time of *Homer*, for in his daies she was allowed neither Chariot nor horses, they only deciphered her with wings, like *Cupid* or *Victory*. Some introduce her at the departure of the day, to rise out of the sea, as *Virgil* in his *Aeneids*,

Vertitur interea Cælum : & cecidit Oceano Nox :

Involvens umbra magna terramque polumque.

The Heaven mean time is turn'd, the Night

Leaps from the sea in halt,

In dark and pitchy clouds : the Earth

And Poles involving fast.

Her whom *Virgil* brings from the sea, *Euripides* invokes as coming from *Erebus* in these words, *Verenda, Verenda, Nox ex Erebo veni*, Oh reverend, reverend Night, ascend from *Erebus*. *Orpheus* relates, that she lends day to the regions below, and againe chaseh her thence, in her own person bringing them darknesse.

Quæ Lucem pellis sub terras, rursus & ipsa

Tartara nigra petis——

Below the earth thou drivest Light,

And then againe thou bring'st them Night.

In all her sacrifices, a cock was still killed and offered, as a creature much opposed against silence : for so *Theagines* hath left recorded. Night had many children : *Euripides* in his *Hercules Furens* calls one of her daughters *Rabies*, her name importing outrageous madness ; a second daughter of hers was called *Rixa*, which is Brawling and Scolding ; a third *Invidia*, or envy, for so saith *Hesiod* in his works and daies : but in his *Theogonia*, he makes mention of others, whom he calls her sons in these verses

Nox peperit Fatumque malum, parcaque nigram, Et mortem, & somnum, diversa somnia : natos,

Hos peperit nulli dea nox, cum sita marito.

Night, evil fate brought forth, black Parca bred,
With Death, and Sleep, and divers Dreams beside :

Of

Of all these sons she was delivered,

And yet the goddess never husband tride.

Cicero in his third book *De natura Deorum*, having numbred all the children of Night, derives them also from their father *Erebus*, as may appear in these words: *Quod si ita est, &c.* If it be so (saith he) those that are the Parents of heaven should likewise be reckoned in the number of the gods, *Æther* and *Deus*, i. Air, and Day, with their brothers and sisters ; by the ancient Genealogists thus nominated, *Amor*, *Dolus*, *Metus*, *Labor*, *Invidentia*, *Fatum*, *Sinectus*, *Mors*, *Tenebrae*, *Miseria*, *Querele*, *Gratia*, *Fraus*, *Pertinacia*, *Parca*, *Hesperides*, *Somnia* : that is, Love, Deceit, Feare, Labour, Envy, Fate, old Age, Death, Darknesse, Misery, Complaint, Favor, Fraud, the *Parca*, and the *Helperides*. All which are by some imagined to be the children of *Nox* and *Erebus* ; I will only speak a little of two of these as they now lie in my way, and that briefly too, and (because it may perchance be late before I have done with them) I will conclude with Night. Death and Sleep are brother and sister. and both the children of Night. *Aristo* calls *Somnus* a severe exacter from mankind, who as it were violently snatcheth away the halfe part of our age to bestow on Sleep and therefore by *Orpheus* he is called the brother of *Lethe*, which insinuates Forgetfulness, which he most elegantly expelleth in his hymn to Sleep,

Somne beatorum Rex, & Rex summe virorum,

Quem fugiunt curia, &c.

Sleep of the blest man King, and King of men ;

Whom cares still flee, and rest imbraceth then.

Of mischiefs, the sole solace and best friend,

To give them due repose, and comfort lend,

Who putting on the shape of Death, dost give

(Only by that) all creatures means to live.

Sleep, thou hast but two sisters, and these are,

Death and Oblivion, both which shorten care.

Ovid in his *Metamorphos*, for his so many benefits confer. Lib. 11. red upon Mortals, placeth him in the catalogue of the gods. The house of Sleep the same Poet hath ingeniously described, upon whom he confers a thousand children, or rather a number not to be numbred ; nominating only three, *Morpheus*, *Icelus* and *Phantasus* : for sleep it is be moderately used, is of all mortall things the sweetest, best and most profitable, to whom all creatures whatsoever are subject,

just, therefore not improperly by *Orpheus*, tearmed the King of men and gods. *Homer* in his *Iliads*, makes an elegant expression, to shew how wretched their conditions are above other men, that are in high and eminent place and office, and have predominance over the greatest affairs, which he thus introduceth, by making all both gods and men asleep at once, saving *Jupiter*; which *Juno* seeing, she with great bribes and rewards, corrupts *Somnus*, that he would amongst the rest charm the eyes of *Jupiter*; which he attempting, and the other perceiving, the enraged god, feeling sleep to steal upon him unawares, cast him headlong from heaven into the sea; where he had doubtlesse for ever perisht, had not *Night* snatcht up her son, and in her darknesse hid him from the wrath of *Jupiter*. But had he been destroyed, Sleep had been exiled the earth, and so all creatures deprived of their quotidian rest. From hence likewise may be collected, how wretched those sleeping gods are, when *Jupiter* the only wise, and potent, is ever awake, to see, provide, foresee, and govern, by his infinite providence both men and creatures.

The City of Sleep, *Lucianus* in his second book *Verarum Historiarum*, though tabulously, yet hath tacundiously described: This City (saith he) is situate in a most spacious and silent plaine, yet round incompass with tall and spreading trees, amongst whose leaves the wind only whispers, but never robustiously blowes. There Poppy growes abundantly, *Mandragora*, and all such plants, herbs and simples, as have the innate vertue to procure and provoke sleep. There are multitudes of Bats, which flie continually this way and that, and betwixt one tree and other, great store of Night-ravens, Owles, and Screechowles: no bird that is ashamed of day, but is here frequently to be found. But neither the crowing Cock, the chattering Pie, the quacking Duck, the gagling Goose, nor any other fowle, either of song or clamor can thither have access. Fast by this City glides a river with a slow and silent pace, making a murmur, but no noise, rather to rock and lull asleep than to waken; the water is thick and soft like oile, the floods name is *Lethe*, whom others call *Nictyporus*, it flowes from two fountain heads, both hid and obscured in places to no man known, the one is called *Pannychijs*, the other *Negretas*. This City hath two ports or gates, one of horn composed with miraculous workmanship, in which as in a Table, are expressed

expressed all such true dreams as exercise the fantasies of men in their depth of rest: The other is made of the most purest and most white Ivory, in which are carved all sorts of dreams, but these as it were artificially shadowed by the pencill, but none fully drawn and exprest to the life. Within this City wals is a magnificent and spacious structure, called the *Temple of Night*, which with all superstitious ceremonies is religiously honoured: there is a second instituted to the goddess *Apales*, and a third to *Alethia*, in both which there are Oracles. The sole inhabitants of this place are an infinite company, but not a Citizen in shape or favour one like another: some are lean, lank, and little, with crooked legs, and hutch-backs, rather like monsters then men; others are comely, well featured, tall and proper, with cheerfull faces, and promising looks; some are of a froward and terrible aspect, as if they threatned mischief and disaster; others portly, gallant, and regally habited; and whosoever shall enter the gates of this City, some domestick dream or other continually will encounter him and give him a familiar and friendly salute, in the shape of some one of these formerly rehearsed, relating to him some sad things, some pleasant things, to minister content, or distaste: sometimes they whisper truths, but that seldome, for the greatest part of that multitude are lying and deceitfull, because for the most part they speak one thing and intend another; and thus saith *Lucianus* of the house of Sleep. I had once occasion to write my selfe in this manner:

Near to the dark *Cimmerians* lies a cave,
Beneath the foot of a declining hill,
Deep in the earths warm intrails, like a grave,
Where charming silence makes all hush and still;
Hither did never piercing Sun-beam crave
Admittance; nor the voice of hunter shrill
Pierce through the crannies of this concave deep,
Where stands the dull and leaden house of sleep:
Here the thick vapours from the earth exhal'd,
Mist all the place about: a doubtfull light,
Begot twixt night and day (when th' one is sail'd,
And the other not yet perfect) duls the sight.
No wakefull dog, or clamorous cock hath rail'd
Upon the drowlie Mom, early to dight
The Suns steeds. Here, the bird that sav'd of old,
Romes Capitoll, is never heard to scold.

The brawling Crane, nor yet the prating Crowe,
 Or tatling Parrot, to disturb the eare;
 No bellowing Bull, swift Hunt, or Asse more slow,
 Is heard to bray: we have all silence here.
 Only a murmuring river (which doth flow
 From Lethe) with his streams 'mongst pebbles cleer,
 Lulls the dull sense to soft and feathered rest,
 Charming the cares and sorrowes in the brest.
 Before the gate the drowsie Poppy springs,
 With thousand plants and simples without number;
 Not one, but to the brain a nummell brings,
 Inviting all the powers of man to slumber;
 Whose milkie juke, the Night on her black wings
 Beares 'twant the earth, and scatters. Who dares cumber
 This universall whistnesse; where none come,
 But taciturnity, and silence dumbe?
 Upon the door no rattling hammers stroke
 Is heard without, to startle those with n;
 No creaking hinge, by which oft sleep is broke.
 Than to speak loud, there's held no greater sin.
 Midst a vast room, a bed hew'd out of Oke,
 (That had of late some ancient *rel que* been
 Fring'd with buck of st and lasie covrings) stands,
 Not in an age once stir'd with carefull hands,
 Upon this casie couch with curtains hung
 Of duskie coloured silk, you may behold
 The god of sleep in carelessse fashion slung,
 Stretching his drowsie limbs, whom none 's so bold
 To jog or stir; where snortings are heard sung:
 Th' are pincht to softer breath. Some dream of gold,
 Of trifles some: his Court here Morpheus keeps,
 Which no man sooner enters then he sleeps.

And this description begins to make me drowsie already.
 But lest speaking too much of sleep, I may be taxed and lo
 taken napping my selfe, I leave the brother fast sleeping to
 find out the sister, who to the worlds end shall ever be wa-
 king. Death is said to be educated by her mother Night. *Pan-*
fanus puts us in mind, that in a Temple amongst the Eleans,
 there was a woman portraied, leading two sleepey children,
 that in her right hand White, that in her left hand Black,
 both with crossed legs, and mishapen feet; the inscription
 upon the one, Sleep, upon the other Death, the woman that
 cherisheth them, Night. This death of all the powers that are,

is most impartiall and implacable, and because by no prai-
 ers nor intercessions she is to be moved, therefore there are
 no Altars nor Temples nor sacrifices celebrated to her ho-
 nour, her impartiality and implacability *Orpheus* hath sig-
 nified in one of his hymns,

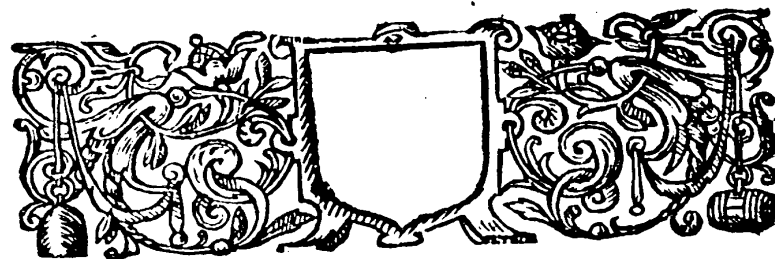
Nec prece, muneribus, nec tu placabilis ullis.

She is attired in a sable garment spotted with stars. The
 wise men of the former ages extold her with miraculous
 praises, calling her the port and only secure harbor of rest:
 she frees the body from a thousand pains and diseases, de-
 livers the subject from the cruelty of the tyrant, and makes
 the begger equall with his Prince. She to all good men is
 acceptable and welcome, only dreadfull to the wicked, who
 have a presage and feare of punishments to come. *Alcida-*
mus writ an excellent book in the praise of Death, having
 a large and copious argument: in which he strove to ex-
 presse with what an equall sufferance and modest patience
 she was to be entertained. Of the same argument writes
Plutarch in *Consolator*: for life is nothing else but a light
 lent us by the Creator of all mankind, which if it be rede-
 manded of us, ought no more grudgingly to be paid back,
 then comming to a friends house to be merry in the morn-
 ing, and having feasted there all the day, to return to our
 home at night; or to pay back what we borrow, to the ow-
 ner: For there is no injury done to us, if God demand
 that back at our hands, which he hath before but lent us.
 Now from the daughter to come back to the mother, and
 know what is allegorically meant by Night. These pests
 and mischietes before commemorated are therefore said to
 be her sons and daughters, because the ignorance and ma-
 lice of man (which is indeed the night of the mind) is the
 parent and nurse of all calamities incident to us: yet may
 some of their violences by wisdom be mitigated, though
 not frustrated of their ends, namely, Age, Love, Fate, Death,
 and the like, who though they be in perpetuall motion,
 their speed may be slackned, though not staied, and their
 pace slowed, though not quite stoppt. She was called the most
 Ancient, because before the Heavens and the Sunne were
 created, there was no light extant; which is said to proceed
 from the lower parts of the earth, in regard that the Sunne
 compassing the world, when he lights the Antipodes with
 his beams, the earth shadows them from us, which shadow
 is nothing else then Night. She is called the mother of all,

as being before the birth of any thing. The word *Nox* is derived à *Nocendo*, of hurting or harming; the reason is, as some Physicians hold opinion, because the corrupt humors of the night are infectious and dangerous, especially to men any way diseased; of which there is continuall experience in all such as have either wounds, or aches, or agues, or feavers, or the like, to all such weakneses or imperfections, the humors of the night are still most hurtfull and obnoxious. And so much briefly what morally can be gathered, by that which hath been fabulously commented of Night.

That Sleep could not fasten on the eies of *Jupiter*, it is intended, not to be convenient for him that hath the charge and protection of the whole Universe, to whose care and foresight the administration and guidance of all things are committed. Should so much as slumber or wink at all; neither doth the divine Nature need any rest to repaie and comfort his troubled spirits, when he is not capable of either labour or discommodity. And *Lethe* is called the sister of *Somnus*, in regard that by our naturall repose, we for the time forget all paine, anguish, or trouble. Because he comes to many creatures, and at the same time he is said to be winged; in regard the humour of the Night encreaseth the vapours of the stomach, ascending to the higher parts of the body, which after by the frigidty of the braine, descend againe lower, and more cool, by which Sleep is begot; he is therefore not improperly called, the son of Night: which Night calls me now to rest, with the finishing of this second book, called *Enterpe*.

Explicit Lib. 2.



THE THIRD BOOK of Women, inscribed *THALIA*.

*Treating of Illustrious Queens, Famous Wives,
Mothers, Daughters, &c. Containing the Hi-
stories of sundry Noble Ladies.*



Orgias held opinion, that Women were not to be honoured according to their form; but their fame; preferring actually vertue before superfiціаль beauty: to encourage which in their sex, funerall orations were allowed by the Roman Lawes to be celebrated for all such as had been either presidents of a good and commendable life, or otherwise illustrious for any noble or eminent action. And therefore (lest the matrons or virgins in Rome, the one should divert from her staid gravity, or the other from her virgins professed integrity) the use of Wine was not known amongst them; for that woman was taxed with modesty, whose breath was known to smell of the grape. *Pliny*, in his naturall history, saith, That *Cato* was of opinion, that the use of kissing first began betwixt kinsman and kinswoman, howsoever neer allied or far off, only by that to know whether their wives, daughters or Nieces, had tasted any wine: to this *Juvenal* seems to allude in these verses:

M

Pauca

*Lib. 14.
How kissing
first came up*

*Pauca adeo cereris vitas contingere dignæ
Quarum non timeat pater oscula.*

As if the father were jealous of his daughters continence, if by kissing her, he perceived she had drunk wine. But kissing and drinking both are now grown (it seems) to a greater custome amongst us, then in those daies with the Romans: nor am I so austere to forbid the use of either, both which though the one in surfeits, the other in adulteries, may be abused by the vicious; yet contrarily at customary meetings, and laudable banquets, they by the nobly disposed, and such whose hearts are fixt upon honour, may be used with much modesty and continence. But the purpose of my tractate, is to exemplify, not to instruct; to shew you presidents of vertue from others, not to fashion any new imaginary form from my selfe; and that setting so many statues of honour before your eies, of Beauty, Noblesse, Magnanimity, Bounty, Curtesie, Modesty, Temperance, and whatsoever else in goodnesse can be included, each heroick and well disposed Lady, or woman lower degreed and underqualified, may out of all, or some of these at least, apprehend some one thing or other worthy imitation; that as the best of Painters, to draw one exquisite *Venus*, had set before him a hundred choise and selected beauties, all naked, to take from one an eie, another a lip, a third a smile, a fourth a hand, and from each of them that speciall lineament in which she most excelled; so having in these papers as many vertues exposed to your view, as the Painter had beauties, and all left as naked to your eies, you may make like use of it: draw from one a noble disposition, bounty and curtesie, the ornaments of great Ladies; from others temperance, sobriety and government, things best becoming matrons; the married wives, conjugall love and sincerity; the virgins chaste life and purity; and every of you fashion her selfe as compleat a woman for vertue, as *Apelles* made up the pourtraiture of his goddesse for beauty. I need not speak much of the worth of your sex, since no man (I think) that remembers he had a mother, but honours it; the renown of which, some by their vertues have as much nobilitated, as others by their vicious actions have studied to disgrace: of both which, though my promise bind me to speak in their course, yet you Ladies in this treatise (as you most worthily deserve) have the precedence and priority of place. What man was ever known to be eminent, whom

woman

woman in some manner hath not equalled? Come to Fortitude, as there was an *Hercules* and a *Theseus*; so there was a *Menalippe* and an *Hippolite* to encounter them: who as they conquered not, so they were not vanquished. Come to limning or drawing of Pictures, as there was a *Zeusis*, a *Timanthes*, an *Androcides*, and a *Parrhasius*; so the world yielded a *Timarete*, the daughter of *Micaon*; an *Irene*, the daughter and scholler of *Cratinus*; an *Anistarte*, the issue and pupil of *Nearchus*; a *Lala Cixizena*, and a *Martia*, *M. Varronis* to boot: to them in that art no whit inferior. In Poetry compare the Lyricks of *Sapho* with *Anacreons*, and *Corinnaes* with *Pindarus*, and it shall be easily made manifest that *Sapho* in all points parallel'd the first, and *Corinna*, in five severall contentions for the palm, preceded the last. But the similitude or discrepance of men and womens vertues conferr'd together, can be made no better apparant (as *Plutarch* saith) then by comparing *Life* with *Life*, and *Action* with *Action*, by which we shall see they have almost one and the same effigies: For oppose the magnificence of *Sesostris*, against that of *Semiramis*; the craft and subtilty of *Servius Tullius* against *Tanaquils*; the magnanimity of *Brutus* against *Porceus*; compare *Pelopidas* with *Timoclea*; and which shall yield to the other preheminance? especially if we exactly consider the end at which the vertue it self doth aime: for divers vertues have divers colours laid upon them, according to the temperature of body, or the disposition of the mind. *Achilles* was valiant one way, and *Ajax* another, yet both their endeavours intended to one Fortitude; the Prudence of *Nestor* unlike that of *Ulysses*, yet both wise men; *Cato* and *Agefilas* were both upright men, yet executed justice two sundry waies; *Irene* loved one way, *Alceste*, another, yet both enderedly affected their husbands; so likewise *Cornelia* and *Olympias* were differently magnanimous, yet either of them attained to that height of honour, to which their heroick minds aspired. But to come to our former comparison from which I have somewhat digrest, in what greater vertue can either sex expresse themselves, than in true conjugall love? *Cicero de Divinatione*, and *Pliny* in lib. 1. cap. 16. report of *Tiberius Gracchus* That finding two snakes in his house, male and female, he consulted with a south-sayer concerning the prodigy; who told him as a consequence infallible, That if he slew the male, swift Death should surprise himselfe, but if he killed the female, himselfe

M 2

Tiber. Gras.

should escape death, and his wife in like manner perish, but to one of them that fate must necessarily happen. He therefore preferring the safety of his wife before his own health, caused the male to be instantly cut in pieces, and the female let goe, beholding with his own eyes, his own instant destruction in the death of the serpent. Therefore it was disputed, whether *Cornelia* were more happy in enjoying such a husband, or made more wretched in losing him? An admirable and rare president in man, and a husband, which I can easily instance in woman, and a wife; for as there is nothing more devilish and deadly than a malicious and ill disposed woman, so there is on the contrary, nothing more wholesome and comfortable to man, than one provident, gentle, and well addicted; for as she that is good and honest, will upon just necessity lay down her life for her husbands health and safety, so the other will as willingly prostitute hers for his destruction and ruin. Therefore a wife by how much nearer she is to us in the strict bond both of divine and humane lawes, by so much either the sweetness of her behaviour tastes the pleasanter, or the harshness of her crabbed condition, relishes more bitter; for she is ever either a perpetuall refuge, or a continuall torment: she of whom I intend to speak, is none such as the last, her history I thus receive in briebe. *Admetus* a King of Greece, demanded *Alceste* in marriage, whose father had published an Edict, That none should enjoy her save such a one as could reconcile two wild beasts of contrary cruelties and natures opposite, to draw without jarring together in his Chariot. This *Admetus* hearing, he petitioned to *Apollo* and *Hercules*; who commiserating his suit, the one brought him a Lion, the other a Beare, both made tame and gentle to his hand; who presenting them to the father of *Alceste*, and having yoked them and made them draw according to the Edict, received her as his bride, and departed with her thence into his own Country of Thessaly. Not long after *Admetus* falling into a great infirmity of sickness, and consulting with the Oracle about his health, answer was returned, That he must necessarily leave the world, unless he could procure some Friend, Kinsman, Courtier, or other, who by sacrificing their own lives to his love, might ransom him, and by no other means his health to be restored. This motion being made to many both near and dear to him (who no doubt had promised more, with pur, of

Alceste.

purpose to perform lesse) in conclusion it was refused by all; which comming to the eare of *Alceste*, she gave her selfe up to a most willing death, to redeem the health and life of her husband; and with her own hands slew her self. Now tell me (O you Satyrists against the sex of women, that call them fraile, inconstant, weak and timorous) in which of these two did manly courage, noble resolution, or conjugall love most shine? in him that by suffering death to steal upon him, yielded himselfe to the necessity of fate, or in her who like a bold Virago with an unmatchable resolution, with her own hand extracted that blood from her chaste brest, with which she writ her selfe a character of honour, to outlast all antiquity? In these things then you see, they may justly claim an equall competence with men, but in many things a just priority, as in nursing and bringing up children, in managing the affairs of the house, and care of all domestick businesse, in providing us Diet, Linnen for the back and bed, in sewing, weaving, and in spinning: for who cannot imagine how ill great *Hercules* did become the distaffe? But I will cease further to speak in their praise, lest I be taxed of palpable flattery, and some may lay on me an aspersiō, That either I lov'd that sex wondrous well in my youth, or perhaps now begin to doat on them in my age. And since I last spake of that conjoined love that ought to be betwixt man and wife, I will produce an Epigram taken from *Ausonius* to that purpose, the inscription is as followeth.

Ad uxorem.

Live as we have liv'd, still to each other new,
And use those names we did when we first knew:
Let the same smiles within our cheeks be read,
The same sports thought on, we first us'd in bed,
Let the day never come to see the change,
That either Time or Age shall make us strange:
But as we first met, let us ever be,
I, thy young man, and thou a girl to me:
To others, though I seem like Nestor old;
And thou more years hast, then * Cumana told:
Times snow we will not see, though it appears,
* 'Tis good to know our age, not count our years.

Such I must confesse, Husbands ought to be to their Wives, and Wives to their Husbands, but they are seldom found in these daies, as may appear by a short tale that I will tell

Of three
Gentlemen
and their
wives.

tell you. Three Gentlemen being late at supper in a Tavern, every man in curtisie made offer to pay the reckoning, at length a motion was made amongst them, that because it equally concerned them all, to put it to fortune and cast the dice; so that committing it to chance, the other should be no waies beholding to him for his charges. To this two of them assented, but the third presuming much upon the love of his wife, was willing to put it to another venture, both to save his purse, and expresse to his friends the gentle disposition of a woman to her husband, whose welcome home was still as constant at midnight, as at mid-day: he therefore made a second motion, that to decide the controversie, every man should instantly make hast home by turns, as they lay nearest in their way, and he that did not that thing instantly which his wife bad, the whole charge of the reckoning should be imposed upon him, and not to part company till they see this done: upon which they concluded. They went to the next house, the Gentleman first knockt at his own door, and he was let in, the rest followed, but the husband only shewing himselfe, found his wife in the Kirchin; how now wife (saith he) what hast thou reserved for my supper? She churlishly replied, here is nothing but the porridge the dog hath lapt in, you had best sup up them: this was sport to the other two, and he not willing both to be charg'd and laught at, and so doubly punisht, did as she bad, and so away they went all three to the house of the second. His wife was in bed, how now sweet heart, where are you (saith he) here sweet husband (she answered againe) and I pray you come to bed quickly: who hastily put off his cloths, went to bed, and as speedily rose againe to see what would become of the third. To his lodging they went (and this was he that presuming on his wives gentleness, drew the rest to the motion) being entred, he asked the maid for her mistresse, who told him she was newly gone to her chamber, up the stairs runs he, the Gentlewoman asked who is there? 'tis I sweet wife saith he, and for hast stumbled at the uppermost step: you had best break your neck down the stairs saith she. At which words he pausing a little, Nay on my word not so quoth he, rather then do that, I will even back againe with my friends to the Tavern, and pay the reckoning. But leaving this, which by some may be censured to be little better then nothing, I then break off my introduction, and proceed to

matter

matter more serious, beginning with a briefe summary or catalogue of the names of some famous Queens, Mothers, and Daughters, many of which we shall have occasion to handle more at large in the proesse of our Treatise.

Of Queens Illustrious.

Semiramis was Queen of the Assyrians, Camilla, of the Volscians, Nicaula (whom some call Saba) of the Aethiopians, Athalia of the Hebrewes, Thomiris of the Scythians, Hesther of the Persians, Cleopatra of the Egyptians, Zenobia, of the Palmyriens, Amatasuntha, of the Goths; of these we shall speak more at large, as they fall in course. Theolinda wherefore of the Longobards or Lombards, succeeds. This nation the Huns dwelt first in Pannonia, and were governed by the King were first Albinus: now the reason why they were first so called, was called Lomthis. In the time that Justinus surnamed the Lesse wore the imperiall purple, Narses the Eunuch had fought under him Long-beards many brave and victorious battels against the Goths, who had usurped the greatest part of Italy, from whence he expelled them, slew their King, and freed the whole Country from many outrages. Notwithstanding his great good service, he was calumniated to the Emperor, and so hated by the Empresse Sophia, that she sent him word, That she would make him lay by his sword and armour, and with a distaffe spin wool amongst her maids: to which message he returned answer, That he would make such a thread to put in her loom, that all the weavers in the Empire should scarce make good cloath on. Upon this ground he sent to Albinus King of the Huns, who then inhabited Pannonia, asking him why he would dwell in the barren continent of Pannonia, when the most fertile Countie of Italy lay open to his invasion? Albinus apprehending this incouragement from Narses, in the yeare six hundred threescore and eight, made his first incursion into the Emperors confines, who sent certain spies to discover the forces of Albinus; of which he having intelligence, caused all the women to untie their haire and fasten it about their chins, thereby to seem men, and make the number of his army appear the greater. The spies observing them, wondred amongst themselves, and asked what strange people these were with the Long beards? and from hence their names were first derived, which hath since been remarkable in the most

most pleasant and fertile climate of all Italy, from thence called Lombardy. Others say, that when they went to fight against the Vandals, There was a man that had the spirit of Prophecie, whom they besought to pray for them and their good successe in the battell; now when the Prophet went to his orisons, the Queen had placed her selfe and her women just against the window where he prayed, with their haire disposed as aforesaid; and just as he ended his devotions, they opened their casements and appeared to him, who presently said to himselfe, what be these Long beards? to whom the Queen replied, *To these Long-beards then whom thou hast named, let the victory happen*, thus saith the history. Rhodogondis was Queen of France, but after her not any. Now some may demand the reason, why the Salick law was first made, by which all women were made incapable of succession in the principalities, which (as *Policronicon* relates) was this: The Crown lineally descending to a Prince's of the blood, whom for modesties sake he forbears to name, or at least their Chronicles are loath to publish; this Lady having many Princely suitors, neglected them all, and fell in love with a Butcher of Paris, whom she privately sent for, and as secretly married; since when, all of that sex were by an irrevocable decree disabled of all sovereignty. *Cassiope* was the famous Queen of Aethiopia; *Harpalice* of the Amazons; *Hippolite*, of Magnesia; *Teuca* of the Illyrians, &c. Of these in their places. Amongst whom let me not be so unnatural to her merit, or so ungratefull to my Country (thrice blest and divinely happy in her most fortunate reign) as not to remember that ever to be celebrated Princesses, *Elizabeth* of late memory, Queen of England; She that was a *Saba* for her wisdom, an *Harpalice* for her magnanimity (witness the Camp at Tilbury) a *Cleopatra* for her bounty, a *Camilla* for her chastity, an *Amalasuntha* for her temperance, a *Zenobia* for her learning and skill in language; of whose omniscience, panarite, and goodness, all men heretofore have spoken too little, no man hereafter can write too much; sacred be still her memory to us on earth, as her blessed soule lives ever glorified in heaven. Her succeeded (though not in her absolute Monarchy, yet a Princess of unspotted fame, incomparable clemency, unmatched goodnesse, and most remarkable vertue) Queen *Anne*, whom all degrees honoured, all Nations loved, and no tongue was ever heard to asperse with the least calumny; who

Why women
in France,
are disabled
from bearing
Sovereignty

The memory
of Queen
Elizabeth.

Q. Anne.

who in her too short eminence here amongst us, was known to be the step of dignity to many, but detriment to none; in whom all were glad, by whom none had ever the least cause of sorrow, unlesse in the lamented losse of so grave and gracious a Princess. And for my own part (gentle and courteous Reader) let me borrow so much of thy patience, that I may upon this so just and good occasion, remember a long neglected duty, by inserting in this place, a few funerall tears upon her hearse.

A Funerall Ode upon the death of Anna Panareta.

Now Hymen change thy saffron weeds
For robe and habit sable:
For joyfull thoughts, use Funerall deeds,
Since nothing's firm or stable;
This (alas) we
May read and see,
As in a map or printed table.
It was not at the time of yeare
Birds bid the spring good-morrow,
Nor when we from the Summer cleave,
Her warmth and pleasures borrow.
Nor when full fields
Ripe Autumn yields,
That we are thus involv'd in sorrow.
But when the barren earth denies
Fruits to the reapers mowing;
When Meteors muster in the skies,
And no faire fruits are growing.
When winter cold,
Dry, seare, and old,
His frozen fingers o'r the fire sits blowing.
When the Sun scants us of his heat,
And Phoebe tempests threateth:
When Boreas blustering in his seat,
His frozen pinions beateth;
And as a King
Above the Spring,
The fresh and timely buds defeateth.

In this great barrenness were we
Our plenty made to smother :
But what might this rare jewell be ?
A Saint, a Queen, a Mother,
An Helter faire,
A Judith rare ;

These dead, oh point me out another ?
Save Debora, that's likewise dead,
Fam'd for her Countries freeing :
But shall we henceforth see or read,
Of such another being.

Oh what a dearth
Is now on earth,

That here none lives with these agreeing.
Saba was wise, so was our Queen,
For beauty others famed,
Some for their vertue crown'd have been,
And in large legends named.

Who living shall,
Contend in all,

With her alas shall be but shamed.
But since our praises at their best,
Shorten so farre her merit,
Leave her to her eternall rest,
A glorious Sainted spirit :

For aye to sing

Unto heavens King

Thanks, for these joies she doth inherit.

Yet 'tis a duty that we owe,

To give our grieve impression,
The greater that our sorrowes grow,
It shewes the lesse transgression,

A losse like this

'Tis not amisse

That we then leave to all succession.

Skies mourn her death in stormy clouds,

Seas weep for her in brine :

Thou earth that now her frailty shrouds,

Lament though she be thine ;

Only rejoice

Heaven with loud voice,

That you are now become her shrine.

For this appear'd the Blazing starre,
Too fresh in our memory,
Tha Christendome both neer and far
Might tell it as a story.
Great Jove is sent
With an intent

Only to get her to her glory.

In the Catalogue of Queens, having so late remembred The Lady the mother, how can I forget the daughter ? she to whom Elizabeth. I must give that attribute which all souldiers bestow upon her, The Queen of women, and the best of Queens, whose magnanimity in war, and gentleness in peace, resolution in the one, and generous affability in the other, have so sweet a correspondence, that when the Canon roared loud at the gates, and the bullet forced a passage even through the Palace where she lodged, was no more danted in courage, nor dilinai'd in countenance, then when the gentle and soft musick melodiously sounded at the celebration of her espousals. Sacred (Oh Princely Lady) for ever be your memory, and fortunate and happy your hopefull posterity; may your womb prove a bed of souldiers, and your breasts the nursery of Kings, may the sons victories redeem the losses of the father, and the daughters surmount the fertility of their mother : may your tuture fortunes be answerable to your former vertues, that as you have the earnest prayers of all good men, so you may have the successe of their withes : which millions that never yet saw you desire, but all that understand you, know you worthily deserve. And so conclude, that as you are the last of these in this my Catalogue by order, posterity may reckon you the first amongst the Illustrious by merit.

Of divers Ladies famous for their Modesty.

OH thou chastity and purity of life, thou that art the Ornament as well of man, as woman, from whence shall I invoke thee ? thou diddest first help to kindle the sacred fires of *Vesta*, where virginity was made Religion : Thou that was wont to frequent the chambers of great Ladies with sinlesse and undefiled hands, make the beds of the City Matrons, and to be obsequious about the Pallars strowed in the Countrie Cottages, where I shall find thee now to direct this my pen in her large and unbounded progresse ?

Lucretia.

progress? or to tutor me so far, that I may know what on this argument thou thy self wouldst have done? *Liuy, Florus, Plutarch*, and others, speaking of the wonder of the Roman chastity, *Lucretia*, accuse fortune, or nature of error, for placing such a manly heart in the breast of a woman; who being adulterated by *Sextus Tarquinius*, after she had sent to her friends, and to them complained her injuries, because she would not live a by-word to Rome, nor preserve a despoiled body for so noble a husband's embraces, with a knife which she had hid under her garment for the same purpose, in presence of them all slew her self: which was after, the cause that the tyrannicall Monarchy of Rome was transferr'd into a Consular dignity. *Armenia* the wife of *Tygranes*, having been with her husband at a sumptuous banquet made by King *Cyrus* in his Palace Royall, when every one extoll'd the majestic, and applauded the goodnesse of the Kings person; at length *Tygranes* askt his Queen what her opinion was of his magnitude and person: She answered, *I can say nothing, Sir, for all the time of the Feast mine eyes were stedfastly fixt upon you my dear husband*; for what other mens beauties are, it becomes not a married wife to enquire. *Cornelia* the wife of *Amilius Paulus*, when a great Lady of Campania came to her house, and opening a rich casket as the custome of women is to be friendly one with another) she shewed her gold rings, rich stones and jewels, and causing her chests to be opened, exposed to her view, great variety of costly and precious garments: which done, she intreated *Cornelia* to do her the like curtesie, and to shew her what jewels and ornaments she had stored to beautifie her selfe; which hearing, she protracted the time with discourse, till her children came from school, and causing them to be brought before her, turned unto the Lady, and thus said, These be my jewels, my riches, and delights, nor with any gayer ornaments desire I to be beautified.

Nulla bene indolis, parentum lauta supellex.

Ania.

Æt. No domestick necessities better grace a house, then children wise and well disposed. Many have been of that continence, they have imitated the Turtle, who having once lost her mate, will ever mourn, but never enter into the fellowship of another. Therefore *Ania Romana*, a woman of a Noble family, having buried her first husband in her youth, when her friends and kindred continually laid open

open the solitude of widowhood, the comfort of society, and all things that might perswade her to a second marriage; she answered, It was a motion, to which she would by no means assent: For (saith she) *should I happen upon a good man, such as my first husband was, I would not live in that perpetuall feare I should be in, lest I should lose him; but if otherwise, why should I hazard my selfe upon one so bad, that am so late punisht with the losse of one so good.* It is reported of *Portia Minor*, the daughter of *Cato*, That when a woman who had married a second husband, was for many vertues much commended in her presence; *Peace* (saith she) *That woman can neither be happy, well manner'd, nor truly modest, that will a second time time marry.* But I hold her in this too censorious; yet the most ancient Romans only conferred on her the Crown of modesty and continence, that was contented with one matrimony, as making expression of their uncorrupted sincerity in their continued widowhood. Especially such were most discommended to make choice of a second husband, who had children left them by the first resembling their father. To which *Virgil* in the fourth book of his *Æneid*. seems elegantly to allude, *Dido* thus complaining of the absence of *Æneas*:

—Siqua mihi de te suscepta fuisset

Ante fugam soboles, &c.

Had I by thee any issue had

Before thy flight, some pretty wanton lad,

That I might call Æneas, and to play

And prate to me to drive these thoughts away:

And from whose smiling countenance I might gather

A true presentment of the absent father;

I should not then my wretched selfe esteem,

So altogether lost, as I now seem.

Plutarch much commends the widowhood of *Cornelia*, the illustrious mother of the *Gracchi*; whose care, having nobly provided for her children and family after the death of her husband; she exprest her selfe every way so absolute a matron, that *Tiberius Gracchus* (of whom we spake before) was not ill counselled by the gods, by preserving her life, to prostrate his own: for she denied to marry with King *Ptolemy*, and when he would have imparted to her a diadem and a Scepter, she refused to be stiled a Queen, to keep the honour of a chaste widow. Of the like purity was *Valeria*, the sister of *Messala*, who being demanded by her kindred

kinred and dearest friends, why (her first husband dead) she made not choice of a second? answered that she found her first husband *Servius*, to live with her still: accounting him alive to her, whom she had ever in remembrance: A singular and remarkable sentence, proceeding from a most excellent matron, intimating how the sacred unity in wedlock ought to be dignified, namely, with the affections of the mind, not the vain pleasures of the body. This was proved in the Daughter of *Democion* the Athenian, who being a virgin, and hearing that *Leosthenes* to whom she was contracted, was slain in the Lemnian wars, and not willing to survive him, killed her self: but before her death, thus reasoning with her self; *Though I have a body untoucht, yet if I should fall into the embraces of another, I should but have deceived the second, because I am still married to the first in my heart.* Not of their minds was *Popilia* the daughter of *Marcus*, who to one that wondred what should be the reason why all feminine beasts, never admitted the act of generation but in their time, and when they cover issue, and woman at all times desires the company of man? thus answered, the reason is only this, *Because they are beasts.*

The wife of Fulvius.

THis *Fulvius* the familiar and indeared friend of *Augustus Caesar*, heard him privately complain of the great solitude that was then in his house, since two of his grandchildren by his daughter were taken away by death, and the only third that remained, was (for some calumnies published against the Emperour) now in exile, so that he should be forced to abandon his own blood, and constitute a son in law, and a stranger, to succeed in the Imperiall purple; and therefore he had many motins in himselfe, and sometimes a purpose to recall the young mans banishment, and to restore him to his favour and former grace in the Court. This *Fulvius* hearing, went home, and upon promise of secrecy told it to his wife: she could not contain her selfe, but makes what speed she can, and tels this good newes to the Empresse *Livia*; *Livia* she speeds to *Augustus*, and briefly expostulates with him about the banishment of her grand child, and what reason he had, not to restore him to his former honors? and why he would prefer a stranger before his own blood? with many such like upbraidings.

The

*Democion
Filia.*

Popilia.

*He was cal-
led Posthu-
mus.*

The next morning *Fulvius* comming (as his custome was) into the Presence, and saluting the Emperour, *Augustus* cast an austere look upon him, and shaking his head, said only thus, You have a close breast *Fulvius*: by this he perceiving his wife had published abroad what he had told her in secret, posts home with what speed he can, and calling his wife before him, O woman (saith he) *Augustus* knowes that I have revealed his secret, therefore I have a resolution to live no longer: to whom she replied, Neither is that death you threaten to your selfe, without merit, who having lived with me so long, and known my weaknesse and loquacity, had not the discretion to prevent this danger to which you have drawn your selfe by tempting my frailty; but since you will needs die, it shall be my honour to precede you in death: which she had no sooner spoke, but snatcht out his sword, and with it slew her selfe. A noble resolution in an heathen Lady, to punish her husbands disgrace, and her own oversight with voluntary death; and a notable example to all women that shall succeed her, to be more chary in keeping their husbands secrets: all which I would wish to follow the counsell of the comick Poet *Philippides*, who when King *Lysimachus* called him unto him, and using him with all curtesie spake thus, What of the things that are within or without me, shall I impart unto thee, O *Philippides*? he thus answered, Even what thou pleasest, O King, so thou still reservest to thy selfe thy counsels. This puts me in mind of King *Seleucus Callinicus*, who having lost a battell against the Galatians, and his whole army being quite subverted and dispersed, casting away his Crown and all regall ornaments, was forced to flie only attended with two or three servants; and wandering along through many deserts and by-paths, as fearing to be discovered, and growing faint with hunger, he came to a certain ruinate cottage, where he desired bread and water; the master of the house not only afforded him that, but whatsoever else the place could yield, or the suddenesse of the time provide, with a large welcome. In the interim of dinner, fixing his eyes upon *Seleucus* face, he knew him to be the King, and not able to contain his own joies, nor conceal the Kings dissimulation, after dinner the King being ready to take horse, and bidding his host farewell, he replied again, And farewell O King *Seleucus*: who finding himselfe discovered, reached him his hand as to embrace him, beckoning to one of his followers,

followers, who at the instant at one blow stroke off his head, so that as *Homer* :

Sic caput estque adhuc cum pulvere mistum.

These were the fruits of unseasonable babling; for this fellow, had he kept his tongue till the King had been restored to his former dignities, might have received large rewards for his hospitality, who suffered an unexpected death for his loquacity.

Arctaphila.

A *Arctaphila Cyrenæa*, is deservedly numbred amongst the heroick Ladies, she lived in the time of *Mithridates*, and was the daughter of *Æglatur*, and the wife of *Phedimus* : a woman of excellent Vertue, exquisite Beauty, singular Wisdom, and in the managing of the Common-weals businels, and civill affairs ingeniously expert : this Lady the common calamities of her Country made eminent, for *Nicoctes* the Tyrant, having usurped the principality over the *Cyrenæans*, amongst many other of his humane butcheries, slew *Menalippus* the Priest of *Apollo*, and assumed to himselfe the sacred office and dignity. In the number of these noble Citizens, he caused *Phedimus* the wife of *Arctaphila*, to be injuriously put to death, and married her against her will : who as well distressed with her private discontents, as suffering in the publique calamity, meditated a remedy for both, and by advise of some of her neereft allies, attempted to poison the King ; but the project being discovered, was prevented : and upon that ground *Calbia* mother to *Nicoctes*, a woman of an un placable spirit, and prone to any thing wherein there might be blood and slaughter, first condemned her to insufferable torture, and next to a violent death: but the tyrant her son in regard of the extraordinary love he bore unto her, being the more relenting and humane of the two, was pleased to put her cause first to examination, and after to censure. In which triall she answered boldly, and with great courage in the defence of her own innocence : but being by manifest proots convicted, inso much, that her purpose could not be denied, she then descended so low, as to excuse her selfe, alledging that (indeed) apprehending the greatnesse of his person, and that she was in degree, no better to him then an handmaid; and fearing lest some other more accomplished beauty might

step

step betwixt him and her to insinuate into his favour and grace, she therefore had prepared an amatorious confession, minding only to continue his love, not to betray his life; and if her womanish weaknesse had in any kind (through ignorance) transgressed the bounds of loyalty, she submitted her selfe to his totall clemency, whose approved judgement she made no doubt, knew how to distinguish betwixt fully and partially. Notwithstanding these smooth evasions, *Nicoctes* fully perswaded of the truth, gave her up into the hands of his mother to be tormented, who (as she is before charactered) being a harsh and mercilesse woman, left nothing unaexploited that torture could devise, to wrest from her a capitall confession : but *Arctaphila* with wondrous patience and constancy enduring what ever the belldam could inflict upon her, *Calbia* grew as weary in punishing, as she in suffering, inso much that *Nicoctes* was in some sort perswaded of her innocency, and commanded her release, seeming sorrowfull for the torments she had endured, so that his former love conquering his suspicion, he began to study a new reconchement, and excusing his too much credulousnesse, renewed his ancient familiarity and custome. But she not forgetting her former racks and strapadoes, now began to meditate upon his death another way : she had a daughter of exquisite feature, and the Tyrant had a brother called *Leander*, a wild headed young man, and apt for any innovation or half-brain'd attempt, she wrought a far with her, and so inwardly with him, that by the consent of the King, a match was concluded betwixt them. All these things falling out according to her wishes, her daughter (by the mothers instigation) wrought so far upon his rashness in private, and the mother gave him such encouragement with all, that putting him in hope to enjoy the sovereignty not lawfully, they perswaded him to supplant his brother : This took such prosperous effect, that he suborned a servant called *Dophies*, who attending his opportunity, slew the Tyrant *Arctaphila* not with this contented, who revenge aimed to extirpate the whole family of the Tyrant, and would have effected to free her Countrie from all servitude, indigned the Citizens against *Leander* for the murder of her King and second husband, drawing him into the compass of that publike hate that he was forced to be as a traitor and parricide : neither was the satisfied whilst he yet lived, therefore by her wit and policy, and the

N

industry

industry of one *Anabas*, he was at length subtilly surpris'd; by which the City received her pristine liberty and freedom. For which the people would have done her divine honors, as to a goddesse, which she utterly refused. They next proceeded to justice upon the delinquents, where *Calbia* was judg'd to the fire, and burnt alive, and *Leander* to be sow'd in a sack and so cast into the sea, both which executions were accordingly performed. The people then once againe assembled and prostrated themselves before her, jointly beseeching her either to take upon her the primacy and chiefe government, or at least to be a gracious assistant to the Magistrates and Princes, with her directions and counsell: both which she utterly refused, betaking her selfe to a solitary and retired life, spending the rest of her age in spinning, weaving, and the like womanish chares amongst her handmaids.

Many of the Iones by reason of a discord that fell betwixt them and the sons of *Nelus*, were forced to leave the City *Miletum*, where they before inhabited, and were driven to plant a new Colony in *Minus*, betwixt which Cities there was a perpetuall jar and enmity; insomuch, that from a private quarrell, it grew to a publike war, yet not in that violence, but that upon certain festivall daies, there was free recourse betwixt the Citizens of the one and the other, to be present at the sacred solemnities. There was amongst these of the City of *Minus*, one of a Noble family, whose name was *Pythes*, his wife was called *Japigia*, and his daughter *Pyria*; He, when the great Feast celebrated to *Diana*, called *Nelaim* (of the opposite family) was kept, sent thither his wife and daughter, intreating the Milesians to suffer them to participate of their solemnities, which was granted: at which enterview, *Phrygius*, the chiefe of the sons of *Nelus*, a man poss potent in the City, grew enamoured on *Pyria*; and in courting her, desired her to demand what curtesie soever the City or his power could yeeld, and it should be instantly granted; to which he answered, That nothing could be more acceptable unto her, then that the Iones might have more often and peaceable recourse into their City. By which he apprehended that she desired no more then a cessation of arms, and that peace might be established betwixt the two Cities: which by their marriage was accordingly effected, and *Pyria* ever after honoured for the motion. Insomuch that it grew to a Proverb, All the

the Milesian women desiring to be no better beloved of their husbands, then *Pyria* was of her *Phrygius*.

Aspasia being the daughter of *Hermotimus Phocensis* (her mother dying of her in childbirth) was by her fathers care brought up, though meanly, yet modestly: and growing towards understanding, she had many dreams as presages of her future fortunes; namely, that succeeding times should afford her a husband, faire, good and rich. In this interim she was troubled with an unteemly swelling of the chin, so great, that it grew almost to a deformity, being a sorrow to the father, and almost a heart-break to the daughter. *Hermotimus* carefull of her health, presents her malady to the Physician; who was willing to undertake the patient, but withall propos'd too great a summe for the cure: the one replying, The demand is above my strength; the other answered, Then is the cure above my skill, and so departed. This discouragement from a Tumour without, grew to a Corrasive within; as much tormented with the despair of her recoveries, as the violence of the disease. In this anxiety of thoughts, and agony of paine being much perplexed, she gave her selfe to all abstinence, and forbore to eat; till on a time gentle slumber stealing upon her, there appeared to her a Turtle, which was instantly transhapt into a woman most beautifull, who drawing more neer, bids her take courage, and be of comfort, and forgetting the Physicians with all their drugs, unguents, and emplaisters, only to apply to the place then grieved, Rose leaves dried to powder, and not to doubt of her present recovery; and having thus said, upon the instant vanish. *Aspasia* awaking, and by this vision much comforted, applied to her face such things as she was taught; in short time all swelling was taken away, and she restored to her pristine beauty, with such an addition of comeliness, that those with whom she before was held but equall, she in the eyes of all men might now claim over them a just precedence: for she is thus described, Her hair somewhat yellow, and from her temples naturally curling, her eyes big and clear, her nose somewhat (but most becommingly) hooked, her ears short, her skin white and soft, her cheeks seeming to lodge the sweet blushes of the Rose (for which cause the Phocenses call'd her from an instant, *Milto*) her lips red, her teeth then snow more white, her feet without all fault, her voice so sweet and ravishing, that when she spake, she would put you in mind of what you have

have read of the Syrens, from all effeminate curiosities, she studied to alienate her selfe, these being commonly the superfluities of wealth and abundance, she being but of humble fortunes, and descended from mean parentage. It hapned this *Aspasia* was by a Persian souldier taken from her father (as all their Cities in those daies were subject to the like oppressions) and presented unto *Cyrus* the son of *Darius* and *Parasatides*, but much against her own will, or the liking of her father: thus presented to him in the company of other of the most choice virgins she was commended above them all, both for the modesty of her countenance, the civility of her carriage, and an irreprovable beauty without all flame or blemish; and that which heightened the love of all men towards her, she was of singular wisdom: for which *Cyrus* afterward often admitted her into his counsels, and so oft as he was swayed by her advice, his designs never failed their wished successe. The first time she stood before the King, was at supper time, which ended, and *Cyrus* after the Persian manner willing to take his cups somewhat lavishly, in midst of their heating, there were presented before him, four Grecian damosels, with *Aspasia* the Phocian making up the number; the other three being richly adorned, whose heads had set their haire out in curls, beautified their heads with jewels, and polished their face and bodies with sweet odours and unguents; besides, they had instructions how to behave themselves towards the King, how to insinuate into his favour, not to move back when he came forward, nor make squemish of any civillie he should offer, but freely to recompence kisse for kisse, being fully instructed in the amorous precept belonging to such a business. But on the contrary, *Aspasia* would not present her selfe in any curious or gay vesture, nor suffer any robe of honour or state to be put upon her, neither would she wash or bath her selfe: but in solitude and sorrow she invoked all the Grecian and Eleutherian gods to her assistance, still calling upon her fathers name, accounting those unseemly ornaments and superfluous garments, rather the marks of servitude then honour; and so free with stripes could she be forced to appear in any robe rather in flannel then a cloth and unblemish virgin. When she came before *Cyrus*, smiled using many low and civilivious gestures, the only with her eyes bright, and manifest blushing in her cheeks, by her

tears

tears expressed an extraordinary bashtulnesse. The King commanding them to sit down in his presence, the rest boldly contended who should place her selfe next him: but this Phocian damosell at first seemed not to hear, nor without the robustious usage of that souldier who first surprised her, could be won to sit downe. The King beginning to dallie with them, and playing with their cheeks, necks, and breasts, the rest willingly suffered him: she only struck his hand aside, and if he offered but to touch her in the least part, she presently retired, and told him he should not do it unpunished. The King much delighted with this unexpected comete, since at every offer of his she fled his embraces (which was against the custome of the Persians) he more ardently fixe his affection upon her, and turning to the Souldier who first brought her chaste and uncorrupted, the rest both in beauty and behaviour are impostures; and from thenceforth she was solicited and beloved of the King above all others, with whom he had before or after conversed with, and from that time a mutuall affection grew betwixt them, so great, that it increased as far as the modest and absolute confirmation of marriage, conformable to the custome of the Grecians. In somuch that the love of the King to *Aspasia* was not rumoured in Ionia solely, but through all the spacious Provinces of Greece, even Peloponnesus was filled with the bruit thereof, to the glory of the great King; who after his familiar acquaintance with her, was never known to have used the company of any other woman. And now began the vision of *Aspasia* (concerning the Dove) to be much spoken of, and of the goddesse that appeared to her, to whom she dedicated (after) a goodly statue, called the image of *Venus*, beautified with many rich jewels; withall, the picture of a Dove, to which she made daily supplications, sacrifices, and oblations, still imploring the favour of the goddesse. To her father *Hermotimus* she sent many rich and unvalued presents, making him of a subject, almost unparalleled for wealth, using in the procelle of her life (as witnesseth, as well the Persian as Grecian Ladies) a wonderful modesty and continence. *Hormus*, sometimes of Thessaly, was sent from *Scopa* the junior, who was of Sicily, with an admirable rich jewell to *Cyrus* for a present. Who having shewed it to many, all wondering at the cost and workmanship, and proud of so rich a gem: presently after dinner,

repaired to the chamber of *Aspasia*, and finding her asleep, cast himself upon the bed by her without disturbing her rest: who waking and espying the King so near, began to embrace him according to her accustomed manner, who presently taking the jewel from the casket, shewed it to her, using these words, This I bestow on thee as a gift worthy the daughter or mother of an Emperor, which I charge thee to wear for my sake in a carkanet about thy neck. To whom she wisely and considerately answered, And how dare I be the possessor of so great a treasure, which rather becomes the majesty and estate of your mother *Parasatides*? therefore I intreat you send it to her, for I without this ornament, can present you with a neck sufficiently beautiful. The King much pleased with her answer, daily and hourly more and more increased his love towards her, and what she said and did, sent in a letter to his mother, with the jewell inclosed. For which she was not only much graced and favoured by the Princess, but after by *Cyrus* rewarded with many rich gifts, of value inestimable, all which she modestly sent back with this message; These things, O King, may be usefull to thee that hast the charge of such infinites of men, when my greatest riches is to be solely beloved of thee: with these and the like, she tied the King in inseparable bonds of affection towards her. For without all competitorship, in the beauty of face, feature of body, integrity of life, and noblenesse of mind, she was above all those of her time admirable. But after *Cyrus* being slain in battell by his brother, and his whole army overthrown, she likewise fell into the hands of the enemy: whom the King *Artaxerxes* with singular care and diligence caused to be sought, and brought before him, as one whose name and vertues he held in great respect and estimation; and being presented before him bound, he grew wondrous angry, commanding all such to prison, as were the authors of her least durance: withall commanding a costly and magnificent robe to be cast about her, which she with many tears and much sorrow refused, till she was compell'd to it by the King, still taking to heart and lamenting the death of *Cyrus*. But thus adorned, according to the Persian state, she appeared in the eyes of all men the fairest of women, especially in the Kings, much surprised with her extraordinary beauty, still perswading her to raze out the memory of *Cyrus* dead, and in his room to admit of *Artaxerxes* living; which slowly, and at length though

though late, he obtained, respecting her above all other his wives and concubines. Soon after, his Eunuch *Toridates*, died, more then a child, and scarce full man, the most beautiful youth in Asia, and of the King the most beloved; who so much lamented his death, that all the principalities and nations under him, seemed to participate of his griefe; yet none that durst be so bold as to come into his presence, or minister to him any words of comfort. Three daies being past in these lamentations and sorrowes, *Aspasia* in a funeral habit, and with her eyes fixt upon the earth, appeared before the King; who no sooner espied her, demanded the cause of her coming: To comfort thee (said she) O King, if thou beest so pleased, else to return to the place of sorrow from whence I came. At which seeming to rejoice, the King intreated her to her chamber whither he would presently repaire, to whom she obeyed. And having put on a robe of the Eunuchs, so much bewailed, and in that casting her selfe upon her bed, she gave the King such content, that he commanded her till the daies of mourning were past, never to appear to him but in that habit; she more prevailing with him then all his Princes, wives, subjects, and servants about him, still living in his most especiall grace and favour. And so far *Ælianus*.

The Matrons of Lacedemon, in all battels fought against the common enemy, as many of their husbands, sons, or all of Lacedemonies as they found slain, they used to search what wounds they had about them; if the greater number were in the face or breast, with great joy and solemnity they bore them to be intombd in the monuments of their ancestors; but if on the contrary those on their backs exceeded the number of the former, surprised with shame and sorrow they either left them to the common buriall, or gave them such private interment, as if they wishd their memories to have perisht with their bodies. This history *Ælianus* in his twelfth book records.

This discourse for the rarenesse of it, I hold not impertinent to insert amongst the women most illustrious. *Chares* Athenæus in *Dipso-*
Mitylenus in his tenth book of Histories, thus writes. *Zari-* in *Dipso-*
dres the younger brother of *Hystaspes*, both of them being *noph. lib. 13.*
so naturally beautifull, that they were said to be the sons of *Adonis* and *Venus*. The elder reigned in the lower parts of Media, the junior kept his principality in the higher Countrie, as farre as the river Tanais: not many leagues distant

distant from thence, there lived the King *Homartes*, who had one only daughter called *Olatu*, whom as divers authors affirm, seemed in a dream to have seen this *Zariadice*, and of his person to be much enamoured. The like in a vision hapning to him, insomuch, that he was ardently affected to her whom as yet he had never seen. This *Olatu* was the fairest Princess in that time living in Asia, and *Zariadice* no whit to her inferior, who sent to the King *Homartes* to demand her in marriage; he would by no means yield to the motion, because not having any male issue, he was loth to transfer the succession of his Kingdom upon a stranger, purposing rather to bestow her upon a true Prince of his Countie, though a subject. Not long after he caused to be assembled all the Friends, Counsellors, Nobility and Gentry of his land, inviting them to his daughter's marriage, but not yet knowing or having determined in what sort to confer her. His subjects thus assembled, he invited them all to a solemn and high Feast, whither having called his daughter, in the hearing of all his guests he thus bespake her: We are now (O Princely daughter) to celebrate thy nuptials, take therefore this golden bowl filled with rich Greekish wine, and having thoroughly and advisedly perused all this Noble company, to whom thou shalt doubtless to drink, he is undoubtedly thy husband. She having viewed and reviewed them all, and none pleasing like that person presented to her in her dream, she demanded of him rather some few daies respite which granted, she sent word to *Zariadice*, how her affairs stood since her marriage, and withall much desiring his speedy presence. He being in his army near to Tarsus, and hearing this news, secretly conveyed himself out of his Tent, and without any servant or attendant saving his Chamberlain, came privately into the City of *Homartes*, having in women's habit concealed his face from all strangers; this done, he disposed both of his Chariot and driver, and withall putting himself into a Syceians habit, he came to the place where this marriage was to be celebrated, and thronging in amongst the rest, he beheld the beautiful *Olatu*, and in countenance, and tempering her draught with a slow and unwilling hand: to whom approaching more near, he thus whispered, Behold *Olatu*, thy dearest *Zariadice*, for whom didst lately send, ready to do thee all service. She casting an advised eye upon him, and perceiving him to be a stranger beautiful, and in all semblance

blance so like the person of whom she had dreamt; in a great extasie of joy drank to him, and gave him the cup: and whilst the rest were amazed at the novel, he snatcht her up and carried her where his Chariot stood ready, and so transported her into Media. This their love was so famous amongst the barbarous people, that the history was portrayed in all their Palaces and Temples, nay, even in their private houses; many of the Nobility in memory of her, calling their daughters by the name of *Odatu*.

Dionysius the Tyrant banisht *Dion* out of Sicily, taking into his own custody the exiles wife, *Aristomache*, and her daughter: but after, at the great intercession of one of his servants, *Polycrates* (a man by him much affected) he compelled the Lady (who still lamented the absence of her Lord) to a second marriage with this *Polycrates*, who was by nation of Syracuse. But *Dion* having gathered fresh forces, and expelling *Dionysius* from Syracuse unto the Locrenses: *Arcte* his sister, meeting him, and congratulating his famous victory, made intercession for *Aristomache*, who with great shame had kept her selfe from the presence of her first husband, not daring to look him in the face, howsoever her second nuptials were made by force and compulsion: But the necessity of the cause, the wondrous submission and modest excuse of *Aristomache*, together with the mediation of *Arcte*, so much he prevailed with *Dion*, (all confirming her innocence) that he received his wife and daughter into his family, still continuing their former love and society.

Hippo, a woman of Greece, travelling by sea with her husband, and being surpris'd by Pirates, finding the chiefe of them to be enamoured of her beauty: rather then yield to his lustfull desires, she voluntarily threw her selfe into the sea, and was drowned, leaving behind her a remarkable presideat of chastity: her body was driven upon *Erichon*, or (as some will have it) the *Erythrean* shore: in memory of whom, a sacred monument was raised, which was many years after yearly celebrated with many condign honours. *Valer. Max. lib. 7. cap. 1.*

Chiomara, of whom *Livius*, *Frontinus*, *Florus*, and others have written, was the wife of *Orgiautes Regulus*, and born in *Gallia*; *Plutarch* calls her *Orgiaotes*, it is thus related of her: The army and the forces of the *Gallo-grecians* being part of them defeated, and the rest taken captive by *Ca. Manlius*, then

cap. 12. then Consull, neer to the mount Olympus, this *Chiomara*
 Plin. de vi. the wife of *Regulus*, a woman of most known modesty and
 ris illustr. chastity, being first taken, and after committed to the custo-
 cap. 55. dy of a Roman Centurion, was forceably by him adultera-
 V. Maxim. ted. A commandment coming from the Consull, that all
 lib. 6. cap. 2. the treasure of which the Lady was posselt, should be con-
 fiscate to the Centurion, only her selfe with that ransome,
 to be returned safe and untoucht to her husband: she pre-
 sently promised the Capitaine, to bring him to a place where
 all his desires should be satisfied. He of a covetous disposi-
 tion, with all celerity hasted with her to the discovery of
 this Magazine, where she before had placed a company of
 Gallogrecians her Country men, and in their language
 commanded them to fall upon him and kill him: which
 done, she cut off his head and presented it to her husband
 and kneeling to him, both expressed the nature of her inju-
 ry, and the manner of her revenge. The censures of the
 Consull *Manlius*, and her husband *Regulus*, both assented in
 this, That she was of courage unmatchable, for though
 her body was brought under the subjection of an enemy,
 neither her mind could bee conquered, nor her chastity
 made captive.

Val. Max. An ancient woman amongst the Syracusans, when all the
 lib. 7. cap. 2. the subjects of *Dionysius*, with many execrations cursed
 and openly inveighed against his insufferable cruelties;
 she only was observed morning and evening to sollicite the
 gods for his long life and happinesse; which coming to
 the eare of the King, he caused her to be called before him,
 and demanded of her the cause, Why amongst all his op-
 pressed subjects, who daily witht his ruine, she alone in-
 voak'd the gods for his health and preservation? to whom
 with an undanted resolution, she thus answered, That which
 I do (O King) is not without due premeditation, and ground-
 ed both upon reason and judgement, for we were before
 oppressd with a Tyrant, whose government was very grievous
 unto us; after him succeeded another farre more burden-
 some and cruell then the former, for whose destruction I
 amongst the rest besought the powers above; now you be-
 ing by succession the third, and more bloody and inhumane
 then the former, I therefore with great devotion pray for
 your continuance, lest when you be taken from us, the de-
 vill himselfe take upon him the Scepter, and succeed you
 in your principality. The Tyrant though toucht to the
 quick,

quick, yet in regard of her age, and fearelesse liberty of her
 language, suffered her to depart unpunisht.

This *Titia* *Amilia*, a famous Roman Lady, was the wife
 of the best *Africanus*, the mother of *Cornelia*, mother to
Cains and *Titus Gracchus*. She was of such gentlenesse and
 patience, that knowing her husband to be familiar with one
 of her handmaids: yet she dissembled it, lest he that had
 conquered the third part of the world, should have the im-
 putation of any such lightnesse laid upon him; being so far
 from revenge, that her husband being dead, she gave her
 bondwoman manumission, and married her richly to a freed
 man of her own.

Turia was the wife of *Quint. Lucretius*, who when her
 husband was proscribed by the Triumvirate, and therefore
 instantly to depart into exile (only trusting the secrecie of
 her chambermaid) she hid her husband in her house be-
 twixt two chambers, where no search could discover him,
 where to her great perill she kept him long without any
 prejudice or danger; expressing therein her singular faith
 and loialty, that when the rest that were confined into
 Countries remote, were exposed to the labour of the body,
 and discontent of the mind, he alone under his own roof,
 and in his own chamber, lived safe in the bosom of his wife,
 so remarkably loving and constant.

Sulpitia being strictly kept by her mother *Julia*, lest he
 should follow her husband *Lentulus Crustellus* into banish-
 ment, who by the Triumvirate, was confined into Sicily,
 notwithstanding, putting on the habit of a servant, past
 through their guards and watches, and attended only with
 two hand-maids, and as many men-servants, by secret flight
 came to the place whither he was proscribed, leaving all
 the pleasures and delicates of Rome to participate with the
 miseries of a husband. *Pliny* writes of another *Sulpitia* a fa-
 mous Roman Lady (daughter to *Paterculus*, and wife to
Quint. Fulvius Flaccus) she when the Senate and Decem-
 virat, by inspection into the books of *Sybill*, had decreed that
 an image should be dedicated to *Venus Verticordia*, by which
 the minds both of virgins and matrons might be the more
 alienated from libidinous affections, and reduced to the
 strict rules of modesty and shamefastnesse, when to the de-
 dication of this work, out of the whole City a hundred of
 the most chaste matrons were to be selected; and then out of
 these hundred, ten supposed to be pure above the rest; and
 out

one of these, one to be preferred; this *Sulpitia* carried the suffrage from all, for virtue, modesty, and incomparable chastity.

Julia.
Plut. in
Pomp.

This *Julia* was the daughter of *Caius Caesar*, and wife of *Pompeius Magnus*; after the battell of *Pharsalia*, seeing the garment of her husband brought home sprinkled with his blood (and not yet knowing of his death) the object so affrighted her, that instantly at the sight thereof she sunk down to the earth, and in the extremity of that passion was with much paine and anguish delivered of that burden in her womb, which no sooner parted from her, but in that agony she expired.

Portia.

Portia, the wife of *Brutus* and daughter of *Cato*, whose noble resolution, and conjugall love to her husband, all future ages may admire; for hearing that in the battell at *Philippi* he was vanquish't and slain, when all weapons and instruments of death were strictly kept from her, she feared not with her womanish spirit to imitate (if not exceed the resolution of her father in his death, for by swallowing hot burning coles she expired. Herein only they differ, that he by a common, she by an unheard of death were extinct.

Horestilla.

Val. Max.
cap. de amo-
re conjugal.

Horestilla was the wife of *Marcius Plautius*, who by the commandement of the Senate, having the charge of three-score ships to pass into Asia, his wife so entirely was devoted to his love, that she shipped her self with him, exposing her self to the dangers of the sea; but not able through her weakness, to endure the casualties appending on so harsh a journey (as the distemperature of weather, and such like) in the City *Tarentum* fell sick and died. *Plautius* willing to shew himself a husband worthy such a wife, when her body was brought to the funerall fire, betwixt the ceremonies of anointing her body, and taking his leave with a parting kisse, fell suddenly upon his naked sword, and so slew himself: which his friends seeing and lamenting, they took him as he was apparelled, without so much as stripping his body, and joining it to the corse of his wife (and adding more combustible matter to the fire) burnt them both together. Over the urn that covered their ashes, the *Tarentines* erected a famous sepulcher, which they called *The two lovers*. By *Plautius* and *Horestilla* it may appeare, that where the greatest and most honest love is settled betwixt man and wife, it is oft times more happy to be joined in death, then to be separated in life.

Arti-

Artimisia Queen of *Caria*, so much honoured the remembrance of her husband *Mausolus* being dead, that after meditation, and deliberate counsell which way she might best decorate his hearse, and withall to expresse to perpetuity, her unmatchable love; she caused to be erected over him a tombe so magnificent, that for the cost and state, it was not doubted to be worthily reckoned amongst the nine wonders. But what do I speak of so rich a structure, when she her self became the living sepulcher of her dead husband, by their testimonies who have recorded, that she preserved his bones, and having beaten them to powder, mingled their dust with her wine in remembrance of him, every morning and evening, *Cicer. Tuscul. lib. 3. and Plin. lib. 36. cap. 5.*

Of womans fortitude and magnanimity, I will add one admirable president in two virgins of *Syracusa*, equally resolute: when by the intestine sedition and civill wars in *Syracusa*, the stock and family of *Gelo* (in these combustions) was quite extirpated and rooted out, even to his only daughter, *Harmonia*, and all the seditious weapons of the enemy now drawn and aim'd at her bosome: her nurse pitying her threatned ruin, made choice of a young virgin like to her in favour, and of equall stature, and attiring her in the habit and ornaments of a Princessse, offered her to the points of their yet bloody weapons; this damsel was of that constancy and noble resolution, that notwithstanding she saw eminent death before her, was not affrighted with the terror thereof, nor would reveal her name, or tell of what condition she was. Which *Harmonia* seeing and admiring at her loyalty and faith, she call'd out to the murderers, and discovering her selfe to preserve her handmaid, offered her own naked breast to the slaughter, telling them she was present whom they sought for: so that a covered fallacy to the one, and open troth the other, in both an admirable and undaunted constancy, was the cause of their deaths.

This *Hormisdas* was a great and mighty man amongst the Persians, and of one of the most noblest families amongst them, as *Zozimus*, *Marcellinus*, and others commemorate. He being confin'd unto a certain mountain and fettered, was there kept with a strict guard of Persians, who against the lawes of the Kingdom, had purposed to invest his younger brother in the state imperiall. It chanced that in the time of his confinement, his wife (the remembrance of whose name

name it is pity time hath abolisht, and not left it to posterity) thus devised for his enlargement: she sent to him a fish as a present, of an extraordinary bignesse, in whose belly she had hid an iron file and other like engines fit for his purpose, committing it to the charge of one of her most faithfull Eunuchs, desiring her husband by his mouth, not to have the fish cut up in the presence of any, only to make happy use of such things as he found enclosed therein. To his keepers the better to hide her stratagem, she sent Camels laden with sundry kind of meats, and severall wines. *Hormisdas* apprehending the plot, gave it a bold and resolute performance, for having first filed off his irons, he changed his habit with that of his Eunuchs, and taking the advantage of their teasing and healthing, past safe through them all, and by study and policy of his wite, came after to the possession of his right, which his younger brother had usurped.

Quint. Ca. *Alexander* the Great, amongst his many other conquests, lib. 2. having besieged the great City *Halicarnassus*, and by reason of opposition made against him, levelled it with the

Queen Ada ground. He entered *Caria*, where *Ada* then reigned Queen, who being before oppressed by *Orontobas* (imploied by *Darius*) was almost quite beaten out of her Kingdome: having at that time no more of all her large dominions left her, saving *Alynda* the most defended City, into which she had retired her selfe for safety. She hearing of *Alexanders* approach, gave him a roiall meeting, and submitted her selfe, her subjects and her City into his power, withall adopting him by the name of son. The King neither despising her liberality nor the name gave her back the City entire as it was, and made her keeper and governess thereof, who soon after recovering all those Cities, *Darius* by invasion had usurped from her (in gratitude of her former curtesie) reduced her Country and people to their pristine estate, and stablished her in her former Empire.

Zenocrita. This *Zenocrita* was born in *Cuma*, whose father was at that time, amongst many other oppressed Citizens, in exile: Her the bloody Tyrant *Aristodemus*, was much enamoured of, but not dauning so much as to court her, or to persuade her to his love, he imagined in the pride of his heart, that the damosell would think it grace and honor sufficient to her, to be seen in his company, and only for that cause to be held blest and fortunate, of all such as should be-

behold her: But far other cogitations troubled her more noble mind, being tormented in soule to lead such an unchast life, though with a Prince, who never had motioned contract, or promised her marriage; her apprehensions were rather how to purchase her Countries freedome, and rid the earth of a Tyrant. About the same time that she was busied in these and the like imaginations, it hapned, *Aristodemus* would needs compassse in a certaine spacious peece of ground with a broad and deep ditch, not that it was any way necessary or profitable, but only to vex and weary the Citizens with extraordinary pains, and insufferable labours, for to every man was so much ground limited as a daily task, which whosoever in the least kind neglected, he was fined in a great mulct, either of purse or person. It hapned she being abroad to take the aire neer to the place where the Citizens were hard at work, that *Aristodemus* with his traine came thither also, to over-look his laborers; who after some faults found, and other directions given, left the place, and in his return past by where *Zenocrita* was then standing, she spying him come towards her, made him a low obeisance, and withall covered her face with her apron. The Tyrant being gone, the young men in the way of jesting and sport, and seeming a little to touch her in-chastity, demanded the reason, why to all other men her face was bare and free, only to him veiled? (intimating that something had past betwixt them, which might discover her blushes) to whom she made this plain and serious answer, *I did it to him as an honour, because amongst all the Cumani, there is but one only man, and that is Aristodemus.* These words touching all to the quick, it imprest in the minds of the more generous, a true feeling of their baseness and slavery, with a shame thereof, and withall an apprehension of the recovery of their pristine liberties: which perceiving, she thus proceeded, *I had rather to purchase my fathers repeale from exile, to play the labourer, and bear burdens as you do; then live the Tyrant in all the sursetting riots and delicacies on the earth: and so left them.* These last words gave confirmation to what they had before scarce apprehended; which after brought the embryos of their thoughts unto a timely and full-born action: For with the Prince *Timoteles*, they conspired against *Aristodemus*, and *Zenocrita* had made their entrance free, at such time as he was secure, and his guard negligent, when with great ease and small danger, they

rusht

rust upon him and slew him. Thus by her means her Country recovered their ancient liberties and honours. But when great and magnificent gifts were presented her for this good service, she refused them all, only making one request unto the people, That it might be lawfull for her to take the body of *Amletemus*, and give it a solemn and royal buriall: to which they did not only with great willingness condescend, but they instituted her the Priestess of *Ceres*, supposing it to be an honour no lesse acceptable to the goddess, then worthily becomming her.

The wife of
Pythes.

This *Pythes* lived in the time of *Xerxes*, who had to wife a Noble and wife Lady, whose temperance and humanity shall outlive posterity: He in his Countie finding a Mine of gold, from whence he had gathered by the industry of his subjects, an infinite masse of treasure, which he used with no moderation; for all his study, industry, and employment both of his subjects and servants, were in this Mine either in digging Ore, or drawing it up, or fining and refining it; all other actions, labours, affairs, and businesses quite neglected, many having died in the Mine, and many ready to perish for want of food, by reason the earth lay neglected. The women came to make a petitionary complaint to the wife of *Pythes*, who understanding their grieves, with faire language returned them back somewhat pacified, though not altogether satisfied, yet putting them in good hope that their grieves should shortly be redressed. They thus dismissed, she sent for all the Goldsmiths that were known to be exquisite workmen, and requesting them into a private place of the house, where she had fitted them with torpess, and all things necessary for the purpose, she commanded them to make, and cast all kind of fruits, as Apples, Citrons, Melons, and such like, with whose rasts her husband was much delighted, and to fillen them all of gold. *Pythes* coming, from his Mine with a good stomach, as soon as he had seated himself, called to eat: His Lady served him in a golden table, but with no meat that could be eaten, onely every dish composed of solid gold. Being at the first delighted with this banquet (as pleased that art should simulate nature) after being much delighted with the object, he demanded meat again, and calling for such a dish, and such a cust as his appetite was best inclined to: but the still whatsoever was brought to the table, caused it to be all gold: he still growing more hungry, and very an-

gry

gry withall, she made him this modest and effectuell answer, O Sir, consider with your selfe, of these and such like dishes, you have provided for your selfe and your subjects plenty, but of other viands no plenty at all; we have store of artificials, but the use of naturall things hath utterly forsaken us: no man tills, plowes, sowes, or manures the fields; plantation, or hope to reap from the earth, is now forgot: only we study things unprofitable, and (as you see) unnecessary, to please the eye and not the palate, the fancy and not the stomach, such indeed as to your subjects bring sorrow, but no satisfaction, great molestation, but no meat at all to suffice the necessities of nature. This short but pithy speech took such impression on *Pythes*, that though he would not altogether desist from his Mines, yet upon her urgency, he only peculiarized to himselfe, a fifth part of the people, and the rest were employed in agriculture and tillage, planting, and such things most usefull for mans sustenance. This *Pythes* after many disasters (as rich men are seldom without some or other) as the death of his children, who all came to violent and unexpected deaths, by the means of *Xerxes*; he fell into a wondrous deep melancholy, for he hated life, and yet was loath to die, and like a foolish rich man (as this age affords many) grieves still would have killed him, had not the thought of his wealth still recovered him; therefore he proposed this farewell, betwixt the wearinesse of life, and the tediousnesse of death: There was in the City a great heap of gold, by which a river softly glided, which was called *Pythopolite*, within the midst of this great magazin, he had provided himselfe a Sepulchre, and had so turned the channell, that the water might come just to the brink of the shore where his monument was ready prepared. The work being finished, he committed the sole government of the State and Empire to his wife, with this charge, That none should dare to approach his Tomb, but daily send him such a quantity of victuals in a boat by the river; and when they found the meat untoucht, to forbear to send any more, for they should then imagine him dead. And such was the covetous mans end in the midst of his treasure. His wife after managed the State with great wisdom and policy, and to the generall good of the subject.

The wife of Nausimenes.

Herodotus reports of one of the sons of *Cræsus*, that he was born dumb, and never spake word from his birth, being in all things else compleat, of an able body, and a spirit undanted: to supply which defect he used all means possible that art or humane skill could devise, but all failing, as his last refuge, he consulted with the Oracle, which returned him this answer:

*Lyde genus, Rex multorum, &c.
Thou of the Lydian off spring, and the King
Of many Nations, if such be thy care
To know this secret, and effect that thing,
Which divine work, no mortall can, or dare:
Be thus resolv'd, His tongue shall accent give,
When save by it, thou canst no longer live.*

V. Max. l. 1

Cræsus being besieged in *Sardis*, and the City taken (as first entered by one *Mardus Hyrcades*) a Persian that had disguised himselfe, of purpose to murder *Cræsus* in his Palace: who insinuating into his presence, and now lifting up his hand to strike the fatall blow, the King (by reason of his present distresse) not apprehending the danger, which his son comming in at the instant and espying, the strings of his tongue were unloosed on the sudden, and he cried out, *Oh man, spare the King Cræsus*, and from that time forward his imprisoned voice was ever at liberty. More disastrous was that which befell the wife of *Nausimenes* the Athenian, who hapning by chance upon the place where she found her sons and daughters mixt together in the horrible action of incest, she was suddenly strook with that horror and extasie, that neither able to punish the fact, nor reprove the heinousnesse of the sin, she was stricken mute and dumb. Her children punished their own offence with voluntary death, and she was deprived the use of her speech all her life time after.

Cyane and Medullina:

Lib. 3.

Dositheus in his book *Rerum secularum* commemorates this history: *Cyanippus Syracusanus* sacrificing to the gods, amongst all others he had neglected the celebrations of *Bacchus*; at which the god incens'd, and to revenge himselfe

selfe of the injury, punished him with drunkennesse, when at a high feast he found him pleasantly disposed, being otherwise in his own condition of a known abstinence: the heat of his wine wrought with such violence upon him, that meeting by accident his own daughter, *Cyane*, in a dark and remote place (and ignorant who she was) he forcibly deflowered her; in which wrestling together, she wrang the ring off from his finger, hoping by that in time to find out the adulterer. This ring she gave her nurse in keeping: not long after a pest raining in the City, the Oracle being consulted with, returned this answer, That unless the incestuous person were sacrificed to the gods, that have the charge of punishing these horrible vices, the plague should still continue amongst them. The people being as much to seek as before, in regard that the person aimed at, was to them altogether unknown. *Cyane* truly apprehending the intent of the Oracle, took her father by the reverend locks, and dragging him to the Temple, slew him there before the altar; which she intended for the common good: but to expiate her own sin in killing her father, she fell upon the same sword, and in her death mingled her blood with his.

Aristides writes a history to the like effect. In the celebrations of *Bacchus* feasts, *Armutius* (who was likewise a man of known temperance from his birth) was for the like contempt, alike punished, by the god of Healths. This Roman touched with the like distemperature, in the dark vitiated by force his daughter *Medullina*, she also by his ring knowing the incestuous, bethought a greater mischief, for having a second time besotted him in the dregs of the grape, and crowning him with Vine leaves like a *Bacchinall*, slew him at the Altar. Excuse me reader, I illustrate not these as they are parricides, but as without respect of time, person, or place, they thought no revenge great enough to be inflicted on the corrupters of their virginities.

Erizo.

Archelaus the Tyrant using many tyrannies upon the *Cyræans*, over whom he usurped (but more by the evill instigation of one *Laarchus*, whom he had entertained as his familiar friend and counsellor) was at length supplanted by this *Laarchus* whom he most trusted, and as some think,

think, poisoned. *Archelaus* left behind him a son after his grandfather's name *Battus Felix*, called *Battus*: who because he was weak of body, and lame of his feet, his mother *Erixo* (in whose guardianship he was) was by that means held in more respect and reverence, being a woman of approved humanity and goodnesse. *Laarchus*, notwithstanding she had the love and hearts of all the Citizens, yet he injoyed the power, and by the help of his mercenary souldiers, usurped the dominion over all. But apprehending in himselfe that his tyranny could not last long without better support, he sent to this chaste dowager to treat with her of marriage, proposing to her as a main article, to make her son *Battus* copartner with him in his regency. About this motion she consulted with her brothers, pretending a seeming consent. They debated with *Laarchus* (but somewhat protractedly) about the matter, in which interim, she privately sent to the usurper one of her damosels with a message, That notwithstanding her brothers (as unwilling the match should go forward) had made needlesse delaies, yet her purpose was so fixt upon the motion, especially since it concerned the generall good, that she wholly submitted her selfe to his service, insomuch, that if it pleased him to vouchsafe to come privately in the night, she would yeeld her honour intirely up into his hand; upon which beginning, a good successe would doubtlesse follow, for then in vaine her brothers and kintred should oppose themselves against that to which the publike good, occasion, place, opportunity, and all things necessary invied them. This message was plausible to *Laarchus*, who apprehended at once, the embraces of a beauteous Lady, a principality, and a continuance thereof. Briefly, the night was betwixt them appointed, and he in regard of her honour, to come privately and unattended; all which she reveal'd to her eldest brother, *Poliarchus*, making him solely of her counsell, who at the time of their appointed meeting, hid himselfe in his sisters chamber. *Laarchus* comes singly according to promise, and is admitted by *Erixo*; and in the midst of his hopes, ready to cast himselfe into her embraces, is transpierced and slain, and his body cast over the wals, *Battus* proclaimed Prince, and putting liberty restored to the long oppressed *Cyrenian*. This *Poliarchus* did in revenge of *Archelaus* death, but true to his chaste sister, *Erixo*. There were then about the City, many souldiers belonging to *Amasis*, King

King of Egypt, by whose assistance *Laarchus* had been long terrible to the people, these complained to the King, accusing *Poliarchus* and *Erixo* of the murder of *Laarchus*. But as he was about to invade the *Cyrenians*, his mother happily died, and so hindered that expedition. *Poliarchus* and *Erixo* notwithstanding, purposed a voluntary journey into Egypt, to purge themselves of all accusations commenced against them: in which journey, *Critola*, a woman of great reverence and very aged (as having been the wife of *Battus Felix*) would needs accompany them. These appearing before *Amasis*, so well pleaded their own cause, that their injuries appeared to him much to surmount their revenge: so that embracing *Erixo*, he commended her fortitude and temperance, and with Princely gifts sent them back into their own Countie.

A woman of the City Pergamus.

Mithridates King of Pontus, having divers waies oppressed the *Galatians*, as by sending to the City by way of invitation to *Pergamus*, for divers of the chiete Citizens, and then unjustly detaining them. This wrought such an impression to supplant the Tyrant, in the heart of *Toredorix*, Tetrarch of *Tosipporus*, that he made a combination wherein many Noble Gentlemen of quality were ingaged, all which had vowed the Tyrants death. Their plot being discovered, they in the attempt surprised, were all commanded to death: in the midst of the execution, *Mithridates* remembered a beautifull young man of extraordinary shape and feature, that was one in the conspiracy; but halfe despairing whether he were yet alive, he sent in hast, that if the hangman had not done his office upon him, to reprieve him to his mercie. This young mans name was *Bepolitanus*, whose turn being come, and he presenting himselfe to the block, it hapned on that time, that he had a rich and precious garment of purple, embroidered with gold, of which the executioner being greedy, and carefull to keep it from blood, thereby to make the better sale of it, he spent so much time this and that way, not for the prisoners ease, but for his own advantage, till the messengers appeared from the King, and called aloud to make stay of justice: by which means *Bepolitanus* his garment, was as much beneficiall to his life, as the Kings mercy; and covetousnesse that hath been

been the destruction of many, was the means of his unexpected safety. The executioner in his greedinesse making good the old English Adage, All covet, all loose. To leave circumstances, and come to the matter, The body of *Toredorix* was cast out, and by the Kings edict denied all rites of buriall, with a grievous penalty imposed upon any such as should contradict the Kings writ. This notwithstanding, dismaied not a faire Pergamian damosell (with whom *Toredorix* had been in familiarity) to accomplish the vowed office of a lover and a friend, who in the night watched the opportunity to take thence the body and bestow on it a fair interment: but being taken by the souldiers in the performance of this last memorable duty, and brought before the Tyrant; either her beauty so much moved him, or her tears so far prevailed with him, as that his body was not only left freely to her dispose, but to recompence her love and loyalty, she had a fair and competent dower allotted her, out of the lands and goods of the trespasser.

Stratonica.

OF *Stratonica*, Galatia may boast, as breeding a Lady scarce matchable before her time or since, in her condition, she being the wife of King *Deiotarus*, and barren; and knowing how desirous her husband was to have issue from his own loins to succeed in the Kingdome, solicited him, and that with great importance, to select some beautiful Lady whom he best fancied, and by her to raise his posterity: which the King (overcome with so unexpected a curtesie, and therefore unwilling to wrong her bed) refusing, she of her own accord, out of many captive virgins, choosed one who seemed to excell all the rest in feature and modesty, and suiting her in all respects like a Princess, presented her to the King as a jewel to be received from her hand. This virgins name was *Blactra*, by whom *Deiotarus* had faire and fortunate issue; to whom *Stratonica* was a second mother, and saw them educated with as much magnificence and state, as if they had been born of her body, and she given them suck from her own breasts. Her example is memorable, but since her time, by few (that I can read of) imitated.

Valeria

Valeria and Clelia.

T*Arquinius Superbus* being expelled the Kingdome, because his sonne *Sextus* had stuprated the faire *Lucretia*, wife to *Collatine*, to reobtaine his principality, he innuigated unto his aid, *Porfenna* King of the Tuscans. These with an infinite army besieged Rome, insomuch that the Citizens were not only wearied with long war, but oppressed with famine; therefore knowing *Porfenna*, as well in war as peace to be a Prince eminent both for justice and humanity, they made choice of him to arbitrate and determine all controversies betwixt *Tarquin* and them. This motion being offered by the Romans, *Tarquin* refused to stand to any such compromise, not allowing *Porfenna* a lawfull judge in regard of their late league commenced. This, *Porfenna* not well relishing, treated with the Romans about a peace, conditionally that they should restore back certain lands before taken from the Etruscians, and of them put him in peaceable possession, and till this were performed, to send him ten young men, and as many virgins of the noblest families for hostage; which was accordingly done, and he dismissed his army. These virgins walking by the river side, which parted Camp and City, (for though he had sent away the greatest part of his army, he had not yet raised his Tents) two of the chiefe, the one *Clelia*, the other *Valeria*, daughter to the Consul *Publicola*, perswaded the rest, and by perswading so far prevailed, that they were all resolved to passe the River: when stripping themselves naked, and holding (as well as they conveniently could) their cloaths above their heads, they ventured over that unknown passage full of whirlpools, and where there was no stedfast footing; and what by wading and swimming, to all mens wonders got safe to shore, and presented themselves to their fathers and friends: who though they admired their boldnesse, and commended their resolutions, yet disallowing the act it selfe (as those that in their faith and honour would not be outbid by any) they sent them back to King *Porfenna*, and submitted their rashnesse to be punished at his pleasure. These Virgins being presented before him, he demanded of them, Which she was that first animated and encouraged the rest to so rash and dangerous an enterprize? When *Clelia* beckning to the rest to silence,

silence, took all the injury, contempt, or whatsoever they pleased to call it, upon her selfe, protesting the rest innocent, and the of what would be objected, the sole author. *Porfenna* observing, and withall admiring her undaunted courage, caused presently a horse furnished with trappings to be brought, which he gave to *Clotia* in recompence of her magnanimous attempt, sending them all in his regall curtesie, back to their friends and parents. Upon this horse given to *Clotia* by *Porfenna*, some have grounded that she first past the river on horseback, founding the way for the rest; which others denie, only that the King thought to gratifie her manly courage with the meed of a souldier. Her statue on horseback is erected in *Via sacra*: this some confer upon *Clotia*; others on *Valeria*.

Olympias.

Alexander having caused himselfe to be called the son of *Jupiter*, writ to his mother in this manner, King *Alexander the son of Jupiter Hamon*, to his mother *Olympias* sends health: to whom with great modesty she thus rescrib'd, Dear son, as you love me, instead of doing me honour, proclaim not my dishonour, neither accuse me before *Juno*; besides, it is a great asperson you cast upon me to make me a strumpet, though to *Jupiter* himselfe. A great moderation in a woman, who for no swelling title or vaine ostentation, could be won to lose the honour to be called a loyall and chaste wife.

Troades.

Plutarch.

Amongst those frighted Trojans that fled from the fearful ruines of subverted Troy, some by the violence of outrageous tempests, were driven upon the coasts of Italy, where landing at certain Ports neer to the river Tygris, they made up into the Countrie, the better to acquaint themselves with the conditions of thole places. In which interim, the women began to apprehend that they had better far to take up an abiding place in any land, then again to commit themselves to the mercilesse furie of the seas: Wherefore with one joint consent, they agreed to make that their fixed habitation, seeing all hope of their former losses at Troy, were utterly desperate. Having thus conspired

red together, with all possible expedition the ships (in this exploit one *Roma* is reported to be chiefe) which being done, they ran to meet their husbands (making to their Navy to quench it) fearing their anger for their rash enterprize; some of them embracing their husbands, others their friends and acquaintance they tempered their amorous kisses with such perswasive rhetoricke, that soon allaid the angry tempest of their husbands fury. From these (as some have writ) the custome of kissing at salutations, by the Roman women to their kinsmen, first took Originall. The Trojans now tied by necessity, and likewise finding the inhabitants so loving and courteous, they much applauded this deed of the women, and dwelt there with the Latins.

The Phocides.

After an implacable war betwixt the Thessalians and the Phocenses, which had long lasted with much slaughter on both sides; those of Thessaly (bringing their Army through the Locrenses) invaded the men of Phocis on all sides, making a decree to kill all that were of age, and the women and children to beare away captive. *Diaphantes* the son of *Bathillius*, with his two colleagues then governing the City: he perswaded the besieged boldly and valiantly to issue out and give the enemy battell, but with this caution, That all their wives, daughters, and children, even to one soule, should be brought into a place circled, and compass in with all manner of dry wood, and matter combustible, and the dores by which they entered, to be shut after them, and so guarded; and if the day were lost, and they perisht in battell, the pile to be kindled, and all their bodies to be burned at once. This being not only proposed, but confirmed by the men; the resolution of the women was demanded, who all with one consent applauded the decree, not one amongst them having will to survive her husband, son, or father, to fall into the captivity of a fierce and bloody enemy. This concluded, the Phocenses issue, and encounter the enemy, and fought against them a noble and victorious battell, in which they returned conquerors. The Edict made, they called *Aponæa*, as signifying, *A bold Aponæa: action, arising from a desperate foundation*. On the day that battell was fought, and so remarkable a victory achieved, they

they yearly celebrate a feast to *Minerva*, which they call *Elaphebolia*.

The women of Chios.

IN Chios, a Gentleman of a noble family riding through the City with his contracted Lady, in a chariot, as the custom was then amongst them: King *Hippasus* being a familiar friend of the bridegrooms, meeting him in the streets, with no pretence of injury, but rather as a testimony of their former familiarity, leapt up into the Chariot betwixt them: which act being mistaken by the Citizens, he was violently assaulted, and cruelly murdered in their fury. Not long after, their affairs on all sides succeeding but ill, they perceived they had incurr'd the anger of the gods, and therefore sent to consult with the Oracle; who returned them this answer, That nothing could expiate the butchery of *Hippasus*, till all the Regicides were to one man exil'd the City: But when all of them confest themselves guilty of the fact, the god impos'd on them all an equall doom of banishment: so that as well the murderers themselves, as the abettors and accessaries (howsoever many and mighty) were forced to transport themselves with their wives and families, into *Leuconia*; where they had not long sojourn'd, but growing distastfull to the *Leuconians*, as fearing their power, who began to increase both in wealth and number, they were commanded by such a day to depart the City, and bound by oath to bear nothing forth the gates, saving a coat close girt to them, and a loose mantle or cloake over them. The Chii distrusting their own strength (as no way able to affront them in power and number, were forced to submit themselves to the present necessity, binding themselves by oath to observe the covenants before rehearsed. The day comming on, and the women seeing their sons and husbands thus meanly accour'd, demanded of them, Why unarmed they would passe by the face of a publick enemy? They excus'd themselves by the strictness of the oath injoin'd them: to whom the women with a joint acclamation, thus replied; *Shew your selves worthy the Nation from whence you are derived, and gird your arms about you: if they exact from you the strict conditions of an oath, answer them thus, That to a souldier and a man magnanimous, his spear is instead of his cloak, and his Target in the place of the garment,* which

which he should buckle about him. To whose counsell they assented, and at their departure appearing so strongly arm'd, and their countenances menacing and daring, it strook such a terror into the hearts of the *Leuconians*, that as men amazed, they suffered them peaceably to depart with honour, who but by the noble and brave counsell of their women, had left the place with shame and infamy. As noble an act worthy memory, was not long after done by the women of Chios, what time *Philip* the son of *Demetrius*, oppos'd the City, who published a proud and barbarous Edict to insinuate the slaves of the City to his aid, promising them not only free manumission, but to marry them to their mistresses, and possesse them of their masters fortunes: which kindled such an unquenchable wrath in the Ladies and Matrons of the City, that fired with rage and disdain, they together with their servants assisting them, with incredible faith and honesty maintained the breaches, defended the walls, guarded the ports, casting stones, darts, fighting, exhorting, and encouraging one another, even to the beating of the enemies back, raising their shamefull siege, and pursuing them flying with their weapons, till *Philip's* army was quite discomfited. In all this troublesome war (notwithstanding the proclamation) not one servant amongst so many, had the least suspicion, much lesse aspersions cast upon his fidelity.

Perfides.

CYRUS having alienated the Persians from King *Asiages*, was overcome in battell, his souldiers flying towards the City for refuge, insomuch that the enemy was ready to enter with them: the women this seeing, issued from the gates, and holding up their cloaths as high as their breasts, met them running, and said, *Whither flye you, O you cowards and basest of men, have you any hope to hide your selves in these places from whence you came?* Which object caus'd such a shamefull blush upon them, that renewing the battell, the conquerors were defeated, and they obtained a glorious victory: In memory of which, *Cyrus* made a law, That what Persian King should ever after approach that City, so often as he enter'd it, should bestow on every woman a peece of gold. It is said of *Oechus* his successor, a covetous King, that he often pass'd by it and compass'd it, but vice in a

would never enter the gates, only to spare his purse, and to defraud the women of their reward. But ever-renowned *Alexander* visited the City twice, according to the custome, bestowing on every woman one peece, and upon all such as were with child, two peece, to shew himselfe as roially bountifull as the other was penuriously sparing.

Celtæ.

THESE be a people of France between the rivers *Gramma* and *Sequana*, who dissenting amongst themselves, fell into an intestine and implacable civill war. After many bloody conflicts, being ready once more to joine battell, the women presented to themselves betwixt their armies, and with such smooth Oratory and perswasive arguments laid open the miseries of warre, with the abundant commodity arising from peace and amity, that they not only reconciled all hostility for the present, but betwixt all the Cities and chiefe families confirmed an indissoluble league of friendship, which continued many years after. Since which time, either in forrein differences, or domestic quarrels, as well in war, as peace, their counsell is ever demanded, and for the most part followed. Therefore in the league which this people made with *Hannibal*, it is thus written; *If the Celtæ have any thing worthy taxation to object against the Carthaginians, let it be disputed by the Generals and Præfects in Spain; If the Carthaginians find any thing justly to reprove the Celtæ, the matter shall be discusst and arbitrated by their women.*

Melite.

THIS people growing to that multitude, that the Cities in which they inhabited could neither conveniently contain the number, nor supply them with victuall sufficient, sought the plantation of a colony elsewhere, under the command of a beautifull young man, called *Nymphæus*. These falling upon the Coast of *Caria*, were no sooner landed to discover the Countrie, but by a mighty tempest, their ships were either swallowed in the sea, or scattered and disperst. The *Carians* who then inhabited the City *Cryassa*, either commiserating their distresse, or fearing that boldnesse their necessities might enforce them too, were pleased

pleased to allot them of their land, and suffer them peaceably to dwell amongst them: But finding them in a short space to increase both in wealth and power, they consulted amongst themselves by what means to destroy them, and utterly extirp their memory: this stratagem was agreed upon to be performed at a banquet. It hapned that one of the *Carian* damosels call'd *Caphena*, a Lady of a noble family, grew much enamoured of this *Nymphæus*, and loath that the least detriment should happen to her best respected friend, especially loath to see him perish, she opened to him the full purpose of the City, wishing him to use all means of prevention. When therefore the *Cryassians* came to invite them to the feast, *Nymphæus* answered them, that it was not the custome of the *Græcians* to assemble unto any such feasts, without the company of their women: which the *Carians* hearing, intreated them likewise to grace the solemnity with their presence. This done, *Nymphæus* relates the whole circumstance to the *Melians* his countrymen, intreating them to beare him company to the feast, all civilly habited, and without weapons, only that every woman should weare a sword beneath her kirtle, and sit close by her husband. About the midst of the banquet when the *Carians* were ready to give the watchword, the *Græcians* perceiving that the instant (for the pretended execution) drew on, all the women opening their garments at once, shewed their concealed weapons, which their husbands snatching from their sides, assaulted the barbarous *Carians*, and slew them all to one man: by which prevention, they possess themselves both of the Countrie and City. But relinquishing that, they built another which they called the new *Cryassa*, and in which they planted themselves. *Caphena* was married to *Nymphæus*, having honours done to her, worthy her noble fidelity. One thing in this history is worthy especiall admiration, namely, *Secresie*, to be kept amongst so many women.

Tyrrhena.

THE *Tyrrhenians* were by the *Spartans* oppressed and cast into Prison, where they were providently kept and guarded, purposing to question them for their lives. The wives of the captives this hearing, came to the prison doors, and with humble prayers, and infinite teares, besought

sought those that had the charge of them, that by their visitation they might administer some small comfort to their husbands: which after much importunity granted, they were admitted, where suddenly they caused their husbands to change habits with them, which they did, and so were let forth instead of the women; they arming themselves against all the spight and fury of the Spartans. The men that had escaped, repaired to Taygeta, entering league with the Helotes: by which confederacy the Spartans somewhat affrighted, by intercessors concluded a peace with them, conditionally that taking back their imprisoned women, they should be furnished with ships and coin to seek new fortunes elsewhere; they therefore made a brotherhood betwixt them and the Lacedemonians. Of which Collony, two brothers, *Pollis* and *Crataida* of the City of Lacedemon, were made governours. Part of them made residence in Melo, the rest with *Pollis* sailed into Creet, and having asked counsell of the Oracle, answer was returned them, *That part in the place where they should leave their goddesse, and lose of their anchor, they should find a period of their travels, and upon that continent make their aboad, plant their Collony, and erect a City.* In proceſſe, arriving in a part of Creet called Cheronelus (a place halfe invironed with water (or almost an island) a sudden fear surprized them, inſomuch, that halſing to get back to the Navy, they left behind them the image of *Diana*, which they had received from their ancestors, by *Brauron* first brought into Lemnos, and borne by them a ship-board in all their navigation. The feare being paſt over, and the tumult appeaſed, they weighed anchor to make from ſhoare: but *Pollis* perceiving a great part of his anchor miſſing, and left in the rocks, he remembered the Oracle, and cauſing his people to land again, he made his plantation in that Countrey, and after many battles in which he prevailed againſt the inhabitants, he subdued Liſtium with divers other Cities, of which he had proſperous and peaceable poſſeſſion.

Examples of Modesty and Magnanimity.

THE Phocenses oppreſt by the Tyrants of Delphos, in that commenced warre which was called *Bellum ſacrum*, in which the Thebans were engaged; it hapned that the Bacchanals (who were women that were uſually drunk in the celebrations of the feaſts of *Bacchus*, and were called

Thyades)

Thyades) extaſied in their divine furor (for ſo they termed it) *Thyades*, in their nightly wandring, loſt their way, and erred ſo far, that unwittingly they hapned upon the City of Amphiffa, and wearied as they were, caſt themſelves diſperſedly abroad in the market place, there to reſoſe themſelves till they came to their better ſences. The Amphiffian matrons, fearing leſt any outrage or offence might be done unto them (by reaſon there were at that time many forrein ſouldiers who were in league with the Phocences) themſelves in perſon watched theſe *Bacchides* till morning, guarding and girting them round, leſt any thing unſeemly might be ſpied amongſt them, and only with a reverend ſilence, attended them while they waked: but finding them in their better temper, miniſtered unto them all ſuch neceſſaries as the City yielded, and ſent them (though the wives of their enemies) in the charge and ſafe conduct of their own husbands, peaceably home to their own Cities. Comparable to their modeſty, was the magnanimity of *Megisto*, an eminent Ladie of the City Elis. *Ariſtoteles* the Tyrant, having (by the power of *Antigonus*) uſurped the Franchiſes and Liberties of that City, oppreſſed the people with infinite calamities; amongſt which, that of *Philodemus* was not the leaſt, who having a beautifull daughter called *Micca*, when *Lucinus* one of the Captains of *Ariſtoteles*, in the heat of wine and luſt, would forceably have raviſhed her, and the poor innocent virgin fled for refuge into the arms of her father, he there moſt inhumanely tranſpierced her, mixing the teares of the revend old man, with the blood of his daughter. The horridneſſe of this nothing moved the Tyrant, but (that if greater poſſibly could be deviſed) he gave countenance even to ſuch miſchiefs, cauſing many of the prime Citizens to be ſlaine, and to the number of eight hundred baniſhed. But fearing in regard of their number, he might be in time ſubverted; he made Proclamation, That all ſuch women that had a deſire to viſit their abſent husbands, ſhould with ſuch gold and treaſure as they could conveniently carry (with their children) have peaceable paſſage from the City into *Aetolia*, where many of the moſt of their exiled friends then ſojourned. Many of the women encouraged by this Ediſt, being to that purpoſe aſſembled, and with ſuch goods as they had, departed the City; he ſent after them his horſemen, who not only riſſed them, but ſtampd their children beneath their horſes feet, where many

of

of the infants perished, and so in confused heaps hurried them back into the Town, bearing the spoile into the Tyrants treasury. These outrages were the least of many which I purposely omit. There lived at that time an ancient Noble man in the City, called *Hellanicus*, who entered into a combination with the exiles, about the suppressing of the Tyrant, and by reason of his years, was neither by him feared nor suspected: by the encouragement of this *Hellanicus*, the confined Citizens assembled themselves into a City most convenient for their design, called *Amimona*, to whom many of their allies and friends (copartners in the publique calamity) resorted. *Aristotemus* somewhat affrighted with this new faction, repaired to a place of publick assembly, whither he had caused all the chiefe matrons to be before called, and there in a premeditated oration, Rust with many threats and menaces, protested to inflict upon them racks, tortures, and lingring deaths, unless by speedy letters they did not only perswade but prevaile with their husbands, instantly to abandon the place where they had fortified. To whom *Megisto* the wife of *Tymoleon* (a Lady amongst the rest most respected, not daigning the Tyrant the least honour, or so much as rising to do him reverence, but sitting) with a bold and undanted courage, thus spake.

“Wert thou a true spirited man, as nothing less appears in thee, thou wouldst not threaten women in this base kind
 “to betray their husbands, but wouldest rather have negotiated with them, who have entire power and command
 “over us, and that in smoother and more deceitfull language then such by which thou hast hitherto beguiled us. But if thy cowardise and desperation compell thee
 “to this exigent, as thinking by our means to complot their ruines, thou art in that hope destitute of all comfort: let that day never be callendred, to memorise
 “them among men so void of counsell and discretion, that by sparing the lives of their wives and children, they
 “should betray the sacred liberty of their countrie: for the mischief is not so great to lose us altogether, whom they
 “have already wanted so long, as the good and profit that must necessarily accrue by redeeming the Cities from
 “thy insolency and tyranny. These words were no sooner uttered, but *Aristotemus* distracted with rage and fury, commanded her young son to be sought and brought, whom he purposed to massacre before the mothers face: and whilst

his

his listers and serjeants were inquiring for him amongst others that were then busied about their childish sports, she spying him, of her own accord called him to her with these words, Come hither to me, O my son, and now in thy childhood before thou hast apprehension, or passionate feeling of tyrannie, be freed both from the terror and burden thereof; or mine own part, I had rather see thee innocently dying, then basely and ignobly serving. The Tyrant at her last speech more enraged then the former, drew out his sword on purpose to have slain her, when *Cylo* one of his familiar friends (but indeed a chiefe man in the confederacie with *Hellanicus*) staid his hand, and by gentle words so tempered his spleen, that he departed thence without any act of murder, yet purpose of a future revenge. Upon a day as he was sporting upon the bed with his wife unill dinner was prepared and disposed upon the table, it hapned that an Eagle soaring above the Palace, let fall a great stone upon the battlements, just over the bed where the King then lay, and alighting there, made such a fearfull and prodigious noise, that it not only amased the King within, but was wonderfull to all that beheld it without. The Augurers were sent for, to know what omen should succeed: they flatter the Tyrant, and promise nothing but what is good and prosperous. *Hellanicus* the same night in his dream imagined his son appeared to him (which son was by *Aristotemus* before murdered with his brother) who spoke to him to this effect, O father arise, is this a time to sleep, when the whole government of the City must depend on you to morrow? with this dream incouraged, he comforted his adherents, all attending the opportunity of revenge. *Aristotemus* mean time hearing that *Craterus* was marched as far as *Olympius* with a great army, leavied for his safety and support, grew so bold upon the rumour of so great a power, that without his guard, accompanied with *Cylo* only, he adventured into the market place: whom *Hellanicus* meeting by chance, and almost extasied to see him so weakly attended; with both his hands advanced, and with an audible and cleer voice he made this clamour, Where be you, you good and long oppressed Countrymen? a brave Theatre is this for so noble a contention as our liberty, being seated in the midst of our Countrie, and centre of our City. This *Cylo* invaded the next man to the King, and slew him. *Thrasibulus* and *Lampides* assaulted the Tyrant,

who

who fled to the Temple of *Jupiter*, where they fell upon him, and killed him; then dragging his body into the market place proclaimed their liberty. The women issued out of their houses with joy and clamour, embracing their husbands, fathers, and friends, with loud and glad acclamations; thence in multitudes they made concourse to the Pallace. The Tyrants wife to prevent their fury, made fast her dore, and in her private chamber strangled her selfe. *Aristotelmus* had two beautifull young virgins to his daughters, both marriageable, these they were about to drag into the streets with purpose to destroy them, but first to ex-cruciate them with all disgraces and contumacies. Which *Megisto* seeing, with her best oratory appealed their present fury, proposing to them how shamefull a thing it were for a noble and free state, to imitate the insolencies of a bloody and inhumane tyranny: liberty therefore was granted the young *Damocels* (at her intercession) to retire themselves into their chambers, and to make choice of what death best suited with their present fears. *Myro* the elder sister unloosing from her waist a silken girdle, fastned it about her own neck, and with a smiling and cheartull look, thus comforted the younger: *My sweet and dear sister, I more commiserate thy fate then lament mine own: yet imitate (I intreat thee) my constancy in death, lest any abject thing or unworthy may be objected against us, unagreeable with our blood and quality.* To whom the younger replied, *That nothing could appeare more terrible to her, then to behold her die; therefore besought her, by the affinity of sisterhood, to be the first that should make use of that girdle, and dying before her, to leave to her an example of resolution and patience.* *Myro* to her made answer, *I never denied thee any thing sweet soule in life, neither will I oppose thee in this thy last request at thy death: and for thy sake will I indure that which is more grievous to me then mine own death, namely to see thee die.* When accommoda-
ring all things for the present execution, she no sooner saw her dead, but she gently laid her out, and with great modesty covered her. Then she besought *Megisto* on her knees, to have a care of them in their deaths, that nothing immodest or uncomely might be done to their bodies: which granted, she not only with courage, but seeming joy, underwent her fate till she expired; nor was there any spectator there present, to whom the memory of the tyrant was never so hatefull, from whose eyes and hearts this object did not extract tears and pity. In

Myro.

In *Megisto* is exprest the Magnanimity of spirit, but in these following I will illustrate Fortitude in action. The Turks busied in the siege of some Towns in Catharo, *Ula-zales* and *Caroussa* (two of no mean place and eminence among them) wrought so far with the great Admirall, that he delivered into their charge, the managing of threescore Gallies, with munition and men in number competent, to make incursions into the bordering Islands, then under the State of Venice. These two Turkish Captains land their forces before *Curzala*, a City that gives name to the Countrie, with purpose invest themselves before it; which *Antonius Contarinus* (then Governour of the City) understanding like a timorous and fearfull coward, taking the advantage of the night, fled with his souldiers thence, not leaving the Town any way defensible; which the Citizens understanding, all or the most followed after. The Town thus left to the weak guard of some twenty men, and about fourescore women, the Turks give them a bold and fierce assault: when these brave viragoes chusing rather to die like souldiers, then like their husbands run like cowards; some maintaine the Ports, others defend the wals, and with that noble resolution, that what with fire, stones, scolding water, and such like muniments then readiest at hand, so opposed the assailants, that many of the Turks in that conflict were slain, and all repulst, retiring themselves with purpose (some rest given to the souldiers) to salute them with a fresh alarm. But fortune was so favourable to these Amazonian spirits, that a mighty tempest from the North, so tost and distressed the Turks Gallies, that they were forced to abandon the Island to dishonour, leaving to the besieged, a memory worthy to outlive all posterity.

Of Dido, Cesara, Gumilda, and Ethelburga.

OF Dido Queen of Carthage, all Authors agree to have slain by the sword, and to have died by her own bold resolution; but about the cause that moved her thereto, divers differ. *Ausonius* is of opinion, That her husband *Sycheus* being dead, she did it to preserve her viduall chastity, and so free her selfe from the importunities of *Hyarbus* King of *Gerulia*: of his mind is *Marullus*, and of these *Remnius*, or as some will have it, *Priscianus* in the Geography of *Dionysius*, writing, *De situ orbis*, i. the Situation of

the world: Contrary to these is the Prince of Poets (he whom *Scaliger* calls *Poeta noster*) *Pub. Virgilius*, who ascribes her death to an impatience of grief conceived at the unkind departure of *Aneas*; which though it carry no great probability of truth, yet all the Latine Poets for the most part (in honour of the author) have justified his opinion: as *Ovid* in his third book *De fastis*, his *Epistles*, *Metamorph.* and others works, so likewise *Angelus Politianus* in his *Minto*, with divers others. *Justine* in his eighteenth book of *H. flor.* speaking of the first erecting of Carthage, saith, That where they began to dig with purpose to lay the first foundation, they found the head of an Oxe: by which it was predicted, that the City should be futurely fertile and commodious, but withall full of labour and subject to perpetuall servitude: therefore they made choice of another peece of earth, where in turning up the mould, they chanced upon the head of a horse, by which it was presaged, their Colony should in time grow to be a warlike nation, fortunate and victorious. In what manner she died, I refer you to *Virgil*, and will speak a word or two of her sister *Anna*, the daughter of *Belus*. She, after the death of her sister, forsaking of the City of Carthage, then invested with siege by *Hyrabus*, fled to *Battus* King of the Island *Melita*, but making no long sojourn there, she put again to sea, and fell upon the coast of *Laurentum*, where being well known by *Aeneas*, she was nobly received, but not without suspicion of too much familiarity betwixt them: insomuch, that jealousie possessing *Lavinia* the wife of *Aeneas*, she conceived an irreconcilable hatred against *Anna*, insomuch, that fearing her threatened displeasure, she cast her selfe headlong into the river *Numicus*, and was there drowned, for so *Ovid* reports in his book *De fastis*. But touching the illustrious Queen *Dido*, under her statue were these verses of the like, engraven in a Greek character, interpreted into Latine by *Aulus*, and by me in the sacred memory of so eminent a Queen thus Englished:

*I am that Dido look upon me well,
And what my life was, let my visage tell:
'Tis faire and smooth, what wrinkle can you find
In this plain Table, to expresse a mind
So fild and corrupt? why then so uneven
And black a face should to a face be given*

That

That promiseth all vertue? Vngl, where
Begott'st thou those ill thoughts that brand me here
With lust and incest? Never (I protest)
Was that *Aeneas* whom thou call'st the best
Of men in *Lybia*: Never saw I land
One Trojan on the *Carthaginian* brand.
Because *Sychæus* (my first husband) dead,
To keep my sacred vows to him, I fled
Th' embraces of *Hyrabus*; am I made
A prostitute to nothing, to a shade:
He came in arms to force me, and compell
Me a chaste widow, to another bill,
A second marriage: 'Tis the gods advice,
'No woman can be chaste that marries twice.
To avoid that sin I flew my self; O why
Could'st thou (O *Mato*) thus comment a me,
With lust to brand my memory? When heaven knows,
To save mine honour, I my life did lose,
Give faith to History, you that Readers are,
Before this fabling Poet. Since that far
Transcends the bounds of truth: so Poets can
Make the high gods much more corrupt then man.

So much touching Queen *Dido*, and as far as probability can, to acquit her of all incontinencie. One *Paulus* an hystorographer, in his fifth book, remembers us of *Cesara*, a Queen of *Persia*, who having some light of the Gospell, travelled as far as *Constantinople* in *Greece*, to be further instructed, only attended by a few private followers: who being satisfied in all the fundamentall points of her faith, she with her small traine was ch. istened. The *Persian* Sophy having notice thereof, sent Embassadors to the Emperour, to know the reason why he detained his Queen, wishing him to return her safe upon such easie summons. *Cesara* being in presence when this embassie was delivered, desired the Emperour that she might give them their answer, which granted; Return (said she) my humble duty and vassalage to my Lord the King, and tell him withall, That unless he receive my faith, and renouncing his false gods, believe in the only true God, he can claim no interest at all in me. The messenger dispatched, and this short answer returned to the Sophy, he levied an army of forty thousand men, and coming into *Greece*, the Emperour and he came unto a peacefull interview: at which, by the mediation of this roiall and religious

Gunnilda.

religious Empreſſe, the S phy with all his Princes and Souldiers there preſent, received the Chriſtian Faith, and after the interchange of many Princely and magnificent gifts, returned with his wife into his own Country. Another noble hiſtory, I think not amiſſe to be here inſerted, which is recorded by one *Willielmus de reg. lib. 20.* *Gunnilda* the daughter of *Canutus* and *Emma*, who being accuſed of adultery by her husband, *Henry* the Emperour, who to juſtifie his accuſation, had provided a Champion, in ſtature a Giant, and for his preſence and potency much feared; ſhe notwithstanding relying upon God and her own innocence, put her life upon the valour of a private young gentleman of England, whom ſhe brought with her to the ſame purpoſe. Theſe Champions adventuring their lives, fought a brave and reſolute combat, but in the end the victorie inclined to the Empreſſe; her adverſe Champion being vanquiſhed, confeſt his treaſons, and ſhe was nobly acquit: but after, by no intreaties or interceſſions made by the Emperour or others, ſhe could be won unto his embraces, but abjuring his bed, and vowing an aſtere and ſequeſtered life ſhe retired her ſelfe into a Monastery. Three roiall preſidents of three unmatched Queens, the firſt for magnanimy, the ſecond for Religion and devotion, and the laſt for Chaſtity. To theſe I will add yet another. *Willielmus de Regibus*, in his firſt book writes, that King *Ive* betook his Kingdome of the Weſt-Saxons to his Couſin *Ethelardus*, and undertook a pilgrimage to Rome; the occaſion of his journey was this, The Queen *Ethelburga* had often counſelled her husband the King, to forſake the pride and riches of the world, and to have a reſpect to his ſouls health, eſpecially now in the latter daies of his life; but not able to prevail with him, ſhe beſought her ſelfe of a quaint ſtratagem: after they had left their roiall Palace where they had but lately feaſted in all pomp, pleaſure and delicacies, and removed into another houſe, ſhe cauſed him to whoſe charge the place from whence they departed was committed to take down all the hangings, make ſoule and filthy every room and chamber, nay, in the very place where the King had but the other day ſported with his Queen, was lodged a ſow and pigs, withall the loathſomeneſſe that could be deviſed: this done according to her command, ſhe by a wife, inticed the King to the place thus ſtrangely diſguiſed. The King wondering at this ſudden

change,

change, ſtood amazed, To whom ſhe thus ſpoke, I pray you my Lord, where be now theſe rich hangings and curtains, either for ſtate or ornament? where is all the glittering pomp and rich array, tending to nothing elſe ſave gluttony and luxury? Alas, how ſuddenly are they all vaniſhed? Shall not (my Lord) the beauty of ours ſo fade, and this fraile fleſh even ſo fall away? This with other her words to the like purpoſe, took ſuch impreſſion in the Kings breaſt, that he reſigned his Kingdome to his Nephew, and betook himſelfe to a religious and Monastiſtick life, after his vowed pilgrimage. The Queen *Ethelburga* went to the Abby at Berking, in which place her ſiſter had been before Abbeſſe, and there ſpent the remainder of her life in devotion and penitence.

Polycrita.

There aroſe great warres between the Mileſians and Naxians, kindled by the adulterate practice of the wife of *Hypſicreon* a Mileſian, who violating her conjugall vowes, by throwing her ſelfe into the luſtfull embraces of *Promedon* a Naxian, then her gueſt, and ſeeking the juſt anger of her husband, and withall the puniſhment due to her adulterate ſin, fled with him into Naxos: from whence being againe demanded, but denied, this private wrong turned to a publick ruin: for devouring warre accompanied with many calamities, preyed upon both their Countries. But as this Beacon was firſt fired by a womans lewdneſſe, ſo was it laſt extinguished by a womans vertue: *Diognetus* who had the command of thoſe Erythraians, which came in aid of the Mileſians, had committed to his cuſtody a certain ſtrong hold, ſituated againſt the City Naxos: who having taken from the Naxians a prize of women and free virgins, he was deeply ſtrook in love with one *Polycrita*, whom he led with him not as a captive, but as his wife. It chanced that the Mileſians celebrated a generall feſtivall day, *Polycrita* beſought *Diognetus* to make her ſo far indebted to his favour, as to ſuffer her to lend her brothers part of thoſe juncates then at the table, which willing he granted: ſhe ſecretly writ upon the leaden table of the Marchpane, what ſhe had projected, withall charging the bearer to intreat her brothers not to let any participate thereof ſave themſelves; when they had heard the writing, which contained thus much in effect, Take hold upon the opportunity which

occasion thrusts into your hands: this night you may seize the Castle, for the enemy will lie down in wine, and sleep in a presumptuous security. They shew it to the chiefe Commanders of Naxos, who uniting themselves, give the affrighted and unweaponed Milesians, a sudden and unexpected assault, and having slaughter'd many, possesse themselves of the Castle: But by *Polycritas* intercessive intreaties, surpris'd *Diognetus* escapes with life And for this noble exploit of hers, the glad Citizens running to meet her with shouts and acclamations, every one bearing in his hand a Garland to receive her with those wreaths of honour; *Polycrita* was so far extas'd, that her sudden joy utter'd a sudden death, for as she stood amas'd at the gate, she instantly fell down exanimated; in which gate she was buried, and her sepulchre call'd *The Tomb of Envy*, because it is supposed that Fortune grew so envious of her merits, that thus she robb'd her of her life, that so she might cheate her of her deserved honours. And thus much speaks the history of the Naxians. *Aristotle* affirms. *Polycrita* was no captive, but only that *Diognetus* having seen her, he grew so far enamour'd of her, that to enjoy her he profer'd her any thing that was in his power to give. She promises to yield to his desire, if he will grant her the fruition of one boon, which when he had confirm'd to her by oath, she demanded Delium to be surrendered up (for the Castle was so call'd.) *Diognetus* being so much enchanted with her beauty, and moreover bound by the religion of his vow, delivered up to her and the Citizens, the Castle Delium.

Of Queens and other Ladies for divers vertues memorable.

domitilla. **W**E read of other women for divers noble actions Illustrious. *Domitilla* the wife of the Emperor *Valens*, when the Goths had threatned the utter subversion of Constantinople, by her wisdom and discretion mediatized with the enemy, and was the sole means of the safety both of the people and City. *Sex. Aurelius* reports of *Pompeia Plantina*, when her husband *Julian* the Emperor, had with intollerable exactions oppress'd the people, insomuch, that their discontents were ready to break out into rebellion; this

this vertuous Princeesse so far temporis'd with the Emperour, that by her means they were released from all exactions and tributes. *Diaconus* makes mention of *Placidia* the sister and wife of *Honorius*, who (in the yeare 412. when *Ataulphus* King of the Goths, presented himselfe with an invincible army before the wals of Rome, threatening utterly to subvert the City, and after rebuild it again, and instead of Rome, to call it Gothia) so wrought with the barbarous King by perswasions and promises, that she turned his pride to pity, and his immunity to mercy, so that he departed thence without any assault made against the City, or the least spoile done unto the Countrey. *Vollateranus* speaks of *Inguldis* the sister of *Childebert*, who being married to *Heremigillus*, son to *Lemigildus* King of the Goths, perswaded her husband (then an infidell) to be a true and constant professor of the Christian faith. The like we read of *Cleotilda* Queene of France, who did the like good work upon her husband *Clodowens* the son of *Childebert*. Nor hath our own Nation been barren of good examples, since *Helena* the mother of *Constantine*, may in that kind claime equality, if not preceded by before any. As Rome afforded a *Volumnia*, mo her to *Martius Coriolanus*, so England yeelded as eminent a Lady in all points, the mother to *Brennus* and *Belinus*. The first, when her son had worthily deserved of his Country, even to the attaining of all military honours, and as an addition to the rest, for his brave service against the City of *Coriolarus*, had the denomination of *Coriolanus* bestowed upon him by the publick suffrage of the Senate; yet notwithstanding for all his merits and unmatched exploits, by which he purchased to himselfe the honour to be call'd *Pater Patrie*, yet after, by the ingratfull multitude (who were ever envious of any mans deserved greatnesse) he was not only degraded from all his titles of dignity, but had the doom of everlasting banishment denounced against him; in revenge of which ingratitude, having raised an army, and invaded the Towns of the Roman Empire, ready to invest himselfe before the quaking and affrighted City, when they had first sent to him (to make their attonement) their Priests, who by reason of their sacred offices, were held in much reverence, next their Augurers and Sooth-sayers, then the *Aediliti*, which were the Keepers of their Temples, and last, their Prophets; but none of these prevailing, as their last refuge, the Roman matrons presented themselves before *Volumnia*,

Volumnia, the mother of *Martius*, humbly intreating her to make intercession betwixt her sons rage and the imminent calamity. This reverend Lady mov'd with their tears and acclamations, accompanied with *Virgilia* the wife of *Coriolanus*, and many other Noble matrons and damosels, having before promised to plead in their behalfs, as far as a miserable mother could claim interest in an injured son; repaired to his Tent, and casting themselves down at his feet, humbly besought him of compassion: the tear express in their faces, and the sorrow in their habits, cast upon the enemy a sudden reverence and silence, when *Volumnia* with such feeling accents and moving Oratory mixed with tears, besought the peace of the City, that they made a reverent impression in the heart of *Coriolanus*; who supporting his mother, and advancing his wife from the earth, brake out into this extasie, *Vicistis*, you have overcome me. Thus by these excellent women, all combustions of war were appeased, a threatned misery prevented, and a generall and safe peace settled in the commonweale. Of no lesse remark was the wife of *Mulmutius Dumwallo*, the son to *Cloten*, Duke of Cornwall, who as *Fabian* remembers of him, having in great peace and tranquillity governed the Kingdom for the space of forty years, and was after buried in a place by him before erected, called the * Temple of peace; leaving the land equally divided betwixt his two sons, *Belinus* and *Berenus*: to *Belinus* the elder, was allotted England, Wales and Cornwall; unto *Berenus*, all the North parts beyond Humber: who being a young man and desirous of honour, not content with the Principality appointed him, commenced against *Belinus* a fearful war. But as the two brothers were ready to joine battell, the mother presented her selfe betwixt the armies, exposing her bodie to their opposite weapons, shewing the breasts that gave them suck, and with noble admonitions and motherly perswasions, so mollified the hearts of the incensed Princes, that all civill and seditious war laid aside, they entered a friendly and brotherly league; which was so established in the reverend vertues of the mother, that it was never after violated in all their life times after. With what condign honours is *Queen Marcia*'s memory worthy to be celebrated? who being the wife to *Guimbelinus* King of Britain (the son of *Gurgunseius*) was in those daies of that excellent learning and knowledge, that she devised many profitable and wholsome lawes to the

benefit

* This some think to be *Pants Chu.* others *Blackwell hall.*

Marcia.

benefit of the Common-wealth, which were much esteemed amongst the Britains, and carefully observed, being call'd after her name, The Mercean laws, many ages insuing. But being loath to instance too many to one purpose, lest I should rather seem tedious then delightfull to the Reader, I will add only one English Lady in another kind memorable, and worthy for her goodnesse an everlasting character. There was a Noble man of England created Earle of Coventrie, this man was so austere to the Citizens, that he had injuriously wrested from them all their ancient franchises and privileges, insomuch, that by his oppressions, and insufferable exactions, the City was much decayed, the people disabled in their power, and weakened in their fortunes: These petitioned to the Countesse, a Noble and well disposed Lady, to mediate for them to the Earle, That their customes and former liberties might be restored. The Lady undertakes their suit, and with much importunity solicited her Lord in their behalte; but he being of a haughty and insolent disposition still persisted immovable; but the commiserating their estate, as daily moved with their complaints, without cessation still solicited for them, and with such urgency, that he had neither peace at board, nor quiet in bed; he at length as much wearied with her importunity, as she tired with their petitions, she wrested from him this churlish and indefinite answer, *Cease Lady, further to perswade me, for I protest, and that with an unaltered resolution, that there is but one only means by which their franchises are to be recovered, which if thou wilt undertake (as I presume thou wilt not) I will surrender them up intirely, if not, I will continue them in the same estate that I now hold them.* The Lady gently demanding what imposition he would enjoin her, he thus replied, *Thou shalt strip thy selfe stark naked, and mounted on horseback, at mid-day ride in that manner through the City, from one gate to another, and by this exploit only, their desire and thy suit is to be granted.* The modest Lady after some little pause, promised her Lord, that for their generall good she would doe it. This being sealed by an oath from him, and a vow from her, she acquainted the Citizens with her purpose, and appointed a day in which she commanded them to lock all their doors, and shut in their windowes, and not to leave any small cranny open towards the street, nor suffer any living thing to be abroad: This being faithfully and punctually performed by them, she as effe-

A Lady of Coventry.

effectually accomplished her promise, and rid in that manner with no more touch of immodestie, then when she shitted her smock in her private chamber. Some may say, Yet what might the people apprehend in their conceits, to think upon a naked Lady so mounted? I answer, They could not more immodestly conceive of her, then a man that sees any beautifull woman well habited, may doe in his Ebidinous imaginations, by comprehending every naked lineament before she put on her apparel. Of this Noble Lady, there is in the City both monument and memory unto this day.

Of the
name Cuck-
hold.

In speaking of so many chaste, worthy and eminent Ladies, I wonder how the name of Cuckold came to be so frequent amongst us; might it be held no ridiculous digression, I would tell you an old tale to that purpose, which though I dare not warrant it for truth, I am willing to make it yours, as freely as it was made mine. I speak not of the woman, that when her husband came home to her in haste, and brought newes there was a new edict come out, that all Cuckolds should be cast into the river; presently asked him, why he did not learn to swim: nor of her, that when her good-man came to her in like manner with acclamation, and said, Wor you what wife, such a woman (naming one of his neighbours) is found to be false, and he branded for a notorious cuckold: answered, Lord, husband, you are such another man. But my discourse is at this present of a disputation in hell, what this thing Cuckold should be, or what kind of creature; since all sorts of people of what estate or degree soever, examined by *Lucifer*, or any of the three infernall judges denied themselves to be the same. It was therefore agreed amongst them, to send up some one of the most ingenious devils amongst them, by surveying the Earth, to discover this strange unknown creature: and if it were possible to bring him thither alive, to make them spectators of an object they so much desired to see. With this commission away goes the devill, shoves himselfe upon the earth, and taking the shape of a Gallant, thrusts himselfe into the society of all kind of people; he comes to the Country man, asks if he be a Cuckold, who answers, he knows not what it means, The Citizen denies himselfe to be the man. The souldier with oaths outface him the name. The lawyer will arrest any man upon an action of slander, that shall call him by that name. The Courtier (indeed) confesseth himselfe to be a Cuckold-maker, but to be a Cuckold

he

he can endure by no means. Insomuch, that the poor devill, altogether disappointed of his purpose, was ready to retire againe into his black house of darknesse: as he was meditating with himselfe to the same purpose, he hapned into an Ordinary, where a Citizen being at game amongst many Gentlemen, the dice so favoured him, that he got a great hand, blew up two or three gallants, and so gave over play; which one above the rest taking not well, importuned him still to hold game, which the other absolutely denying, the Gallant told him, A Cuckold he found him, and so would leave him, and with that language he bad him farewell. Thus the devill hearing, grew joyfull in himselfe, thus intimating; I have found him at length whom I so long have sought this is my prize, and shall be my purchase. He presently provides himselfe of a large bag able to containe so great a burden, and desiring the of Citizen more familiar acquaintance (to cut off circumstance) drew him out of the Town to take a turn or two in the fields. Together they walk, and coming to a remote place, the devill discovering himselfe, appears unto him in a rough black haired shape, and tels him to what purpose he was come, and to what place he was enjoined to beare him: therefore wished him patiently and quietly to creep into his bag. The man at these words amazed, began to struggle with the devill, who laid violent hands upon him. It hapned, that neer to this wrestling place, a poor labouring man was digging of gravell, there lay by the edge of the pit a lusty mastiffe (that had been a Bear-dog) to keep the poor mans hat and jerkin, whilst he was at work below: this dog seeing the man and the devill contend, took (it seems) the fiend, by reason of his rough skin, to be a beast of the game; upskips he to take the devill by the throat, who presently lets go his hold to secure himselfe from the dog, and away he flies. The Citizen by this means secured from the present danger, and willing to be carefull to his preserver, comes to the labourer, and bargains for the mastiffe; the price is made, and both parties agreed. It is to be presupposed, that the devill in this feare, had let (for last) his bag behind him, and fled out of sight: which the Citizen apprehending, and being emboldned with so valiant a second, thinks to put a new trick upon his adversary; for he imagines that (ten to one) he will come back again for his bag, therefore he intreats the poor man to help him to put the

dog

dog into the sack, and tie the mouth of it fast with the strings. All is done, and they retire themselves apart, when just as they imagined, out comes the devill peaking from the place where he lay hid to see if the coast was clear, and casting his eies timorously about him, as fearing the like assault, he came softly treading to the place where he left his sack, and gently feeling, finds somewhat to stir therein upon which he presently imagines that it was the supposed Cuckold, who for fear had crept into the same; and being wondrous jocund with this conceit, snatcheth him up upon his back, and with his glad purchase sinks himselfe down among the internals. His return was rumour'd in hell, and a Synod called, in which *Lucifer* seated himselfe in his wonted state with all his Princes, Judges and Officers about him, all in great expectation of the object so much desired: the messenger is summon'd, who appears before them with his bag at his back, or rather upon his neck; he is commanded to discover his strange creature so often spoken of, but till then in that place not seen; the sacks mouth is opened, out flies the mastiffe amongst them, who seeing so many ugly creatures together, thought (it seems) he had been amongst the Bears in Paris garden: but spying *Lucifer* to be the greatest and ill-favoured amongst them, first leaps up into his face, and after flies at whomsoever stood next him. The devils are dispers'd, every one runs and makes what shift he can for himselfe, the Sessions is dissolved, the Bench and Bale dock cleared, and all in generall so affrighted, that ever since that accident, the very name hath been so terrible amongst them, as they had rather entertein into their dark and sad dominions ten thousand of their wives, then any one man who bears the least character of a Cuckold. But having done with this sporting, I proceed to what is more serious.

Of Women remarkable for their love to their Husbands.

IT is reported of the wives of Wynbergen, a free place in Germany, that the Town being taken in an assault by the Emperour, and by reason the Citizens in so valiantly defending their lives and honours, had been the overthrow

of

of the greatest part of his army; the Emperour grew so inplacable, that he purposed (though mercy to the women) yet upon the men a bloody revenge. Composition being granted, and articles drawn for the surrender of the Town, it was lawfull for the matrons and virgins (by the Emperours edict) to carry out, of their own necessaries, a burden of what they best liked. The Emperour (not dreaming but that they would load themselves with their jewels and coin, rich garments and such like) might perceive them issuing from the Ports, with every wife her husband upon her back, and every virgin and damosel her father or brother: to expresse as much love in preserving their lives then, as the men had before, valour in defending their liberties. This noble example of conjugall love and piety took such impression in the heart of *Cæsar*, that in recompence of their noble charity, he not only suffered them to depart peaceably with their first burdens, but granted every one a second, to make choice of what best pleased them amongst all the treasure and wealth of the City. *Michael* Lord *Montaigne* in his *Essaies*, speaks only of three women for the like vertue memorable; the first perceiving her husband to labour of a disease incurable, and every day more and more to languish, perswaded him resolutely to kill himselfe, and with one blow to be rid of a lingring torment; but finding him to be somewhat faint-hearted, she thus put courage into him by her own noble example: I (quoth she) whose sorrow for thee in thy sicknesse, hath in some sort paralleld thy torment, am willing by one death both to give date unto that which hath (for thy love) afflicted me, and thy violent and unmedicinable torture. So after many perswasive motives to encourage his fainting resolution, she intended to die with him in her arms, and to that purpose, lest her hold by accident or affright should unloose, she with a cord bound fast their bodies together, and taking him in her loving embraces, from an high window which overlooked part of the sea, cast themselves both headlong into the water. As pious affection shewed that renowned matron, *Arria* (vulgarly called *Arria mater*, because she had a daughter of the name) she seeing her husband *Pætus* condemned, and willing that he should expire by his own hand, rather then the stroke of a common hangman, perswaded him to a Roman resolution; but finding him somewhat danted with the present sight of death, she snatcht up a sword with which she

Arria mater

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Arria mater

she transpiere'd her selfe, and then plucking it from her bosome, presented it unto her husband only with these few and last words, *Pœte non dolet*, Hold *Pœtus* it hath done me no harm, and so fell down and died: of whom *Martial* in his first book of Epigrams hath left this memory,

*Castâ suo gladium cum traderet Aria Pœto,
Quem dedit visceribus traxerat illa suis,
Si quâ fides vulnus quod feci non dolet inquit,
Sed quod tu facies, hoc mihi Pœte dolet.*

When *Aria* did to *Pœtus* give that steel,
Which she before from her own brest had tane:
Trust me (quoth she) no smart at all I feel,
My only wound's to thinke upon thy pain.

*Pompeia
Paulina.*

The third was *Pompeia Paulina*, the wife of *Seneca*, who when by the tyrannous command of *Nero*, she saw the sentence of death denounced against her husband (though she was then young and in the best of her years, and he aged and stooping) notwithstanding, so pure was her affectionate zeale towards him, that as soon as she perceived him to bleed, caused her own vein to be opened, so to accompany him in death; few such presidents this our age affordeth. Yet I have lately seen a discourse, intituled, *A true Narration of Rathean Herpin*, who about the time that *Spinola* with the *Bavarians* first entred the *Pallatinate*, finding her husband *Christopher Thæon*, Appoplect in all his limbs and members, with an invincible constancy, at severall journies bore him upon her back the space of 1300 English miles to a Bath for his recovery. These and the like presidents of nuptiall piety make me wonder, why so many Satyrists assume to themselves such an unbridled liberty to inveigh without all limitation against their Sex. I hapned not long since to steale upon one of these censorious fellows, and found him writing after this manner:

*I wonder our fore-fathers durst their lives
Hazard in daies past with such choice of wives,
And (as we read) to venture on so many:
Methinks he hath enow that hath not any.
Sure either women were more perfect then,
Or greater patience doth possess us men,
Or it belongs to them since Eve's first curse,
That (as the world) their Sex grows worse and worse.
But who can teach me, why the fairer, still
They are more false? good Oedipus thy skill,*

Or

*Or Sphinx thine to resolve me, lay some ground
For my instruction: good, the like is found
'Mongst birds and serpents; did you never see
A milk white Swan (in colour like to thee
That wast my mistresse once) as white, as faire,
Her downie breasts to touch, as soft, as rare;
Yet these deep waters that in torments meet,
Can never wash the blacknesse from her feet.
Who ever saw a Dragon richly clad
In golden scales, but that within be had
His gorge stufte full of venom? I behold
The woman, and methinks a cup of gold
Stands brin'd before me; whence should I but sip
I should my fate, and death, tast from thy lip.
But henceforth I'll beware thee, since I know,
That under the more spreading Miscellow,
The greater Mandrake thrives, whose shriek presages
Or ruine, or disaster. Who engages
Himselfe to beauty, he shall find dependants
Contempt, Disdains, and Scorn; with their attendants,
Inconstancy, and Fashood: in their train,
Wait loofness and intemperance. But in vain
Before the blind we glorious objects bring;
Lend armour to the lame, or counsell sing
To them will find no ears; be't then approv'd,
"None ever fair that hath sincerely lov'd.
If beautifull, she's proud: if rich, then scorn
She thinks becomes her best. But ware the horn
Thou man if she be crost once: bright or black,
It'll shap'd or ugly, doth she fortunes lack,
Or be she great in means, haunts she the Court,
City or Countrey; They all love the sport.*

Further he was proceeding when I staied his pen, and so stopped the torrent of his poeticall rapture, and so laid before him so many noble histories of glorious and illustrious women, some already in this tractate, and others hereafter to be remembred; that he forsook his late apostacy, confessed his error, and apprehended a new belife, professing himselfe futuramente to be a constant champion of their honors and vertues. The like impression I wish they may make in the hearts of all such, whose Poems have been too lavishly bold, and still persist in the like peevish obstinacy. Now if any man tax me, Why I have not equally suited

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my books in length? to excuse my selfe, I will tell them a short tale, and so conclude, this being the third in number. A gentleman of a suspected wit, amongst many other crotchets that came out into his brain, having a new suit to be made, sent to his Tailor to give him directions about the fashion, charging him above all things not to forget to make one sleeve longer then another, because he would have a garb peculiar to himselfe: the Taylor loath to offend so good a customer, brings home his doublet made just according to his direction. The Fantastick Gentleman the first thing he doth, measures the sleeves, and finding their inequality, in great choler calls to his Tailor, and to him thus saith, What a blockhead art thou? did not I charge thee to make the one sleeve longer then the other? and see if (like a botcherly fellow as thou art) thou hast not quite mistook, and made the one sleeve shorter then the other. Gentle Reader, this is easie to apply.

*Explicit lib. tertius,
Inscriptus Thalia.*



THE FOVRTH BOOK *inscribed M E L P O M E N E.*

*Of Women incestuous, of Adulteresses, and such as
have come by strange deaths.*



Ever did my hand more compulsively direct my pen, nor my pen with lesse willingness blot paper, then at this present, being forced in this tractate, to lay open the frailties of this Sex, before so much commended. But his is my encouragement to proceed, because I can produce nothing out of History, to the disgrace of the bad and vicious, which adds not to the honour of the good and virtuous. Were none soule, what benefit were it to be faire? and if none deformed, what grace could it be to be well featured? There were no honour to be ascribed to modestie, but that we see the dishonour of immodesty depending; nor to the temperate, but that we daily find the inconveniences inherent to riot and excess. Besides, were all alike faire, what praise were it to be beautifull? or if all alike chaste, what admiration could be attributed to so rare a Vertue? As we see in the trying of metals there is the gold and the drosse; in the progresse of time, there is day and night, comprehending light and darknesse; in the creation of man, there is the immortall soule and the corruptible

flesh. And as it hath pleased the divine Providence, to provide a heaven and a hell: the one to crown the virtuous, the other to condemn the wicked: so there is a necessity of number to people both, nor are the torments of the one more feelingly apprehended, then in contemplating the joys and felicities of the other. Amongst artificers, vessels are made some for honour, and some for dishonour; in all estates there are the noble and the base; amongst Princes, the good King and the Tyrant; amongst subjects, the true liegeman, and the traitor; in schools, the learned and the ignorant; amongst Magistrates, the wise and the foolish; if one be bountifull, another is avaritious and griping; if one pious and religious, others atheisticall and prophane; neither is the vileness of the one any aspersion or blemish to the other, but rather as a foile to set it off with more lustre and beauty. Those therefore that are before presented, are to imitate; the rest that in this next book succeed, to beware and shun. For who so foolish, that seeing shelves and sands on the one side, and safe harbour on the other, will forsake the part of security, willingly to swallow himself up in the quick-sands: therefore I wish you all to strive, that the beauty of your mind may still exceed that of your bodies; because the first apprehends a noble divinity, the last is subject to all frailty: and as the higher powers have bestowed on you the fairness above man, to equall that excellency of judgement and wisdom, in which man claims justly a priority before you, so it is both behoofefull and becoming your Sex, that your outward perfections should altogether aim at the inward pulchritude of the mind; since the first is accidentall and casuall, the last stable and permanent. Besides, if beauty be once branded with the name of impudence or incontinency, it makes that which in itselfe is both laudable and desired, rejected and altogether despised. For vertue once violated, brings infamy and dishonour, not only to the person offending, but contaminates the whole progeny; nay more, looks back even to the injured ances of the ancestors, be they never so noble: for the mind, as the body, in the act of adultery being both corrupted, makes the action intamous and dishonourable, dispersing the poison of the sin even amongst those from whom she derives her birth; as if with her earthly being, they had given her therewith her corruptions, and the first occasion of this her infamy. It extends likewise to the posterity

ity which shall arise from so corrupt a seed, generated from unlawfull and adulterate copulation. How chary then ought a faire woman to be, to strengthen her bodily beauty with that of the mind? Of what small continuance it is, and how nature hath disposed of your age, you should consider; the beauty of your Cradle you cannot apprehend, nor of your Childhood, and therefore in it you can take neither pride nor delight, or if you could, it is not yet perfect. When you grow ripe for marriage, and that it begins to attract you suitors and servants, it grows to bud, and is then commonly in the blossome, when you have made choice of a husband: as you begin to be the fruitfull mother of children, so one by one the leaves fade and fall away. Alas, how swiftly doth Age with wrinkles steal upon you, and then where is that admiration it before attracted? neither is that small season free from the blastings of disease, and canker worms of sicknesse, able to make the fairest amongst you to look aged in her youth. Then may the choicest of you with beautifull *Lis*, who when she saw the Lillies in her brow faded, and the Roses in her cheeks wither'd, the Diamonds in her eyes lose their lustre, and the Rubies in her lips their colour (as being now grown in yeares) in these words, give up your looking glasses back to *Venus*.

Nunc mihi nullus in hoc usus, quia cernere talem

Qualis sum, nolo, qualis eram, nequeo.

Now there's no use of thee at all,

Because I have no will

To see what I am now; and what

I was, I cannot still.

If then this rare ornament be of such small permanence, even in the best; How much then is it to be underprized, when it is contaminated and spotted with lust and unlawfull prostitution? since it is a maxime, That things common are so far from begetting appetite and affection, that they rather engender the seeds of contempt and hatred: for how should any thing festured and corrupt, please the eye? or that which is rotten and unsound, give content unto the palate? But to return to my first Apology: needfull it is, that to the Tragick Muse *Melpomene*, I should suit Tragical history, wherein if any women be personated for Inconstancy, Intemperance, Adultery, Incest, or any such vile and abominable action, she hath in that disgraced her selfe, nor her sex, as stretching no further then the delinquent. It any

man object and say they are bad presidents, to him I answer, they are examples of horror to be eschewed, not imitated, which in their own natures beget a loathing, not liking: and for placing them next to and so neer to the women illustrious, I will excuse my selfe in this short Epigram.

*A skilfull Painter having limm'd a face
Surpassing faire, of admirable feature,
Sets by the same, to give it the more grace,
The portrait of some foule deformed creature
No doubt, as much art in the last is shown,
As in the first, albeit that pleasest most
How ever to the workman 'tis well known
They both to him are of like care and cost.
'Tis so with me, I have yet before you many
Beaute Ladies, of them all to take full view,
Pleasing to the eye (but of their persons,
Whom a more willing workman would draw)
Should these appeare ungodly bred or of bad favour,
And whose aspect cannot so well content you,
Perhaps the next of more delight may favour,
And grinding other colours I'll present you
A smoother piece, and limme (if I be able)
A fairer face in a more curious table.*

Of women incestuous, and first of Q. Semiramis.

IT is questioned by some authors, concerning this potent and mighty Queen, whether she be more renowned for her brave and magnanimous exploits, or notorious for her ignoble and infamous actions? some willing, that for her vertues sake, her vices should be utterly buried in oblivion; others in regard of what was bad in her, that nothing good or commendable might offer to posterity be remembered. I purpose to give you a taste of both. Some say she was called *Semiramis*, of the birds, named * *Semiramides*, by which it is said she was fostered in her infancy; but that bearing no shew of truth, others derive her denomination from *Samir*, which in the Hebrew and the Syrian dialect imports as much as *Adamant*; because her noble and brave achievements, attracted the hearts of that barbarous

* The name of birds common in that Country.

rude Nation, to her admiration and love, as the *Adamant* drawes iron. *Plutarch in libro Amator.* saith, she was a damo-sell of Syria, and concubine to the King of that Country, with whose love *Ninus* being after besotted, took her to his wife; of whom she had that predominance, that though before he had conquered all the Eastern parts, subjugared his neighbour Kings, and subdued *Zoroastres* Monarch of the *Bactrians* (he that was the first inventor of the Art magick, that devised the principles of Astrology, and found out the true motions of the stars) notwithstanding she so far prevailed with him, that for one day she might sit in the roiall throne, and for that space have the regall jurisdiction in her full power, with intire command over the whole Empire. In the morning of her sovereignty, she imposed upon the subjects such modest and mild injunctions, that ere noon she had insinuated into their bosomes so far, that she found them so pliable and conformable to her desires, that she presumed there was nothing so difficult and impossible, which for her sake they would not boldly and resolutely undertake. Upon this presumption, she stretched her usurpation so far, that she commanded them to lay hands upon the King her husband before night, and committing him to prison, caused him within few daies to be put to death. She had by *Ninus* one son, called *Ninus* junior, who should have succeeded his father, that for fifty two years space, had swaied the *Babylonian* Empire: but whether in her own ambition desirous of the principality, or finding her son too effeminate to be Lord over so great a people, and uncertaine withall, whether so many men, and of so many sundry Nations, would submit themselves to the sovereignty of a woman, all these suppositions being doubtfull, certain it is, that instead of the mother of *Ninus*, she assumed the person of *Ninus* her son, changing her womans shape into the habit of a mans; for they were of one stature, proportioned in lineaments alike, semblant in voice, and in all accom- plements difficultly to be distinguished, insomuch, that never mother and child could have more true resemblance: moving therefore lull'd her son in all effeminacy, and attired him in her Queen-like vesture, the better to shadow her own proportion, she suited her selfe in long garments, and com- manded all her subjects to do the like; which habit had been amongst the *Assyrians*, *Bactrians*, and *Babylonians* in use even to this day. Upon her head she wore a *Turban* or

*Herod. l. 1.
These wals
the Queen
Nicocris
who after
some years
succeeded
her, made
much more
statel, ex-
ceeding her
in all her
bruties.*

Myter, such as none but Kings used to adorn their heads with: so that in the beginning, she was known for no other then the Prince, in whose name she accomplished many notable and noble achievements, at whose amplitude, Envy and Emulation stood amazed, confessing her in all her attempts supereminent; neither did her heroick actions any way derogate from the honour of the Empire, but rather add to the splendour thereof, admiration, in regard a woman had not only excelled all of her sex in valour, but might claim a just priority over men. She built the mighty City Babylon, and the stately wals, reckoned amongst the seven wonders. She not only conquered all Aethiopia, and made that Kingdome to her state tributary, but invaded India, being the first that durst attempt it; and saving her, no since but *Alexander*, who was the second and the last. Thus far *Justin* out of the history of *Trogus Pompeius*. *Beofus* affirms as much, these be his words: *Nemo unquam huc femine comparandus est unorum, tanta in ejus vita scribuntur cum ad vituperationem, tum maxime ad laudem.* No man was ever to be compared with this woman, such great things have been written of her, partly to her disgrace, but chiefly to her praise. He proceeds further: She was the fourth that reigned in Assyria (for so it is approved) *Nimrod* was the first, being father to *Belus*, and grand-father to *Ninus*, which *Ninus* was the first that made war upon his neighbours, and usurped their dominions, in whom began to cease the Golden world: whom his widdow Queen succeeded, counterteiting the shape of man, She was after slain by her sonne *Ninus* the second of that name, who as *Eusebius* writes, after her death swa'd the *Scepter* thirty and eight years. One memorable thing is recorded of her by *Diodorus Siculus*, l. b. 3. as also by *Vitruvius*. This Queen being making her selfe ready in her Palace roiall, when the one part of her hair was bound up, and the other halfe hung loose upon her shoulders, suddenly newes was brought her, That the Citizens of Babylon were revolted, and all or most of them in mutiny and uprore, She presently posted into the City, and what with her presence and perswasion, atton'd the discord, and before she had leasure to put her disordered curls in form, reconciled the hearts of that innumerable people to her obedience: for which her statue was erected in the City, being pourtraied half ready, halfe unready, in memory of that noble and en-gannamous adventure. Something of the best that was in

in her, though not all, you have heard, the worst is to come. *Juba apud Pl.* relates that she imitated the fashions of men, neglecting the habit of her own Sex, and in her latter years grew to that debauch'd effeminacy and sordid lust, that she did not only admit but allure and compell into her goat embraces, many of her souldiers, without respect of their degrees or places, so they were well featured, able and lusty of performance, whom when they had wasted their bodies upon her, she caused to be most cruelly murdered. She was slain by her own sonne, because she most incestuously sought his bed: but, which of all the rest is most prodigious and abominable, she is reported to have company with a horse, on whom she unnaturally doted. But these things whether related for truth, or recorded of malice, I am altogether ignorant, and therefore leave it to censure. *Herodotus*, *Plutarch*, and others, writ, that she caused these words to be inscribed upon her Tomb. *Quicumque Rex pecuniam indiget apud monumentum, quod voluerit accipiat*, that is, What King so ever hath need of coin, search this monument, and he shall find what he desires. This when King *Darius* had read, thinking some magazine of treasure had been therein included, he caused the Tomb stone to be removed; where he found upon the other side thereof, these words engraven, *Nisi Rex avarus esset & pecunie insatiabilis mortuorum monumenta non violasset*, i. Hadst thou not been an avaritious King, and insatiable of coin, thou wouldst not have ransacked the grave of the dead. Thus, as *Franciscus Patritius Pontifex* saith, the excellent Lady in her death counted the gimple avarice of the living. That the monuments of the dead are no way to be violated or detaced, *Sextorius* hath taught us, who having subdued the City *Tigema*, situate in the Countie of *Maurusia*, in which a noble sepulchre was, which the inhabitants said belonged to *Anteus* (which was the gyant slain by *Hercules*;) when the greatnesse of the grave exceeded all belife, *Sextorius* caused it to be ruined, and there digged up a body (as *Plutarch* witnesseth) of seventy cubits in length; which beholding and wondering at, he caused it to be repaired with greater beauty then before, lest by diminishing that, he might have ruined a great part of his own honour. Some think it was the body of *Tagenna* the wife of *Anteus*, whom *Hercules* prostituted after the death of her husband: of her he begot *Siphax* who after erected that City, and in memory of his mother, called it by her name.

Pasiphae.

Tagenna a woman of seventy cubits high.

Pasiphae.

THis Lady, though I cannot fitly introduce her within the number of the incestuous, yet for that horrid act which the Poets have reported of her, I shal not impertinently place her next to *Semiramis* *Apollodorus Grammaticus* in his book, *de Deorum origine* (as *Benedictus Aginus Spoletinus* interprets him) thus sets down her history: *Ninus* King of Crete, espoused *Pasiphae*, daughter of the Sun and *Perseis*, or (as *Asclepiades* calls her) *Creta*, the daughter of *Asterius*, she had by him foure sons, *Cretæus*, *Deucalion*, *Glaucus* and *Androgeus*, and as many daughters, *Ilcate*, *Xenodice*, *Ariadne*, and *Phædra*. This *Minos* peaceably to enjoy his Kingdome, had promised to offer such a bull to *Neptune*; but having obtained his desires, he sent that Bull before markt out, back to the herd, and caused another of lesse value to be sacrificed: at which *Neptune* enraged, knew not with what greater punishment to afflict him for the breach of his faith, then to make his wife most preposterously and against nature, to dote on that beast which he had so carefully preserved. She therefore confederated with *Dedalus*, a great Artsmaster (one that for murder had fled from Athens, and with his son *Icarus* there secured himselfe) he devised by his mischievous skill, a wooden Cow, hollowed within with such artificial conveyance, that the Queen enclosed, had satisfaction of her desires, to the glutting of her libidinous appetite. Of this congression she conceived and brought forth a son called *Asterion*, or (as the most will have it) *Minotaurus*, shaped with a bulls head and a mans body. About this monstrous issue, *Minos* consulted with the Oracle; which advised him to shut him in a Labyrinth, and there see him safely brought up and kept. This Labyrinth (the first that ever was) was built by *Dedalus*, being a house so intricate with windings and turnings, this way and that way, now to ward, then backward, that it was scarce possible for any that entred therein, to find the direct way back; thus far *Apollodorus*. But *Palephatus* in his fabulous Narrations, reduceth all these commented circumstances within the compasse of meer impossibility; and thus delivers the truth concerning *Pasiphae*. *Minos* being afflicted with a disease in his secret parts, with which he had been long grieved, was at length by *Crides*, who belonged to *Pandion*, cured. In the interim

interim of this his defect and weaknesse, the Queen cast an adulterate eye upon a fair young man called *Taurus*, whom (*Servius* saith) was the scribe or secretary to the King; she prostituting her selfe to his embraces, when the full time was expired she produced her issue: which *Minos* seeing, and taking a true supputation of the time, comparing the birth with his discontinuance from her bed (by reason of his disease) apprehended the adultery; notwithstanding he was unwilling to kill the bastard, because it had a resemblance to the rest of his children, though an impression of the fathers face, by which the adulterer might easily be known. *Minos* therefore to conceal his own discontents, and as much as in him lay, to hide his wives shame, whom he endearedly affected, caused the infant to be carried into a remote mountain, and there by the Kings herds men to be fostered. But growing towards manhood, he likewise grew intractable and disobedient to those to whose charge he was committed. The King therefore confin'd him into a deep cave digg'd in a rock of purpose, not to curb his fierce and cruell disposition, but rather encourage it; for whosoever at any time he teased, or whatsoever he was that had offended him, he sent him to this *Minotaur*, on some impertinent or other, by whom he was cruelly butchered. The cave was called *Labyrinthus*, and therefore described with so many intricate blind Meanders, in regard of the difficulty of his return with life, who was seen to enter there. Therefore when *Theseus* came to *Minos*, he sent him to be devoured by this *Minotaur*; of which *Ariadne* having notice, being enamoured of *Theseus*, she sent him a sword by which he slew the monstrous Homicide; and that was the clew so often remembred by the Poets, which guided *Theseus* out of the Labyrinth.

Canace, Canusia, Valeria Tusculana.

M*acareus* and *Canace* were brother and sister, the sonne and daughter to *Æolus* King of the winds (for so the Poets feigned him, because the clouds and mists arising from the seven *Æolian* Islands, of which he was King, alwaies pretended great gusts and tempests) he is reported to be the son of *Jupiter* and *Alceste*, daughter to *Hyppotes* the Tyrian, of whom he had the denomination of *Hippotides*. This *Macareus* and *Canace*, having most lewdly and incestuously

ously loved one another, covering their bedding and boloming under the unsuspected pretext of consanguinity and neernesse in blood: It could no longer be conceal'd by reason *Canace* at length brought forth a son, which as she would secretly have conveyed out of the Court by the hands of her trusty Nurse, who had been before acquainted with all their wicked proceedings; the infant by crying betrayed it selfe to the grandfather, who searching the Nurse, examining the matter, finding the incest, and miserably distracted with the horridnesse of the fact: instantly in the heat of his incensed anger, caused the innocent infant to be cut in pieces, and limb by limb cast to the dogs, and before his face devoured. This *Macareus* hearing, took sanctuary in the Temple of *Apollo*; but *Canace* by reason of her greenesse and weak estate, not able to make escape, and thus the violence of her fathers threatened fury: he sent her a sword, and withall commanded her to punish her selfe according to the nature of the fact. Which she receiving, writ a passionate letter to her brother, in which she first besought him to have a care of his safety, and next to cause the bones of the slaughter'd infant to be gathered together, and put into an urn with hers: this having done, with the sword sent her by her father, she transpierced her self, and so expired. The like weread of *Canusfa*, daughter of *Papirius Volucris*, who being found with child by *Papirius Romanus* her own naturall brother, when the heinounesse of the fact came to the knowledge of the father, he sent to either of them a sharp sword; with which they as resolutely slew themselves, as they had before rashly offended. The like successe of her incestuous affection had *Valeria Tusculana*, who as *Plutarch* relates, by the counsell of one of her handmaids comming privately in the night into the arms of her father, and the deed after made known to *Valerius*, he in detestation of the act slew her with his own hand.

Canusfa.

Valer. Tuf.

Julia, the Emperesse.

THESE abominable sins that have been punished in inferior persons, have in great ones been countenanced. *Sextus Aurelius*, and *Alsius Spartianus*, both testifie, That *Antonius Caracalla* Emperour, doting upon his stepmother *Julia*, was often heard to say in her presence, *I would if it were lawfull*; at length apprehending his purpose, to thide

these his words, she made this reply: *what you list to doe (O Emperour) you may make lawfull, Princes have power to make Lawes, but are not tied to keep any*: by which words imboldened, he took her to his bed, whose son *Geta* but a while before he had caused to be slain. *Herodotus* remembers us of one *Opaa* the stepmother to *Scitbes* King of the Scythians, *Opaa*, who likewise took her to his bed, and made her his Queen. So *Berenices* the sister of *Ptolomeus Evergetes* was made part-*Berenices*, ner both of his bed and Kingdome. *Arfinoe* the sister of *Ptolomeus Philadelphus* became his concubine. The like did *Herod Antipas* unto *Herodias* the wife of his brother *Philip*. *Herodias*. We read also of one *Leucon*, who slew his brother *Oxilochns* King of Pontus for the love of his wife, whom he after married. *Faustina* the sister of *Marcus Antonius* Emperour, be-*Faustina*, came her brothers paramour; on whom he begat *Lucilla*, *Lucilla*, whom he after gave in marriage to his brother *L. Antonius*. *Theodoricus* King of the Frenchmen, married the daughter of his own brother, whom he before had slain. And *Pontanus* remembers us of one *Johannes Ariminensis*, who espoused his own sister. *Philip* the brother of *Alphonfus* the tenth King of Spaine, forcibly married *Christiana*, daughter to the King *Christiana*, of Dacia, his own brothers wife, all Christianity and Religion set apart. *Volaterranus* remembers us of one *Stratonice*, *Stratonice*, who being devilishly doted on by *Antiochus Soter* King of Syria, his own father at his importunity gave her up into his sons incestuous embraces. *Virgil* in his tenth book speaks of *Casperia*, stepmother to *Anchemolus* the son of *Rhatus*, King *Casperia*, of the Marhubians, who was by him adulterated. These prodigious acts have been encouraged by Kings, drawing their presidents from *Jupiter*, who vitiated *Ceres*, and married his sister *Juno*; when in my opinion, the industry of the Poets in illustrating the escapes of *Jupiter* and the other gods, was aimed at no other end, then to manifest unto all men, That such deities were not worthy adoration, that were calumnized with so many whoredomes, adulteries and incests.

The sisters of Cambyles.

THESE might seem tearfull enough before related, but I will give you a short taste of some more abominable: I have shewed the examples of Lust, but these following are besides lust, polluted with unheard of Tyranny. *Herodotus* in his

his third book speaking at large of the life and acts of *Cambyſes* the great Persian King, and ſon of *Cyrus*, relates, that having ſhewed his puiſſance abroad in Egypt, Greece, and other places, to the terror of the greateſt of the world: he cauſed his innocent brother *Smerdis*, to be ſecretly made away by the hand of his moſt truſted *Praxaspes*. The next inhumanity which he purpoſed to exemplifie unto the world, was the death of his ſiſter, who followed him in his Camp to Egypt, and back again: being not only his ſiſter by parents, but his wife alſo. The manner how ſhe came to be his Queen, was as followeth; Before his time it was not lawfull, but puniſhable amongſt the Perſians, to marry into that proximity of blood: but *Cambyſes* ſurprized with the love of his ſiſter, and having reſolved by what means ſoever, to make her his wife, yet to colour his purpoſe, he ſent for thoſe honourable perſons who were ſtiled the Kings Judges, being ſeleſted men for their wiſedomes, and of great place and quality, as thoſe that enjoy their offices *Durante via*, unleſſe ſome capitall crime be proved againſt them; beſide, they are the expounders of the Lawes, and to their cauſes all matters of doubt and controverſie are referred. Theſe being convened, The King demanded of them, Whether they had any one law amongſt ſo many, which licenc'd a man (that had a will ſo to do) to contract matrimony with his ſiſter? to whom the Judges thus ingeniouſly answered: *We have indeed no Law which gives licence for a brother to marry with a ſiſter, but we have found a Law (O Souveraigne) which warrants the King of Perſia to do whatſoever liketh him beſt.* Thus they without abrogation of the Perſian Laws, ſoothed the Kings humor, and preſerv'd their own honours and lives, who had they croſt him in the leaſt of his deſigns, had all undoubtedly periſhed; This he made the ground for the marriage of the firſt, and not long after he adventured upon the ſecond. The younger of theſe two who attended him into Egypt, he ſlew, whole death, as that of her brother *Smerdis*, is doubtfully reported. The Græcians write, that two whelps, the one of a Lion, the other of a Dog, were brought before *Cambyſes* to fight and try maſteries, at which fight the young Lady was preſent; but the Lion having victory over the Dog, another of the ſame ſiſter broke his chain, and taking his brothers part, they two had ſuperiority over the Lyon. *Cambyſes* at this fight taking great delight, ſhe then ſitting next him, upon the ſudden fell

fell a weeping: this the King obſerving, demanded the occaſion of her teares, ſhe answered, it was at that object to ſee one brother ſo willing to help the other, and therefore ſhe wept to remember her brothers death, and knew no man then living that was ready to revenge it; and for this cauſe (ſay the Greeks) ſhe was doom'd to death by *Cambyſes*. The Egyptians report it another way; That ſhe ſitting with her brother at table, out of a ſallet diſh took a lettuce, and pluckt off leaſe by leaſe, and ſhewing it to her husband, asked him, Whether a whole lettuce or one ſo deſpoiled, ſhewed the better? who answered, a whole one: then (ſaid ſhe) behold how this lettuce now unleaved looketh, even ſo haſt thou diſfigured and made naked the houſe of King *Cyrus*. With which words he was ſo incenſed, that he kicked and ſpurned her (then being great with child) with that violence, that ſhe miſcarried in her child birth, and died ere ſhe was delivered: and theſe were the murderouſe effects of his deteſtable inceſt.

Of Livia Horeſtilla, Lollia Paulina, Ceſonia, &c.

IT is reported of the Emperour *Caligula*, that he had not ſonely illegall and inceſtuous converſe with his three naturall ſiſters, but that he after cauſed them before his face to be prostituted by his miniſters and ſervants, thereby to bring them within the compaſſe of the *Æmilian Law*, and convict them of adultery. He vitiated *Livia Horeſtilla*, the wife of *C. Piſonius*, and *Lollia Paulina*, whom he cauſed to be divorced from her husband *C. Memnius*, both whose beds within leſſe then two years he repudiated, withall interdicting the company and ſociety of man for ever: *Ceſonia* he loved more affectionately, inſomuch, that to his familiar friends (as boaiſting of her beauty) he would often ſhew her naked. To add unto his inſufferable luxuries, he deſloured one of the veſtall virgins. Neither was the Emperor *Commodus* much behind him in devilish and brutiſh effeminate- born the cies, for he likewise ſtrumpeted his own ſiſters, and would ſame day wittingly and willingly ſee his miſtreſſes and concubines abuſed before his face, by ſuch of his favourites as he moſt vitiated the- that Calig. graced: he kept not at any time leſſe then to the number Veſtall vir- of three hundred, for ſo *Lampridius* hath left recorded. *Gor- gin.* dianus junior (who was competitor with his father in the *Capitolin.* Empire) kept two and twenty concubines, by each of which he

he had three or foure children at the least, therefore by some called the *Priamus* of his age, but by others in derision, the *Priapus*. The Emperor *Proculus* took in battell a hundred Sarmatian virgins, and boasted of himselfe that he had got them all with child in lesse then fifteen daies: this *Vopiscus* reports, and *Sabellicus*. But a great wonder is that which *Johannes Picius Mirandula* relates of *Hercules*, as that he lay with fifty daughters of *Lycomedes* in one night, and got them all with child with forty nine boies, only failing in the last, for that proved a girl.

Jocasta.

A *Pollodorus Atheniensis* in his third book, *De deorum origine*, records this history. After the death of *Amphion* King of Thebes, *Laius* succeeded, who took to wife the daughter of *Menocæus*, called *Jocasta*, or (as others write) *Epicastra*. This *Laius* being warned by the Oracle, that if of her he begat a son, he should prove a Parricide, and be the death of his father; notwithstanding, forgetting himselfe in the distemperature of wine, he lay with her; the same night she conceived, and in proesse brought forth a male issue, whom the King caused to be cast out into the mountain *Cytheron*, thinking by that means to prevent the predicted destiny. *Polybus* the herdsman to the King of Corinth, finding this infant, bore it home to his wife *Peribæa*, who nursed and brought it up as her own, and causing the swelling of the feet (with which the child was then troubled) to be cured, they grounded his name from that disease, and called him *Oedipus*. This infant as he had increased in years, so he did in all the perfections of nature, as well in the accomplishments of the mind as the body; insomuch, that as well in capacity and volubility of speech, as in all active and generous exercises, he was excellent above all of his age, his vertues being generally envied by such as could not equell them, they thought to disgrace him in something, and gave him the contemptible name of counterfeite and bastard: this made him curiously inquisitive of his supposed mother, and she not able in that point to resolve him, he made a journey to Delphos, to consult with the Oracle, about the true knowledge of his birth and parents, which forewarned him from returning into his own Countie, because he was destined not only to be the death-ma-
of

of his father, but to add misery unto mischief, he was like a wife born to be incestuous with his mother. Which to prevent: and still supposing himselfe to be the son of *Polybus* and *Peribæa*, he forboe to return to Corinth, and hiring a Chariot, took the way towards Phocis. It hapned that in a strait and narrow passage meeting with his father *Laius*, and *Polyphontes* his Charioter, they contended for the way, but neither willing to give place, from words they fell to blowes: in which contention, *Polyphontes* kill'd one of the horses that drew the Chariot of *Oedipus*: at which enraged, he drew his sword, and first slew *Polyphontes*, and next *Laius*, who seconded his servant, and thence took his ready way towards Thebes. *Damastriatus* King of the *Platæenses*, finding the body of *Laius*, caused it to be honourably interred. In this interim, *Creon* the son of *Menocæus* in this vacancy, whilst there was yet no King, invades Thebes, and after much slaughter, possesseth himselfe of the Kingdome. *Juno*, to vex him the more, sent thither the monster *Sphinx*, born of *Echidna* and *Tiphon*; she had the face of a woman, the wings of a fowle, and the breast, feet and taile of a Lion: she having learned certaing problems and ænigmas of the muses, disposed her selfe in the mountaine *Phycæus*, The riddle that she proposed to the Thebans, was this, *what The riddle creature is that which hath one distinguishable voice, that first of Sphinx: walks upon four, next two, and lastly upon three feet, and the more legs it hath, is the lesse able to walk?* The strict conditions of this monster, were these, that so often as he demanded the solution of this question, till it was punctually resolved, he had power to chuse out any of the people where he best liked, whom he presently devoured: but they had this comfort from the Oracle, That this Ænigma should be no sooner opened, and reconciled with truth, but they should be freed from this misery, and the monster himselfe should be destroyed. The last that was devoured, was *Ammon* son to King *Creon*, who fearing lest the like sad fate might extend it selfe to the rest of his issue, caused proclamation to be made, That whosoever could expound this riddle, should marry *Jocasta* the wife of the dead King *Laius*, and be peaceably invested in the Kingdome: this no sooner came to the ears of *Oedipus*, but he undertook it, and relolved it thus: This creature (saith he) is man, who of all other hath only a distinct voice, he is born four footed, as in his infancy crawling upon his feet and hands, who growing
R Stronger

stronger, erects himselfe, and walkes upon two only, but growing decrepitate and old, he is fitly said to move upon three, as using the help of his staffe. This solution was no sooner published, but Sphinx cast her selfe headlong from the top of that high Promontory, and so perished, and Oedipus by marrying the Queen, was with a generall suffrage instated in the Kingdome. He begot of her two sons and two daughters, *Eteocles* and *Polonices*, *Ismene* and *Antigone* (though some write that Oedipus had these children by *Eurygania*, the daughter of *Hyperphantus*.) These former circumstances after some years, no sooner came to light, but *Jocasta* in despair strangled her selfe; Oedipus having torn out his eyes, was by the people expelled Thebes, cursing at his departure, his children for suffering him to undergo that injury; his daughter *Antigone* lead him as far as to *Colonus*, a place in Attica, where there is a grove celebrated to the *Eumenides*, and there remained, till he was removed thence by *Theseus*, and soon after died. And these are the best fruits that can grow from so abominable a root. Of the miserable end of his incestuous issue, he that would be further satisfied, let him read *Sophocles*, *Apollodorus* and others. Of him *Tyresias* thus prophesied:

—Neque hic letabitur

Calibus & eventis suis: nam factus, &c.

No comfort in his fortunes he shall find,
He now sees clearly, must at length be blind,
And hee, that's now a rich man, who shall stray
Through foreign Countries for his doubtful way
Still groping with his staffe. The brother, he,
And father of his children (both) shall be:
His mother's son, and husband: first strike dead
His father, and adulterate next his bed.

Critheia.

Plutarch
de Homero.

SHE was wife to one *Phemius* a schoolmaster, and mother to *Homer*, Prince of the Greek Poets. *Ephorus* of *Cuma*, in a book intitled the *Cumæan Negotiation*, leaves her story thus related: *Hellas*, *Maones*, and *Dius*, three brothers, were born in *Cuma*; *Dius* being much indebted, was forced to remove thence into *Asera*, a village of *Boeotia*, and there of his wife *Piermede*, he begot *Hesiodus*. *Hellas* in his own Country dying a naturall death, committed the pupil-

lage

lage of his daughter *Critheia*, to his brother *Maones*: but coming to ripe growth, she being by him vitiated, and proving with child, both fearing the punishment due to such an offence, she was conferred upon *Phemius*, to whom she was soon after married: and walking one day out of the City to bath her selfe in the river *Milerus*, she was by the flood side delivered of young *Homer*, and of the name thereof called him *Milæfigines*. But after losing his sight, he was called *Homer*, for such of the *Cumæans* and *Ionians* are called *Omouroi*. *Aristotle* he writes contrary to *Ephorus*, that what time *Nelus* the son of *Codrus* was President in *Ion*ia of the Colony there then newly planted, a beautifull Virgin of this Nation was forced and deflowered by one of the *Genius's* which used to dance with the *Muses*, who after removed to a place called *Ægina*, and meeting with certain foragers and robbers that made sundry incursions into the Country, she was by them surprized and brought to *Smyrna*, who presented her to *Meonides* a companion to the King of the *Lydians*; he at the first sight enamoured of her beauty, took her to wife, who after sporting her selfe by the banks of *Milerus* brought forth *Homer*, and instantly expired. And since we had occasion to speak of his mother, let it not seem altogether impertinent, to proceed a little of the son: who by reason of his being hurried in his childhood from one place to another, and ignorant both of his Country and parents, went to the Oracle to be resolved concerning them both, as also, his future fortunes; who returned him this doubtfull answer,

*Felix & miser ad fortem es quia natus utramque,
Perquisis patriam, matris tibi non patris erat, &c.*

Happy and wretched, both must be thy fate,
That of thy Country dost desire to heare;
Known is thy mother's clime, thy father's not
An Island in the sea, to Cret not neer,
Nor yet far off, in which thou shalt expire,
When bates a riddle shalt to thee propose,
Whose dark Ænigma thou canst not acquire.
A double Fate thy life hath, thou shalt lose

Thine eyes: yet shall thy lofty Muse ascend,
And in thy death, thou life have without end.

In his later daies he was present at Thebes at their great feast called *Saturnalia*, and from thence coming to Ius, and sitting on a stone by the water port, there layed some

R 2

fishermen

fishermen, whom *Homer* asked what they had taken, but they having got nothing that day, but for want of other work only lousing themselves, thus merily answered him:

Non capta afferimus: fuerant quæ capta relictis.
We bring with us those that we could not find,
But all that we could catch we left behind.

Meaning, that all such vermine as they could catch they cast away, but what they could not take they brought along. Which riddle when *Homer* could not unfold, it is said that for very griefe he ended his life. This unmatched Poet whom no man regarded in his life, yet when his works were better considered of after his death, he had that honour, that seven famous Cities contended about the place of his birth, every one of them appropriating it unto themselves: *Pindarus* the Poet makes question whether he were of Chius or Smyrna; *Simonides* affirms him to be of Chius; *Antimachus* and *Nicander* of Colophon; *Aristotle* the Philosopher to be of Ius; *Ephorus* the Historiographer that he was of Cumæ. Some have been of opinion that he was born in Salamine, a City of Cipria; others, amongst the Argives; *Ariflarchus* and *Dionysius Thrax*, derive him from Athens, &c. But I may have occasion to speak of him in a larger work, intituled, The lives of all the Poets, Modern and Forreign, to which work (if it come once again into my hands) I shall refer you, concluding him with this short Epitaph;

An Epitaph upon *Homer* the Prince of Poets.

*In Colophon some think thee (Homer) borne,
Some in faire Smyrna, some in Ius Isle,
Some with thy birth rich Chius would adorn,
Others say, Cumæa first on thee did smile.
The Argives lay claim to thee, and aver
Thou art their Country man,* *Æmus* saies no,
Strong Salamine saith thou tookst life from her.
But Athens, thou to her thy Muse dost owe,
(As there first breathing.) Speak, how then shall I
Determine of thy Country by my skill,
When Oracles would never? I will try,
And *Homer* (wilt thou give me leave) I will
The spacious Earth then for thy Country chuse,
No mortall for thy mother, but a Muse.*

Dione the sister of *Nereus* the Sea-god, was by him stuprated of whom he begot the Nymphs called *Nereides*; *Ovid* in his

* *Æmus* a
bit in *Thes-*
say where
some say
Homer was
born.

his sixt book *Metamorph.* telleth us of *Philomela* daughter to *Pandion* King of Athens, who was forced by *Tereus* King of Thrace, the son of *Mars*, and the Nymph *Bistonides*, though he had before married her own dear and naturall sister, *Progne*: the lamentable effects of which incest, is by the same Author elegantly and at large described: as likewise *Bebli* the daughter of *Miletus* and *Cyax*, who after she had sought the embraces of her brother *Caumus*, slew her selfe. *Mirba* daughter to *Cyniras* King of the Cyprians, lay with her father, and by him had the beautifull child *Adonia*. *Europa* the mother, and *Pelopeia* the daughter, were both corrupted by *Thyestes*, *Hypermeſtra* injoied the company of her brother, for whom she had long languished. *Meniphron* most barbarously frequented the bed of his mother; against whom *Ovid* in his *Metamorph.* and *Quintianus* in his *Cleopol.* bitterly inveigh. *Domitius Calderinus* puts us in mind of the Concubine of *Amitor*, who was injoied by his son *Phenix*. *Rhodape* the daughter of *Hemon*, was married to her father, which the gods willing to punish, they were (as the Poets feign) changed into the mountains, which still bear their names. *Cælus* reports of one *Policaſte*, the mother of *Perdix* a hunt-man, who was by him incestuously loved, and after injoied. *Lucan* in his eight book affirms, that *Cleopatra* was polluted by her own brother, with whom she communicated her selfe as to a husband. *Nictimine* was compest by her father *Nictus*, King of *Æthiopia*, *Martial* in his twelth book, writing to *Fabulla*, accuseth one *Themison* of incest with his sister. *Plin.* lib 28. cap. 2. speaks of two of the Vestals, *Thusia* and *Copronda*, both convicted of incest; the one buried alive, the other strangled. *Publius Claudius* was accused by *M. Cicero*, of incest with his three sisters *Sextus Arelus* writes, that *Agrippina* the daughter of *Germanicus* had two children by her brother *Claudius Cæsar*, *Corn. Iulius Tacitus* saith, that she often communicated her body with her own son *Nero*, in his cups and heat of wine: he after commanded her womb to be ripped up, that he might see the place where he had lain so long before his birth; and most deservedly was it inflicted upon the brutish mother, though unnaturally imposed by the inhumane son. *Anſilana* is worthily reproved by *Catullus* for yielding up her body to the wanton embraces of her uncle, by whom she had children. *Gidica* the wife of *Pomponius Laurentius*, doted on her son *Cominus* even to incest, but by him refused, she strangled her selfe. The like did *Phœra*, being

being despised by her son *Hippolitus*. *Dositheus* apud *Plutarch*, speaks of *Nugeria* the wife of *Hebius*, who contemned by her son in Law *Firmus*, prosecuted him with such violent and inveterate hate, that she first solicited her own sons to his murder; but they abhorring the vileness of the fact, she watcht him sleeping, and so slew him. *John Malesta* deprehending his wife in the arms of his brother *Paulus Malesta*, transpierced them both with his sword in the incestuous action. *Cleopatra* daughter to *Dardanus* King of the Scythians, and wife to *Phineus*, was forced by her two sons in law: for which fact their father caused their eyes to be plucked out. *Plutarch* reports of *Atossa*, that she was doted on by *Artaxerxes*, inso much, as that after he had long kept her as his strumpet, against the Laws of Persia and of Greece, to both which he violently opposed himself he made her his Queen. *Curtius* writes of one *Sismitres* a Persian souldier, that had two children by his mother. *Diogenian* also speaking of *Secundus* the Philosopher, saith, that he (unawares to them both) committed incest with his mother, which after being made known to them, she astonied with the horror of the fact, immediately slew her selfe, and he, what with the sorrow for her death, and brutishnesse of the deed, vowed never after to speak word, which he constantly performed to the last minute of his life. *Martin* in his common places reports from the mouth of *D. Martin Luther*, that this accident hapned in Erphardt in Germany: There was (saith he) a maid of an honest family, that was servant to a rich widdow, who had a son that had many times importuned the girl to lewdnesse, inso much, that she had no other way to avoid his continuall suggestions, but by acquainting the mother with the dissolute courses of the son. The widdow considering with her self, which was the best course to chide his libidinous purpose, and divert him from that lewd course, plotted with the maid to give him a seeming consent, and so appoint him a place and time in the night, of meeting, at which he should have the fruition of what he so long had sued for: she her selfe intending to supply the place of her servant, to school her son, and so prevent any inconvenience that might futurely happen. The maid did according to her appointment, the son with great joy keeps his house, so did the mother, who came thither on purpose to reform her son; but he being hot and too forward in the action, and she overcome, either by the inticements of the devill,

A strange
Incest.

devill, the weaknesse of her Sex, or both, gave her selfe up to incestuous prostitution, the young man knowing no otherwise but that he had enjoied the maid. Of this wicked and abominable confession, a woman child was begot, of whom the mother (to save her reputation) was secretly delivered, and put it out privately to nurse, but at the age of seven years, took it home. When the child grew to years, the most unfortunate sonne fell in love with his sister, and daughter, and made her his unhappy wife: what shall I think of this detestable sinne, which even beasts themselves abhor? of which I will give you present instance. *Aristotle* L. 9. c. 47. in his history *Animal*. who was a diligent searcher into all naturall things, affirms, that a Camel being blinded by his keeper, was brought to horse his dam, but in the action, the cloth falling from his eyes, and he perceiving what he had done, presently seized upon his keeper and slew him, in detestation of the act he had committed, and to revenge himselfe upon him that had betrayed him to the deed. The like the same author reports of a horse belonging to a King of Scythia, who could by no means be brought to cover his dam, but being in the same fashion beguiled, and the cloath falling away, and perceiving what he had done, never left bounding, flinging and galloping, till coming unto an high rock, he from thence cast himselfe headlong into the sea. If this sinne be so hateful in brute beasts and unreasonable creatures, how much more ought it to be avoided in men and women, and which is more, Christians.

Incest abominable in
beasts.

Cyborea, the mother of Judas Iscariot.

THIS that I now speak of is remembered by *Ranulphus*, Monke of *Chesler*, *Jerome*, and others. There was a man in *Jerusalem*, by name *Ruben*, of the Tribe of *Isachar*, his wife was called *Cyborea*: The first night of their marriage, the women dreamed that she was conceived of a sonne, who should be a traytor to the Prince of his own people: she told it to her husband, at which they were both sad and pensive. The child being born, and they not willing to have it slain, and yet loath to have it prove such a monster to his own nation, they in a small boat cast it to sea to try a desperate fortune: This vessell was driven upon an Island called *Iscariot*, where the Queen of that place had then no child.

This babe being found, the purposed to make it her own, and put it to be nobly nuried and educated, calling his name *Judas*, and *Iscariot* of the Island where he was taken up. But not long after, she was conceived of a son, who proving a noble and hopeful Gentleman, *Judas* (whose favour in Court began to wane, and his hope of inheritance, which but late flourished now quite to wither) he plotted against his life, and privately slew him; but fearing lest the murder in time might be discovered, and he compell'd to suffer according to the nature of the fact, he fled thence to Jerusalem, where he got into the service of *Pontius Pilatus*, and found means to be protected by him, being then in the City, Deputy Governour of the Romans. *Judas* (because their dispositions were much of one condition) grew into his especial familiarity and favour. The Palace of *Pilat* having a faire bay window, whose prospect was into *Renbars* Orchard, he had a great appetite to eat of some of those ripe Apples, which shewed so yellow and faire against the Sun. This *Judas* understanding, promised him to fetch him some of that fruit, and mounting over the Orchard wall, he was met by his father, who reuking him for the injury, *Judas* with a stone beat out his brains, and unseen of any, conveyed himselfe back. *Renbars* death was smothered, and the murderer not known. *Cyborea* being a rich widow, *Pilate* made a match betwixt her and his servant *Judas*, who being married to his mother, was now possist of his own fathers inheritance. Not long this incestuous couple had lived together, but *Cyborea* being upon a time wondrous sad and melancholy, and *Judas* demanding the cause, she began to relate to him her many misfortunes; First, of her dream, then of her son in what manner he was put to sea, then how the lost her husband being slain, and the murderer not found; and lastly, how by the authority of *Pilat* she was now compell'd to march against her will, who had protested to her selfe a lasting widowhood. By these circumstances, *Judas* most assuredly knew that he had slain his father, and had married his mother; which acknowledging to her, she persuaded him to repent him of these great evils, and to become a Disciple of Jesus, who was then an eminent prophet amongst the Jewes. It shall not be amisse to speak a word or two of *Pilat*. It is said that a King whose name was *Tyrus*, begat him on a Milesians daughter, *Tylt*, whose father was called *Apas*, who from his mother and grand-father, was called

called *Pylatus*, at four years of age he was brought to his father, who by his lawfull wife had a Prince just of the same age. These were brought up together in all noble exercises, in which the Prince having still the best, *Pilat* awaited his opportunity and slew him: loath was the King to punish him with death, lest he should leave himselfe altogether idle, therefore he sent him an hostage to Rome, for the payment of certain tribute which was yearly to be rendered into the Roman treasury. Living there as hostage, he associated himselfe with the son to the King of France, who lay pledge in Rome about the like occasion, and in a private quarrell was also slain by *Pilat*. The Romans finding him of an austere brow and bloody disposition, made him governour of the Island called *Pontus*: the people were irregular and barbarous, whom by his severity he reduced to all civill obedience, for which good service he was removed to Jerusalem, bearing the name of *Pontius* from that Island; there he gave sentence against the Saviour of the world. *Tiberius Caesar* being then Emperor, was sick of a grievous malady, who hearing that in Jerusalem was a Prophet, who with a word healed all infirmities whatsoever, he sent one *Volatianus* to *Herod*, to send him this man; but Christ was before condemned and crucified. There *Volatianus* acquainted himselfe with one *Veronica* a noble Lady of the Jewes, who went with him to Rome, and carried with her the lianen cloth, which still bore the impress and likeness of Christs visage, upon which the Emperour no sooner looked, but he was immediatly healed. The Emperor then understanding the death of this innocent and just man, caused *Pilat* to be brought to Rome, who being called before *Cæsar* (the history saith) he had at that time upon him the robe of our Saviour, which was called *Tunica insutilis*, a garment without seam, which whilst it was about him, nothing could be objected against him to his least damage or disgrace; this was three times proved, and he still came off unaccused; but when by the advise of this *Veronica* and other Christians, the garment was took off, he was then accused for causing guiltlesse men to be slain, for erecting statues of strange nations in the Temple, against the ordinances of the Jewes; that with many wrested and exorted from the holy treasures, he had made a water-conduit to his own house, that he kept the Vestments and sacred robes of the Priests in his own house, and would not deliver them for the

the service of the Temple, without mercenary hire; of these and other things being convicted, he was sent to prison, where borrowing a knife to pare an apple he slew himselfe, his body after was fastned to a great stone, and cast into the river Tiber.

Of Adulteresses.

Cap. 17.

From the Incestuous, I proceed to the Adulteresses: *Anulus Gellius* in his first book *de Mortibus Atticis* cites these words out of *Varro's Menippeas*, The errors (saith he) and vices of the wife are either to be corrected, or endured; he that chastiseth her makes her the more conformable, he that suffers her, makes himselfe the better by it: thus interpreting *Varro's* meaning, That husbands ought to reprove the vices of their wives, but if they be perverse and intractable, his patience though it prevaile not with them, yet much benefits himself, yet are not their insolencies any way to be much encouraged, because it is a duty exacted from all men, to have a respect to the honour of their houses and families: Besides, such as will not be reformed by counsell, are by the lawes to be punished, *Cæsar* sued a divorce from his wife, because she was but suspected of adultery, though no manifest guilt could be proved against her. *Lyfias* the famous Oratour, declaimed against his wife in a publick oration, because he was jealous of her spoule-breach. But much is that inhumane rashness to be avoided, by which men have undertook to be their own justifiers, and have mingled the pollution of their beds, with the blood of the delinquents. *Cato Censorius* reckons such in the number of common executioners, and counts them little better then bloody hangmen; For (saith he) impious and abominable it is for any man to pollute his hands in such unnatural murder, he may with as much justice violate the ordinances of the Common weal, or with as great integrity prophane the sacreds of the gods. Sufficient it is that we have lawes to punish, and judges to examine and sentence all such transgressors. *Nero* the most barbarous of Princes, after that by kicking and spurning he had slain his wife *Poppæa* in his anger, though he was altogether composed of mischief, yet when he recollected himselfe, and truly considered

considered the vilenesse of the fact he had not only with great sorrow bewailed her death, to make what amends he could to the dead body before outraged. but he would not suffer her corpse to be burned in the Roman fires, but caused a funerall pile of all sweet and odoriferous woods (tethered from the furthest parts of the world) to be erected, sending up her smoke as incense offered unto the gods, and after caused her ashes in a golden urn to be conserved in the famous sepulchre of the *Julian* family: Neither is this discourse aimed to perswade men to too much remissness in wincking at, and sleeping out the adulteries of their wives. A most shametall thing it was in *Antoninus*, the best of the *Cæsars*, to extoll his wife *Faustina* for the best of women, and most temperate of wives, when it was most palpably known to all men, how in *Cajeta* she commonly prostituted her selfe to Players and Mistrels. *L. Sylla*, that was surnamed Happy was in this most unfortunate, because his easie nature was perswaded that his wife *Metella* was the chastest of matrons, when her known looseness and notorious incontinence, was ballated up and down the City. Disgracefull it was in *Philip King* of *Macedon*, who having conquered divers nations, and subdued many Kingdomes, yet could not govern one wife at home; who though he had manifest probability of her looseness and riots, yet suffered with all patience her insolencies, and being violently thrust out of her bedchamber by her, and her maids, dissembled the injury to his friends, excusing the wrong, and seeming to laugh at the injury. In like manner *Claudius* the Emperour excused his wife *Messalina*, being taken in adultery: this liberty grew to boldness, and that boldness to such an height of impudency, that from that time forward she took pride to commit those luxuries in publick, which at first she not without blushes adventured on in private. It is related of her, that before the faces of her handmaids and servants, she dissolutely (I might say brutishly) cast her selfe into the embraces of one *Syllus*; not content with secret inchaſtity, unlesse she had a multitude to witnesse her abominable congression: of whom the most excellent of the Saryists thus speaks,

*Quid privata domus, quid fecerit Hippa curas
Respice rivales divorum, Claudius audi
Quæ tulerit* —

Doſt

*Dost thou thou take care what's done at home,
Or Hippa dost thou feare?
Behold the rivals of the gods,
What Claudius he doth heare:*

The sacred institution of marriage, was not only for procreation, but that man should make choice of a woman, and a woman to make election of a husband, as companions and comforters one of another, as well in adversity as prosperity. *Aristotle* confers the cares and businesses that lie abroad, upon the husband, but the domestick actions within doors, he assigns to the wife; for he holds it as inconvenient and uncomely for the wife to busie her selfe about any publick affaires, as for the man to play the coquette at home.

Lib. 4.

Marriage (as *Franciscus Patricius* saith) becomes the civil man, to which though he be not compelled by necessity, yet it makes the passage of life more pleasing and delightfull, not ordained for the satisfying of lust, but the propagation of issue. *Julius Verus* one of the Roman Emperors, a man given to all voluptuousnesse, when his wife complained unto him of his extravagancies, as never satisfied with change of mistresses and concubines, he thus answered her, *Suffer me O wife, to exercise my delights upon other women, for the word wife, is a name of dignity and honour, not of wantonnesse and pleasure.* The punishment of a woman taken in adultery (as *Plutarch* in his *Quest. Græc.* relates) was amongst the *Cumæans* after this manner: She was brought into the market place, and set upon a stone in the publick view of all the people; when she had certain hours sate there as a spectacle of scorn, she was mounted upon an Ass, and led through all the streets of the City, and then brought back again and placed upon the same stone, ever after reputed notorious and infamous, and had the name of *Onobatus*, i. riding upon an Ass, and the stone on which she was seated, held as polluted and abominable. *Ælianus* in his twelfth book, thus sets down the punishment of an adulterer amongst the *Cretans*: He was first brought before the judgement seat, and being convicted, he was crowned with wool to denote his effeminacy, fined with an extraordinary mulct, held infamous amongst the people, and made incapable of office or dignity in the common-weal. Amongst the *Parthians*, no sin was more severely punished then adultery. *Carondas* made a decree, That no Citizen or matron should be taxed in

The punishment of adultery.

in the comedy, unless it were for Adultery or vain curiosity. *Plutarch* remembers two young men of *Syracusa*, that *De reip. Græc.* were familiar friends, the one having occasion to travell *revi. præ-* abroad about his necessary occasions, left his wife in charge *ceptis.* of his bosome companion whom he most trusted, who broke his faith, and vitiated the woman in his friends absence; he returning and finding the injury done him, concealed his revenge for a season, till he found an opportunity to strumpet the others wife, which was the cause of of a bloody and intestine war, almost to the ruin of the whole City. The like combustion was kindled betwixt *Pardalus* and *Tyrrhenus*, upon semblant occasion. *Livy* in the tenth book of his *Decades* relates, that *Q. Fabius Gurges* son to the Consul, amerced the matrons of Rome for their adulteries, and extracted from them so much coin at one time, as builded the famous Temple of *Venus* neer to the great Circus. So much of the same in generall, now I come to a more particular survey of the persons.

Of many great Ladies branded with Adultery amongst the Romans: and first of Posthumia.

THIS *Posthumia* was the wife of *Servius Sulpitius*, as *Lollia* the wife of *Anulus Gabinus*, *Tertullia* of *Marcus Crassus*, *Mutia* the wife of *C. Pompeius*, *Servitia* the mother of *Marcus Brutus*, *Julia* the daughter of *Servitia*, and the third wife of *Marcus Crassus*, *Furios Maura*, the Queen of King *Bogades*, *Cleopatra* of *Ægypt*, and after beloved of *Marcus Antonius*, and of the *Triumvirate*: all these Queens and noble Matrons, is *Julius Cæsar* said to have adulterated. *Livia* the wife of *Augustus Cæsar*, was by him first strumpetted, and being great with child, to recompence her wrong, he hastned the marriage. This was objected to him in an oration by *Antonius*. *Tertullia*, *Drusilla*, *Salvia*, *Scribonia*, *Tilisconia*: with all these noble matrons he is said to have commerce. Like- wife with a great Senators wife, whose name is not remembered, *Augustus* being at a publick banquet in his own palace, withdrew himselfe from the table in the publick view, and before the cloth was taken up, brought her back again, and seated her in her own place with her haire ruffled, her cheeks blushing, and her eies troubled. *Messalina* the wife of *Claudius Tiberius*, first privately, then publicly prostituted her selfe to many, insomuch, that custome grew to that ha- bit

An impudent whore-dome.

Messalina.

bit, that such as she affected, and either for modesties sake or for fear, durst not enter into her embraces, by some stratagem or other, she caused to be murdered (as *Claudian* saith) her insatiate desires yet stretched further, making choice of the most noble virgins and matrons of Rome, whom she either perswaded or compelled to be companions with her in her adulteries. She frequented common brothel houses, trying the abilities of many choice and able young men by turns, from whence (it is said of her) *she returned wearied, but not satisfied*: if any man refused her embraces, her revenge stretched not only to him, but unto all his family. And to crown her libidinous actions, it is proved of her, that in the act of lust, she contended with a mercenary and common strumpet, which in that kind should have the priority, and that the Emperesse in the 25 action became victor. Of her, *Pliny*, *Juvenal*, and *Sex. Aurelius*, speaks more at large; a strange patience it was in an Emperer to suffer this. I rather commend that penurious fellow, who having married a young wife, and keeping her short both in liberty and diet, she cast her eyes upon a plain Country fellow, one of her servants, and in short time grew with child; the old churle mistrusting his own weaknesse, being as much indebted to his belly, as to his servants for their wages (for his parsimony made him ingrad to both) and now tearing a further charge would come upon him, he got a warrant to bring them both before a Justice. They being convened, and he having made his case known, the Gentlewoman being asked upon divers interrogatives, modestly excused her selfe, but not so cleanly, but that the complaint sounded in some sort just, and the case apparant. The Country fellow was next call'd in question, to whom the justice with an austere countenance, thus spake, *Syrta, Syrtha, resolve me truly* (saith he) and it shall be the better for thee, *Hast thou got this woman with child, yea or no?* to whom the plain fellow thus blantly answered, *Yes Sir, I think I have*; how (quoth the justice) thou impudent and bawdy knave, shew me what reason thou hadst to get thy mistress with child, to whom the fellow replied, *I have served my master (a very hard man) so many years, and I never got any thing else in his service. How this businesse was compounded I know not certainly, only of this I am assured, that our English women are more courteous of their bodies, then bloody of their minds. Such was not Roman Fabia, who as Plutarch in his*

Parallels

Fabia:

Parallels relates, was the wife of *Fabius Fabricius*, and gave her selfe up to a young Gentleman of Rome called *Petronius Valentinus*, by whose counsell she after slew her husband, that they might more freely enjoy their luxuries. *Salust* and *Valerius Maximus* both report of *Aurelia Oristilla*, who suffered her selfe to be corrupted by *Catalin* (against whom *Cicero* made many eloquent Orations) who the freelier to enjoy her bed, caused her son to be poisoned. Comparable to *Fabia*, saving in murder, was *Thimen* the wife of King of *Agis*, who forsaking the lawful bed of her husband, suffered her selfe to be vitiated by *Alcibiades* of Athens. *Martial* in his Epigrams writes of one *Nevina*, who going chaste to the Bath, returned thence an adulteresse: of her thus speaking:

*Thimen.**Nevina.**Incidit in Flammam, veneremque secula relicto**Conjuge: Penelope venit, abique Helena.*

Which is thus Englished.

*She fell in fire, and followed lust,**Her husband quite rejected,**She thither came Penelope chaste,**Went Hellen thence detected.*

Paula, Thelesna, Proculina, Lectoria, Gellia, all these are by some authors branded for the like in chastities.

An Egyptian Lady.

I Have heard of a young Citizen, who having married a pretty wanton lass (and as young folke love to be dallying one with another) set her upon his knee, and sporting with her, and pointing one of his fingers at her face, now my little rogue (saith he) I could put out one of thine eyes: to whom with her two longest fingers stretched forth right, and aiming at him in the like fashion, she thus answered: If with one finger thou put out one of mine eyes, with these two I will put out both yours. This was but wantonnesse betwixt them, and appeared better in their action, then in my expression: and though I speak of a blind King, he lost not his eyes that way. *Herodotus* relates, that after the death of *Sesostris* King of Egypt, his son *Pheron* succeeded in the Kingdome, who not long after his attaining to the principality, was deprived of his sight: The reason whereof, some yeeld to be this, Thinking to passe the river Nilus, either by inundations, or the force of the winds, the waters were

A young Citizens wife.

were driven so far back, that they were flowed eighteen cubits above their wonted compasse, at which the King enraged, shot an arrow into the river, as if he would have wounded the channell. Whether the gods took this in contempt, or the Genius of the river was enraged, is uncertain: but most sure it is, that not long after he lost all the use of sight, and in that darknesse remained for the space of ten years. After which time (in great melancholly) expired, he received this comfort from the Oracle, which was then in the City Butis, That if he washt his eyes in the urine of a woman who had been married a full twelvemonth, and in that time had in no waies falsified in her own desires, nor derogated from the honour of her husband, he should then assuredly receive his sight. At which newes being much rejoiced, and presuming both of certain and sudden cure, he first sent for his wife and Qu. and made proove of her pure distillation, but all in vain; he sent next for all the great Ladies of the Court, and one after one, washt his eyes in their water, but still they smarted the more, yet he saw no whit the better; but at length when he was almost in despaire, he hapned upon one pure and chaste Lady, by whose vertue his sight was restored, and he plainly cured: who after he had better considered with himselfe, caused his wife with all those Ladies (saving the only by whose temperance and chastity, he had reobtained the benefit of the Sun) to be assembled into one City, pretending there to feast them honourably for joy of his late recovery. Who were no sooner assembled at the place called *Rubra Gleba*, appaelled in all their best jewels and chiefest ornaments, but commanding the City gates to be shut upon them, caused the City to be set on fire, and sacrificed all these adulteresses as in one funerall pile, reserving only that Lady of whose loialty the Oracle had given sufficient testimony, whom he made the partaker of his bed and Kingdome. I wish there were not so many in these times, whose waters if they were truly cast by the doctors, would not rather by their pollution put out the eyes quite, then with their cleannesse and purity, minister to them any help at all.

Laodice.

Justine in his 37. book of History, speaks of this *Laodice*, the wife and sister to *Mithridates* King of Pontus: After whose

A strange cure.

whose many victories, as having overthrown the Scythians and put them to flight, those who had before defeated *Zopyron*, a great Captain of *Alexanders* army, which consisted of thirty thousand of his best souldiers, the same that overcame *Cyrus* in battell with an army of two hundred thousand, with those that had affronted and beaten King *Philip* in many oppositions, being fortunately and with great happiness still attended, by which he more and more flourished in power, and increased in majestie. In this height of fortune, as never having known any disaster, having bestowed some time in managing the affairs of *Pontus*, and next such places as he occupied in Macedonia; he privately then retired himselfe into Asia, where he took view of the situation of those defended Cities, and this without the jealousy or suspicion of any. From thence he removed himselfe into Bythinia, proposing in his own imaginations, as if he were already Lord of all. After this long retirement he came into his own Kingdome, where by reason of his absence, it was rumour'd and given out for truth, that he was dead. At his arrivall he first gave a loving and friendly visitation to his wife and sister, *Laodice*, who had not long before in that vacancy, brought him a young son. But in this great joy and solemnity made for his welcome, he was in great danger of poison: for *Laodice* supposing (it seems) *Mithridates* to be dead as it before had been reported (and therefore safe enough) had prostituted her selfe to divers of her servants and subjects: and now fearing the discovery of her adultery she thought to shadow a mighty fault with a greater mischiefe, and therefore provided this poisoned draught for his welcome: But the King having intelligence thereof by one of her handmaids, who deceived her in her trust, expiated the treason with the blood of all the conspirators. I read of another *Laodice*, the wife of *Ariarathes*, the King of Cappadocia, who having six hopefull sons by her husband, poisoned five of them, after she had before given him his last infectious draught; the youngest was miraculously preserved from the like fate, who after her decease (for the people punished her cruelty with death) succeeded in the Kingdome. It is disputed in the Greek Commentaries, by what reason or remedy, affection once so devilishly settled in the breast or heart of a woman, may be altered or removed; or by what confession adulterous appetite, once lodged and kindled in the bosome, may be extinguished. The Ma-

An unnatural wife.

Faustina
wife to
Marcus
Philoso-
phus.

The birth of
Commo-
dus.

gicians have delivered it to be a thing possible; so like-
wise *Cadmus Milesius*, who amongst other monuments of his-
tory, writ certain tractates concerning the abolishing of
love (for so it is remembred by *Suidas* in his collections.)
And therefore I would invite all women of corrupted
breasts, to the reading of this brieve discourse following. A
remarkable example was that of *Faustina*, a noble and il-
lustrious Lady, who though she were the daughter of *An-
tonius Pius* the Emperor, and wife to *Marcus Philoſophus*, not-
withstanding her fathers majesty, and her husbands honour,
was so besotted upon a Gladiator or common fencer, that
her affection was almost grown to frensie; for which strange
disease, as strange a remedy was devised. The Emperor per-
ceiving this distraction, still to grow more and more upon
his daughter, consulted with the Chaldeans and Mathema-
ticians in so desperate a case, what was best to be done; af-
ter long consideration it was concluded amongst them,
that there was but only one way left open to her recovery,
and that was, to cause the fencer to be slaine; which done,
to give her a full cup of his luke-warm blood, which ha-
ving drunk off, to go instantly to bed to her husband. This
was accordingly done, and she cured of her contagious dis-
ease. That night was (as they say) begot *Antoninus Commo-
dus*, who after succeeded him in the Empire, who in his go-
vernment did so afflict the Common-weal, and trouble the
Theater with fencing and prizes, and many other bloody
butcheries, that he much better deserved the name of Gla-
diator, then Emperor. This that I have related, *Julius Capi-
tolinus* writes to *Cesar Dioclesianus*. Were all our dissolute
matrons to be cured by the like Physick, there would (no
question) be amongst men lesse offenders, and among wo-
men fewer patients that complained of sick stomachs.

Phadima.

A notable
imposter.

Cambyſes having before unnaturally slain his brother
Smerdis, by the hands of his best trusted friend *Prax-
aspes*; but after the death of the King (for the horridnesse of
the fact) the Regicide not daring to avouch the deed to the
people, lest it might prejudice his own safety; one *Smerdis*
a Magician (whose ears *Cambyſes* had before caused to be
cut off) took this advantage to aspire to the Kingdome:
and being somewhat like in favour to the murdered Prince,
(who

who was by the Souldiers generally believed to live) it pur-
chased him so many abettors (such as were deluded with
his impostures) that he was generally saluted and crow-
ned Emperor. This was done whilst the greatest part of the
Nobility were absent, and none since admitted into the Pa-
lace, much lesse into the presence, lest the Magician might
be unvizarded, and the deceit made palpable. The greater
fears and doubts still invironing the Princes, because *Prax-
aspes* not daring to justify the murder, kept it still lockt in
his own breast. The Magician in this interim, was not only
possest of all the Kings Pallaces and treasures, but he en-
joined all his wives and concubines; amongst which was a
beautifull Lady called *Phadima*, the daughter of *Otanes*, *Phadima*
a man of great power amongst the Persians. This Lady first
(of all the rest) most endeared to *Cambyſes*, and now since
to the counterfeit *Smerdis*, *Otanes* apprehends to be the first
instrument, by which to discover the truth: He therefore
by a secret messenger sends to his daughter, to know by
whom she nightly lay, whether with *Smerdis* the sonne of
Cyrus, or with some other; to whom she answered, that it
was altogether unknown to her who was her bedfellow, be-
cause the yet had neither seen *Smerdis* the son of *Cyrus*, nor
that man (whatsoever he was) into whose embraces she was
commanded. He then sent her word, that if she her selfe
could not come to the sight of him, to demand of *Atossa* the
daughter of *Cyrus*, and brother to *Smerdis*; who doubtlesse
could decipher him in every true lineament. To which the
daughter returns him, That she was separated both from
the society and sight of *Atossa*, for this man whosoever he
is, as soon as ever he had possest himselfe of the Empire,
commanded all the women into severall lodgings, neither
could they have any discourse or entercourse at all toge-
ther. This answer made *Otanes* the more and more suspi-
cious, and desirous with any danger to find out the truth,
he adventured a third message to *Phadima* to this purpose:
It behooves you (O daughter) being descended from no-
ble ancestors, to undergo any hazard, especially at the re-
quest of your father, when it aims at the generall good of
the Common-weal or Kingdome; if that impostor be not
Smerdis the brother of *Cambyſes* (as I much feare) it be-
comes him neither to prostitute and defile your body, nor
to mock and abuse the whole estate of Persia unpunished:
therefore I charge you as you tender my love, your owne

secret dis-
covered.

honour, and the Empires weale, that the next night when you are called unto his bed, you watch the time when he is soundliest asleep, and then with your fingers gently feel both the sides of his head; if thou perceivest him to have both his ears, presume then thou lodgest by the side of *Smerdis* the son of *Cyrus*, but if on the contrary thou findest his ears wanting, then thou liest in the bosome of *Smerdis*, that base Magician. To this she replied by letter, Though I truly apprehend the danger, should I be taken seeking of such things as he perhaps knowes wanting (which can be no less then death) yet for your love and the common good, I will undergo the perill; and with this brieve answer gave satisfaction to her father. But greater content he received from her, when having discovered and laid open whatsoever her father suspected, she sent him a faithfull relation of every circumstance. These things discovered by *Phedima*, *Otanes* makes a conjuration amongst the Princes, all vowing the supplantation of this usurper: who in the interim, the more to confirm the people in their error, he sent to *Praxaspes*, promising him honours and treasures, but to pronounce him once more before the people to be the true and legitimate heire. This charge *Praxaspes* undertakes, the multitude from all parts of the City were by the Magi assembled, and he mounted unto the top of an high Turret the better to be heard, silence being made, and attention prepared, *Praxaspes* begins his oration, in which he remembers all the noble acts of *Cyrus*, with the dignity of his blood and progeny: and passing over *Cambyses* to come to speak of his brother *Smerdis* (contrary to the expectation of the Magician) with teares began to commemorate the death of the Prince, murdered and made away by his unfortunate hand. Then told them whom in his stead they had voiced into the sacred Empire; namely, a groom, and one of low and base descent, one that for cozenages and forgeries had lost his ears, a Magician, a Conjuror, one that had long deluded them with his devilish forgeries, a slave not worthy at all to live, much lesse to raige and govern so noble a people: and as a further confirmation, that dying men speak true, these words were no sooner ended, but he cast himselfe off from the top of the Turret, and slew himselfe. After this, the Pallace was assaulted by the Princesse, the impostor slaine, and all his adherents put to massacre: Of the sequel of the history, the succession of *Darius*, &c. you may

may further read in *Herodotus*. But concerning *Phedima*, only for whose sake I have introduced the rest, I know not whether I have indirectly brought her into this catalogue, because she was so a noble a means of so notable a discovery: yet considering she was one of the wives of *Cambyses*, and he being dead, so suddenly changing her affection to another; and after being enjoined by him (of what condition soever) to betray him; all these circumstances considered, I give her free liberty to be ranked amongst the rest.

Begum, Queen of Persia.

A *Bdilcherai*, a brave and valiant Prince of Tartaria, taken prisoner by *Emirhamze Mirize* eldest son to the King of Persia, in a battell betwixt the Persians and Tartarians, was sent to the King into Casbia; where his captivity in regard of his birth and valour was so easie, that he rather seemed a denison then a forreiner, a Prince of the blood then a Captive: he not long sojourned there, but he insinuated himselfe into the love of the Queen *Begum*, wife to the then King of Persia, who spent their time together in such publicke dalliance (not able to contain themselves within the bounds of any lawfull modesty (that their familiarity grew almost into a by-word, as far as his just taxation, the Queens dishonour and the Kings scorn; insomuch, that both Court and City made them not only their argument of discourse, but theam of table talk. Yet in all this banding of their reputation, and the Kings infamy, nothing ever came within the compasse of his ear, knowledge or suspicion: insomuch, that seeing him to be so well a featured Gentleman, knowing the Tartar to be so brave a souldier, and approving him to be so compleat a Courtier; and withall acknowledging from what high lineage, he was descended (as boasting himselfe to be the brother of the great Tartar *Chan*: The King of Persia therefore determined to marry him to his daughter, hoping by that means to unite such a league, and confirm such an amity betwixt the Tartarian *Precopenses* and himselfe, that they might not only denie all aid and assistance to *Amurath* the third of that name, and then the sixt Emperour of the Turks; but also, if need were, or should any future discontent arise, oppose him in hostility. But this politick purpose of the

Adultery:

Kings, arriving almost at the wished period, seemed so distrustfull to the Sultans of Casbia, that they first attempted by arguments and reasons to divert the King from this intended match: but finding themselves no waies likely to prevaile, to make the King see with what errours he was maskt, and with what forceries deluded, They diligently awaited when in the absence of the King, the Tatar and the Queen *Begum* kept their accustomed appointment; of which the Sultans having notice, they entered that part of the Palace, brake open the doors, and rushed into the Queens bed-chamber, where finding *Abditcherai* in suspicious conference with the Queen, they slew him with their Sables, and after cutting off his privy parts, most barbarously thrust them into his mouth, and after (as some report) slew the Queen. Though this history shew great remissness in the King, most sure I am, it was too presumptive an insolence in the subject.

The wife of
Otho the 3.

To this Persian Queen, I will join the wife of *Otho* the third Emperour of that name. This lustfull Lady (as *Poly-cronicon* makes mention) was of somewhat a contrary disposition with the former: For neglecting the pride and gallantry of the Court, she cast her eyes upon an homely husband; better supplied, it seems, with the lineaments of nature, then the ornaments of art, but with an honesty of mind exceeding both: for when this libidinous Lady could by no tempting allurements abroad, nor sitting opportunity sort private, insinuate with him, either to violate his allegiance to his Prince, or corrupt his own vertue; her former affection turned unto such rage and malice, that she caused him to be accused of a capitall crime, convicted and executed. But the plain honest man knowing her spleen, and his own innocency, he called his wife to him at the instant, when his head was to be cut off: and besought her as she ever tendred his former love (which towards her he had kept inviolate) to meditate upon some course or other by which his guiltlesse and unmerited death might be made manifest to the world: which she with much sorrow and many tears having promised, he gently submitted to his fate, and his body was delivered to the charge of his widow. Within few daies after, the Emperour kept a day solemn, in which his custome was, being mounted upon his roiall throne, to examine the causes of the fatherlesse and widowes, and to teach where in they were oppressed, and by

by whom, and in person to do them justice. Among the rest came this injured widow, and brings her husbands head in her hand, humbly kneeling before the Emperors Throne, demanding of him, What that inhumane wretch deserved, who had caused an innocent man to be put to death? to whom the Emperour replied, Produce that man before the judgement seat, and as I am royall he shall assuredly lose his head. To whom she answered, Thou art that man (O Emperour) for by thy power and authority this murder was committed, and for an infallible testimony, that this poor husband of mine perisht in his innocence, command red hot irons to be brought into this place, over which if I pass bare footed and without any damage, presume he was then as much injured in his death, as I am now made miserable in his losse. The irons being brought, and her own innocence, together with her husbands being made both apparant, the Emperour before all his nobility, submitted himselfe to her sentence. But at the intercession of the Bishop, the woman limited him certaine daies in which he might find out the murder, he first demanded ten daies, after eight, then seven, and last six, in which time by inquiry and curious examinations, he found his wife to be the sole delinquent; for which she was brought to the bar, sentenced, and after burned. This done, *Otho* to recompence the woman for the losse of her husband, gave her four Castles and Towns in the Bishoprick of *Beynensis*, which still beare name according to the limit of those daies: First the Tenth, second the Eight, third the Seventh, fourth the Sixt.

Noble justice

Olimpias.

Othas of Persia, having defeated *Nectenabus*, King of Egypt, and expelled him from his Kingdome; he, the better to secure himselfe from the *Sophies* tyranny, shaved his head and disguising himselfe, with all such jewels as he could conveniently carry about him, conveyed himselfe into Macedonia: the authors of this history, are, *Vincentius* and *Trevisa*. There (as they say) he lived as a Chaldean or Cabalitt, where by his Negromancie and Art Magick, he wrought himselfe so deeply into the brest of *Olympias*, that taking the opportunity whilst *Philip* was abroad in his foreign expeditions, he lay with her in the shape of *Jupiter Hammon*, and begot *Alexander* the Great. After the Queens con-

The birth of
Alexander

conception, many fowles used to flie about *Philip* when he was busied in his wars; amongst others, there was a Hen that as he sat in his Tent, flew up into his lap, and there laid an egg, which done, the cackling flew away; The King rising up hastily, cast it upon the ground and brake it, when suddenly a young Dragon was teen to leap out of the shel, and creeping round about it, and making offer to enter therein againe, died ere it had quite compassed it. The King at this prodigie being startled, called all his Astrologers together, demanding of one *Antiphon* the noblest Artist amongst them, What the omen might be of that wonder? who answered him, That his wife *Olympias* was great with a son, whose conquests should fill the world with astonishment, aiming to compass the whole universe but should die before he could reduce it into one entire Monarchy; the Dragon being the embleme of a totall conquerour, and the round ovall circumference, the symbol of the world. With this answer *Philip* was satisfied. When the time came of *Olympias* her travell, there were earth quakes, lightnings, and thunders, as if the last dissolution had been then present, when were seen two Eagles perched upon the top of the Pallace, presaging the two great Empires of Europe and Asia. Young *Alexander* being grown towards manhood, it hapned that walking abroad with *Nectanebus*, in the presence of his father *Philip*, the young Prince requested the Astrologian to instruct him in his art. To whom *Nectanebus* answered, that with all willingnesse he would; and coming neer a deep pit, *Alexander* thrust the Magician headlong into that descent, by which sudden fall he was wounded to death; yet *Nectanebus* calling to the Prince, demanded for what cause he had done him such outrage? Who answered, I did it by reason of thy art, for ignoble it were in a Prince to study those vain sciences, by which men will undertake to predict other mens fates, when they have not the skill to prevent their own. To whom *Nectanebus* answered, Yes, *Alexander*, I calculated mine own destiny, by which I knew I should be slain by mine own natural son. To whom the Prince in derision thus spake; Base Negro-mancer, how canst thou be my father, seeing that to the mighty King *Philip* here present, I owe all filiall duty and obedience? to whom *Nectanebus* rehearsed all the circumstances (before related) from the beginning, and as he concluded his speech so ended his life. How the husband upon

upon this information behaved himselfe towards his wife, or the son to his mother, I am not certain, this I presume, it was a kind of needfull policy in both, the one to conceale his Cuckoldry, the other his Bastardy: so much of *Olympias*, concerning the birth of her son *Alexander*. I will proceed a little further to speak of her remarkable death, being as majestically glorious as the proceffe of her life was in many passages thereof, worthily infamous. *Justine* in his history relates thus, *Olympias* the wife of *Philip*, and mother of *Alexander* the Great, coming from Epirus unto Macedonia, was followed by *Æacides* King of the Molossians, but finding her selfe to be prohibited that Country, * whether animated by the memory of her husband, encouraged with the greatnesse of her son, or moved with the nature of the affront and injury, as she received it, I am not certain, but she assembled unto her all the forces of Macedonia, by whose power and her command, they were both slain. About seven years after *Alexander* was possessed of the Kingdome: neither did *Olympias* reign long after, for when the murder of many Princes had been by her committed, rather after an effeminate then regall manner, it converted the favour of the multitude, into an irreconcilable hatred, which feeding, and having withall intelligence of the approach of *Cassander* (now altogether distrusting the fidelity of her own Countrymen) she with her sonswife *Roxana*, and her Nephew young *Hercules*, retired into a City called *Pictua*, or *Pictus*; in this almost forsaken society, were *Deidamia* daughter to King *Æacidus*, *Theffalonice* her own daughter in law, famous in her father King *Philip*'s memory with diverse other Princely matrons, a small train attending upon them, rather for show and state, then either use or profit. These things being in order related to *Cassander*, he with all speed possible hastens towards the City *Pictua*, and invests himselfe before it, compassing the place with an invincible siege. *Olympias* being now oppressed both with sword and famine, besides all the inconveniences depending upon a long and tedious war, treated upon conditions, in which her fate conduct, with her trains, being comprehended, she was willing to submit herselfe into the hands of the conquerour: at whose mercy, whilst her wavering fortunes yet stood, *Cassander* convenes the whole multitude, and in a publick oration, desires to be counselled by them how to dispose of the Queen; having before suborned the

Lib. 14.

* By Euridice and King Ari-taus.

parents

parents of such whose children she had caused to be murdered, who in sad and funerall habits, should accuse the cruelty and inhumanity of *Olympias*. Their tears made such a passionate impression in the breasts of the Macedonians, that with loud exclamations they doomed her to present slaughter, most unnaturally forgetting that both by *Philip* her husband, and *Alexander* her son, their lives and fortunes were not only safe amongst their neighbour nations, but they were also possessed of a forrein Empire, and cities from Provinces, till their times scarce heard of, but altogether unknown. Now the Queen perceiving armed men make towards her, and approach her to the same purpose, both with resolution and obstinacy, she, attired in a Princely and majestick habit, and leaning in state upon the shoulders of two of her most beautifull handmaids, gave them a willing and undanted meeting: which the souldiers seeing, and calling to mind her former state, beholding her present majesty, and not forgetting her roiall offspring, illustrated with the names of so many successive Kings, they stood still amazed, without offering her any further violence: till others sent thither by the command of *Cassander*, throughly pierced her with their weapons, which she contented with such constancy, that the neither offered nor took their wounds, avoid their wounds, or expresse their paine by any clamour, but after the manner of a stout and valiant man, submitted her selfe to death by her last expiration, expressing the invincible spirit of her soul. *Alexander* in which she likewise shewed a singular modesty, for with her disheveled hair she shadowed her face, lest in struggling between life and death, it might appear infernally; and with her garments covered her legs and feet, lest any thing about her might be found uncomely. After this, *Cassander* took to wife *Thessalonice* the daughter of *Philip*, causing the son of *Alexander* with his mother *Roxane*, to be kept prisoners in a Tower called *Archipolitana*.

Romilda.

At the time that the Huns came first into Italy, and expelled the Longobards, they laid siege to the City *Appollina*, and in a hot assault having slain the Duke *Gyolphus*, his wife (and she was called *Romilda*) making the Town

defensible,

defensible, bravely and resolutely maintained it against the enemy. But as *Cacana* King of the *Anes* approached neer unto the wals, encouraging his souldiers to hang up their scaling ladders and enter; *Romilda* at the same time looking from a Cittadel, cast her eye upon the King, who as he seemed unto her, with wondrous dexterity behaved himself, and with an extraordinary grace became his arms. This liking grew into an ardency in love, for she that at first but allowed of his presence, now was affected to his person: insomuch, that in the most fierce assaults, though within the danger of their crosse-bows and slings, she thought her self secure, so she had the King her object. This fire was already kindled in her breast, which nothing could quallie, insomuch, that impatient of all delay, she sent unto her public enemy private messengers, That if it pleased the King (being as she understood a bachelor) to accept her as his bride, she would without further opposition, surrender up the Town peaceably into his hands: these conditions are first debated, next concluded, and lastly confirmed by oath on both sides. The Town is yeilded up, and *Cacana* according to his promise takes *Romilda* to wife, but first he makes spoile of the Town, kills many, and leads the rest captive. The first night he bedded with his new reconciled bride, but in the morning abandoned her utterly, commanding twelve Huns, and those of the basest of his souldiers, one after another to prostitute her by turns: that done, he caused a sharp stake to be placed in the middle of the field, and pitched her naked body upon the top thereof, which entering through the same made a miserable end of her life, at which sight the Tyrant laughing said, *Such a husband best becomes so mercilesse an hartot*. This was the miserable end (as *Polycronicon* saith) of *Romilda*. But better it hapned to her two beautifull and chaste daughters, who fearing the outrage of the lustfull and intemperate souldiers, took purrified flesh of chickens and colts, and hid it raw betwixt their breasts: the souldiers approaching them, took them to be diseased, as not able to come neer them by reason of the smell; by which means they preserved their honours for the present, and they for their vertues sake were after bettowed upon Gentlemen of noble quality. The same Author puts me in mind of another Adulteresse, who to her guilt of in chastity, added the bloody sin of murder. Our modern Chroniclers remember us of one *Ethelburga*, daughter to King *Offa*, and *Ethelburga*

A miserable death.

A rare example of chastity.

wife ga.

wife to *Brithricus* King of the West-Saxons, who aiming at nothing so much as her own libidinous delights, that she might the more freely and securely enjoy them, by many sundry treasons conspired the death of her husband; but having made many attempts, and not prevailing in any, the devill (to whom she was a constant votarisse) so far prevailed with her, that she never gave over her damnable purpose, till she had not only dispatcht him of life by poison, but was the death also of a noble young Gentleman, the chiefe favorite of the King, and one whom in all his designs he most trusted. These mischiefs done, and fearing to be questioned about them, because she had incurr'd a generall suspicion, she packt up her choicest jewels, and with a trusty squire of hers, one that had been an agent in all her former brothelries, fled into France, where by her counterfeited tears and womanish dissimulations, she so far insinuated into the Kings breast, that the wrinkles of all suggestions were cleared, and she freely admitted into the Kings Court, and by degrees into his especiall favour: so rich were her jewels, so gorgeous her attire, so tempting her beauty being now in her prime, and withall so cunning and deceitfull her behaviour; that all these agreeing together, not only bared the hearts of the Courtiers, but attracting the eyes of the great Majesty it selfe, insomuch, that the King sporting with her in a great Bay window, the Prince his sonne then standing by him, he merrily demanded of her, If she were instantly to make election of a husband, whether she would chuse him or his son? to whom she rashly answered, That of the two she would make choice of his son. The King at this somewhat moved, and observing in her a lightnesse of behaviour, which his blind affection would not suffer him before to look into, thus replied, *Hadst thou made election of me, I had possess't thee of my son, but in chusing him, thou shalt enjoy neither.* So turning from her, commanded her to be stripped out of her jewels and gay ornaments, and presently to be striven and sent to a Monastery: where she had not long been cloistered, but to her own infamy, and the disgrace of the religious house, she was deprehended in the dissolute embraces of a wanton and lewd fellow, for which she was turned out of the cloister, and after died in great poverty and misery. In memory of whom there was a law established amongst the West Saxons, which disabled all the Kings wives after her, either to be dignified with the name of

of Queen, or upon any occasion to sit with him on his regall throne: yet this woman though she died poorly, yet died (as it is said) penitently, therefore methinks I hear her leave this or the like memory behind her.

En Epitaph upon *Helburga* Queen of the West Saxons.

*I was, I am not; smil'd, that since did weep;
Labour'd, that rest; I wak'd, that now must sleep;
I play'd, I play not; sung, that now am still;
Saw, that am blind; I would, that have no will.
I fed that, which feeds worms; I stood, I fell;
I had God save you, that now bid farewell.
I felt, I feel not; followed, was pursu'd;
I warr'd, have peace; I conquer'd am subdu'd.
I mov'd, want motion; I was stiff, that bow
Below the earth; then something, nothing now.
I catch'd, am caught; I travell'd, here I lie;
Liv'd to the world, that to the world now die.*

This melancholy is not amisse to season with a little mirth. In some other Country it was, for I presume ours affords none such, but a common huswife there was, who making no conscience of spouse-breach, or to vitiate her lawfull sheets, had entertained into her society a swaggering companion, such a one as we commonly call a Roaring boy. This lad of mettall, who sildome went with fewer weapons about him then were able to set up a trade-falne cutler, had (to maintain his mistresses expenses and his own riots) committed a robbery, and likewise done a murder, and being apprehended for the fact, judged, condemned, and (according to the law in that case provided) hanged in chains: the gibbet was set neer to the common hie-way, and some miles distant from the City, where this sweet Gentlewoman with her husband then inhabited, who because in regard of the common fame that went upon them, she durst neither give her Love visitation in prison, be at his arraignment, or publike execution, her purpose was (as affection that breeds madnesse, may easily beget boldnesse) unknown to her husband or any other neighbour, to walk in the melancholy evening, and to take her last leave of him at the gallows. Imagine the night came on, and she on her journey. It hapned at the same time, a traveller being a footman, whose journey was intended towards the Town, as purposing to lodge there that night; but being alone, and dark-

A merry accident.

ness overraking him, he grew doubtfull of the way, and fearfull of robbing, therefore he retired himselfe out of the road, and lay close under the gibber, still listning if any passenger went by to direct him in the way, or secure him by his company: as he was in this deep meditation, the woman arrives at the place, and not able to contain her passion, breaks out into this extasie, *And must I needs then go home again without thee?* at which words the traveller starting up in hast, *No by no means* (quoth he) *I shall be glad of your company;* and with what speed he can makes towards her; away runs the woman, thinking her sweet heart had leapt down from the gibber and followed her, after speeds the man as loath to be destitute of company, still crying, *Stay for me, stay for me:* but the faster he called, the faster she ran, fear added to both their hast, down they tumbled often, but as quickly they were up again, still she fled, still he pursued. But contrary was the issue of their fears, for she never looked back till she came to her own house, where finding the doors open, and her husband set at supper, for hast tumbled him and his stool down one way, and the table and meat another: he rising with much adoe, askt what the pox she ailed, and if she brought the devill in with her at her taile? long it was ere she could make him any answer, or come to her right senses: how she excused it I knew not, the traveller when he found himselfe neer the City, and saw light, slackned his pace, and went quietly to his Inne, whether they ever met after to reconcile their mistake, or no, I know not, neither is it much pertinent to enquire.

A Modern History of an Adulteresse.

Ælian l. 7.

THE King of Scythia observing a man to go still naked (whereas the coldness of the clime enforceth them to enquire after fables, furs, and the warmest garments can be found) in a violent and continued snow, meeting him, demanded of him whether he were not cold? Of whom the fellow asked another question, Whether his forehead were cold or not: neither can I be cold (O King replied he) where custome hath made me all forehead. This may aptly allude to many as well in these our daies, as the former, in whom sin hath begot such a habit, that where it once possesseth it selfe, it compels all the other powers and affections

affections of the body and mind to become ministers and vassals; for sin wheresoever it doth usurp, doth tyrannize, and as we see the dier when he would stain white cloath, and put it into another hew, doth it with a small mixture, being nothing comparable either in weight or quantity to the stuffe he would have changed; so be the mind never so chaste, or the body of never so white and unblemished a purity: yet if the devill once come to put in his ingredients, with great facility and easinesse he will change the whole peece into his own colour and complexion, and of this we have both daily and lamentable experience: and therefore custome is called a second nature; for alas, how easily we see boldnesse grow to impudence, and satiety into surfer. This puts me in mind of seven short questions asked of the seven wise men of Greece, and by them as briefly answered:

What's the best thing in man? the mind that's pure.

What's worst? A man within himselfe unsure.

Who's rich? He that nought covets. What's he poor?

The covetous man that starves amidst his store.

Womans chiefe beauty what? Chast life is such:

Who's chaste? She only whom no fame dares touch.

Who's wife? The man that can but acts no ill.

The fool? That cannot, but intends it still.

They that contain themselves within these few prescriptions, may undoubtedly store up a good name to themselves, and honor to their posterity: But what the neglect of these may grow unto, I will in some sort illustrate unto you in a modern History, lately hapning, and in mine own knowledge. An ancient Gentleman, as well grown in reputation as years, and in those parts where he lived, having purchased to himselfe a generall respect for both, married a beautiful young Gentlewoman of good parts and parentage: But having no issue by her, he selected unto his acquaintance, a Noble young Gentleman, one that had travelled France, Italy, Spaine, and had been at the Sepulchre; making that happy use of his travell, that he was able to discourse properly and without affectation either of the situation of Cities, or the conditions and customes of people; and in oneword, to give him his own deserved character, there was nothing in him wanting that might become a perfect and a complest Gentleman. This young mans father was a great friend and familiar neighbour to this

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Pittacus

Mitellanus.

Cleobulus.

Lindius.

Pemander.

Corinthian.

Salm.

Thales.

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this old man before spoken of, who had observed his modesty and courteous behaviour even from his infancy, and therefore was the more affected to his discourse and company; his affection grew so far that he purposed to make him a piece of his heire. Whilst they continued in this familiarity (and the young man still frequented the house) there grew great acquaintance betwixt him and the Gentlewoman: No marvell, for they had been both play-fellowes and school-fellowes, and by reason of their parity in years, used though an honest, yet a kind of suspected familiarity; inso much, that it grew to a calumny, still passing from one man to another, it arrived at length to the ears of the young mans father, who forred opportunity to talk with his son, demanding of him how that fire was kindled, from whence this smoke grew; who, notwithstanding many protestations of his own innocence, in which he derogated nothing from truth, was charged by his father (to avoid all rumour and aspersions) to forbear the occasion and absent himselfe from the house, and this he imposed him upon his blessing. To this the young man with great modesty assented; as unwilling to contradict his fathers counsell, as to encrease that injurious suspicion concerning the Gentlewomans honor, which was undeservedly called in question. It is to be understood, that many friendly and modest courttesies had past betwixt this young couple, inso much, that having all liberty granted both of society and discourse, he prest her upon a time so far to know if it should please God to call away her husband (being very old and by the course of nature not likely to live long) how she purposed to dispose of her selfe. To whom she protested, that though she wisht her aged husband all along life and happiness, yet if it pleased the higher powers to lay the crosse of widowhood upon her, she would, if he so pleased, conter upon him her youth, her fortunes, and whatsoever she was endowed with, before any man living, if it pleased him to accept of them, and this she bound with an oath: This the Gentleman (betwixt honouring and loving her) could not chuse but take wondrous kindly at her hands, and vowed to her the like. The conditions on both sides were accepted, only as she had bound her selfe by one oath, she imposed upon him another, namely, that till that time of her widowhood, he should neither associate himselfe privately, converse nor contract matrimony with any woman whatsoever. These things

things thus accorded betwixt them, yet the fathers conjurations so far prevailed with the sons obedience, that notwithstanding many urgent and important messages from the good old man the husband (who wondered what distaste might breed his sudden discontinuance, as suspecting nothing from either) he still excused his absence and forbore the house. It hapned that some months after riding to a market Town not far off, equally distant betwixt his own fathers house and the old gentlemen, to give a meeting to some Gentlemen of the Country, by chance he hapned upon a chambermaid that belonged to his betroled mistress, whom he well knew, he saluted her, and she him, and after some complement past betwixt them, he asking how every body did at home, and she on the other side wondring at his strangeness, telling him how long he had been expected, and how much desired of all the house, these things over he entreated her to drink a cup of wine, which the maid willingly accepted. They being alone, and falling into discourse of many old passages well known to them both, the young man began to speak how much he respected her mistress, and how dearly tended her honour: she on the other side began a contrary discourse, as that for his own part she knew him to be a noble Gentleman, and well parted, one whom her old master affected above all men; proceeding, that she was not altogether ignorant what familiarities had past betwixt him and her mistress, who only bore him faire outwardly and in shew, when another enjoined both her heart and body inwardly and in act, and that upon her own knowledge; and to confirm her accusation, nominated the man (who was his nearest and most familiar friend.) At this report the Gentleman was startled, but better considering with himselfe, told her he thankd her for her love, but could by no means beleieve her relation; first, by reason he knew her Ladies breeding, and was confirmed in her known modesty and vertue, as having himself made tryall of both to the uttermost, having time, place and opportunity, all things that might beget temptation. Lastly, for his friend, in all their continuall and daily conversation, he never perceived either familiar discourse, wanton behaviour, or so much as the least glance or eye to passe suspiciously betwixt them. To which she answered, it was so much the more cunningly carried; for her own part she had but done the office of a friend, and so lett him, but in a

thousand strange cogitations: yet love perswading above jealousie, he began to iterate and call to mind, with what an outward integrity she had still borne her selfe towards him, and with a purity by no womans art to be dissembled. Next he bethought himselfe, that perhaps the maid might be fallen in love with him, and by this calumny might seek to divert him from the affection of her mistress; or else she had taken some displeasure against her, and by this means thought to revenge her selfe. In the midst of these apprehensions, or rather distractions, came another letter from the husband, complaining of his absence, wondring at the cause, and urgently desiring his company, though never so private, where he would reconcile himselfe touching any unkindnesses that might be conceived, and withall resolve him what he should trust to concerning some part of his lands. The Gentleman still remembering his fathers charge, yet thought a litle to dispense with it, and writ back word (knowing every part of the house by reason of his long frequenting it) That if he pleased to leave his garden door open at such a time of the night, he would accept of such provision as he found, and be merry with him for an houre or two, and give good reason for his unwilling continuance: but thus provided, that neither wife, friend, nor servant (saying that one whom he trusted with his message) might be acquainted with his coming in or going out. This was concluded, the time of night appointed, and every thing accordingly provided: They met, he old man gave him kind and freely entertainment, seeming overjoyed with his company, and demanding the reason of his to great strangeness; He answered, that notwithstanding his own innocence, and his wives approved Temperance, yet bad tongues had been busie to their reproach, imputing them by their own corrupt intents, and therefore to avoid all imputation whatsoever, his study was, by taking away the cause to prevent the effect: his reason was approved, and the old man satisfied concerning both their integrities. Time calls the old man to his bed, and the young Gentleman is left to his rest, purposing to be gone early in the morning, before any of the household should be awake or stirring. Being now alone and not able to sleep in regard of a thousand distracted fancies that were pondering in his mind and brain, he arose from his bed, and walking up and down the chamber, after some meditation, as of her beautie, her

vowes,

vowes, her protestation, her oaths, all pleading together in behalfe of her innocency so far prevailed with him, That considering he was now in the same house, and that by reason of the old mans age, they very often lay asunder, that he was acquainted with every staire-case, and knew the ready way to her chamber; Love conquering all suspicion, he purposed once more to visit the place where he had (but ever honestly) to be with her at all houres, and where their intended marriage was by interchange of oaths at first confirmed. With this purpose stealing softly up the stairs, and listening at the door before he would presume to knock, he might heare a soft whispering, which sometimes growing louder, he might plainly distinguish two voices (hers, and that Gentlemans his supposed friend, whom the maid had had before nominated) where he might evidently understand more then protestations passe betwixt them, namely, the mechall sione it selfe. At this being beyond thought exts'd, scarce knowing how to contain himselfe for the present, he remembered him of his sword in his chamber, whither he went instantly with intent to return, and breaking open the door, to transpierce them both in the adulterate act: but better judgement guiding him, considering what murder was, and the basenels to become a personal executioner, withall remembering her beauty, their often meetings, kisses and embraces, his heart became too tender to destroy that goodly frame, in which nature had shewed her best of art, though the devill his worst of envy. Therefore he instantly made himselfe ready, left the place, and without the knowledge of any man, or discovering to any what had past, returned to his fathers: where pondering at full with himselfe, the nature of his abuse (being beyond example) the strictness of his oath, being not only debarred from marriage, but as it were banished from the society of women, that the only reserved him as a stale or shadow, whilst another carried away the substance; that she kept her selfe to be his wife, and anothers whore; and that from all these no safe evasion could be devised to come off towards her like a Gentleman, or towards God like a Christian, all these injuries jointly considered, drove him into a suddain melancholy, that melancholy into a doubtfull sicknesse, and that sicknesse into a dangerous distraction, insomuch, that his life was much feared, and he with great difficulty recovered; but by the help of good Physicians being cured, and

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the

the counsell of his best friends comforted, he at length gathered strength, and prepared himselfe for a second travell, with purpose never more to revivite his Country, where such an unnaturall monster was bred. But before his departure, the old man hearing what he intended, sent for him to his house to take of him an unwilling leave: at the importunity of his own father he was forced to accompany him thither, where he must of necessity take another view of his betrothed mistress, and his treacherous friend. Dinner being past with his much impatience, it was generally imputed to his loath to depart; when his father was meekly grounded upon her impudence. Parting growing on, she singles him for a farewell, weeping in his bosome, wringing him by the hand, beseeching him to have a care of his safety, but especially of his vow and promise, all which proceeded from such a counterfeited passion, as he almost began to question, what in his own notion he knew to be infallible. But instead of a reply he delivered her a letter, which he intreated her to vouchsafe to peruse in his absence, in which his mind was fully signified. Imagine them with the rest of the company divided, every one withing the Gentleman good speed and safe return: when the retyring her selfe, opens the letter, wherein was laid open every passage concerning her lust, what he himselfe personally had heard and known, the place where, the time when, the very words whispered, with every undeniable circumstance, and these exprest with such passionate efficacy, in which he laboured to make known his injuries, and her treacheries (the sole occasions of his voluntary exile,) all these (I say) were so feelingly set down, that they strook her to the heart, in so much, that she fell into a present frenzy, and despairingly soon after died. Which newes came to the Gentleman before he had past Gravesend, by which he understood himselfe to be quite released of all his intricate oaths and promises: whose noble disposition the old Gentleman understanding, instated him in a great part of his land, which he enjoys to this day, and in my opinion not altogether undeservedly.

A homely tale I am next to tell you, were it of one of our own Countrywomen, I would conceal it, but since it concerns a French woman, out it shall to the full, the rather for the authority of the author who affirms it. In the time that King *Aethelwold* reigned in Mercia, and *Stephanus Paulinus* was Pope, one *Gengulphus* a good and devout man lived in

The wife of
Gengulphus.

in Burgoign, It is said that he bought a well in France, and at his prayers it sunk there, and rose againe in Burgoign. But the greater miracle is behind (for thereby hangs a tale) This man sued a divorce, and was separated from his wife (upon whom, the story vouchsafes no name) she confederated with a Clerk (who was the adulterer) to take away his life: he being dead (as *Paturonicon* testates) there were many miracles seen about his grave. This being told to his wife sitting at a banquet, and being in her jollity, she fell into a loud laughter, and thus said. When my husband *Gengulphus* doth any such miracles, then do you all take notice that my taile shall sing. These words (as my author saith) were no sooner uttered, but instantly there was heard from under her a filthy foul noise, and so oft as she spake, so often it was heard, and that continued until her dying day.

The history of Italy remembers us of one *Isabella* the wife of *Luchinus*, a Viscount, who was the strumpet of *Ugo- lian* *Gonsaga*, Prince of Mantua, as also of *Vittoria Corumbona*, who slew her husband to enjoy the Duke *Brachiano*. *Friga* was the wife of *Othimus* King of the Danes; and as *Saxo Grammaticus* affirms, prostituted her body to one of her servants. So *Baptista Egnatius* informs us of the Empreffe *Zoe*, who slew *Romanus Aigropilus*, that she might freelier enjoy the company of *Michael Paphlagon*, who after succeeded in the Empire. *Lewis*, Senethall of Normandy, taking his wife in adultery, (named *Carlotta* with *Johannes Lav- rinus*, slew them both in the act. *Gregory Turonensis* nominates one *Deuteria*, a beautifull French Lady, who was adulterated by King *Theobert*: as *Agrippina* the mother of *Nero*, was corrupted by the Emperor *Domitian*. *Macrobius* speaks of one *Julia* a Greekish woman, who being suspected of adultery by the great Orator *Demosthenes*; his servant *Asopus* who was conscious of all their meetings, could neither by faire means be won, nor torments compell'd to betray hers or his masters secrets, till *Demosthenes* himselfe made of it a voluntary confession. *Blondus*, *Martinus*, *Platina*, *Robert Barnes*, and others, writ of *Maud* the Dutchesse of *Leirrein*, who was after wife to a second husband. *Adorou*, Marquesse of *Este*, from whom she was divorced by Pope *Hildebrand*, betwix whom and her it is said, there were *Fortive Complexus*, i. embraces by stealth: she was after called the daughter of *Saint Peter*, because in her last will and Testament, she bequeathed to the Church of Rome a great part of *Hetruria*, which is called unto this day the Patrimony of

Isabella

Corumbona

Friga

Zoe

Carlotta

Deuteria

Julia Greca

Eugenia.

Saint Peter Trevisa reports, that in the time when *Marcus Commodus* was Emperor, he sent into *Aegypt* one *Philippus*, as President over a Province, then in the jurisdiction of the Romans. This *Philippus* had a beautiful yong daughter called *Eugenia*, who being wholly devoted to the Christian faith, but not daring to proteste it, because of her father, who protested all rigour to those of that Sect, she disguised her selfe in mans habit, stealing from her fathers house, and made such means, that she was baptized by the name of *Eugenius*, and after became a Monk. In procelle the old Abbot being dead, she had so well demeaned her selfe in the Monastery, that she had the voice to be made Abbot in his stead; Being possessed of the place, a lewd and an adulterous woman called *Malentia*, by all allurements possible would have tempted *Eugenius* to lust, but not prevailing, she with loud acclamations pretending the other would have forced her against her will, caused her to be apprehended and brought before the Judge, which was the President *Philip* the father to *Eugenia*, who being an enemy to all of Religious Orders, was easily induced to give beleefe to any accusations commenc'd against them, and punisht even sleight faults with the extreamest severity. *Eugenius* is accused, the circumstances examined, and carry great shew of truth: The Judge is ready to proceed to sentence, when *Eugenia* falling upon her knees discloseth her selfe to her father, and humbly intreated his pardon. To whom (notwithstanding her disguise) her face is easily known, his fellow Monks stands amazed, *Malentia* the accuser confounded, but all in generall wonder-strook, till *Philippus* raising his faire daughter from the earth, embraceth her lovingly, as extasied with her recovery beyond all expectation; for whole sake he renounced all his false heathen gods, and was christened with his whole household and family. Thus the wickednesse of one woman, turned to the blessednesse and profit of many.

Elfvitha.

Elfvitha.

Ralphus Monk of Chester tels this story: King *Edgar* (saith he) being in his youth much addicted to the love of faire women, had intelligence that one *Elfvitha* daughter to *Orgarnus*, was for fine feature, and accomplishment of mien, far surpassing all the Virgins of her time; insomuch,

insomuch, that he not only greatly desired to see her, but purposed that if her beauty were any way answerable to that which fame had blazoned her to be, to make her his Queen. This secret apprehension he communicated to one Earl *Ethelwold* a Noble Gentleman, in his great favour and best acquainted with his privacies, commanding him to make a journey to the Earl of Devonshire her father, and there to take of her a free and full surveigh, and finding her answerable to the publike rumour, not only to demand her of the Earl *Orgarnus*, but to bring her along with her father, royally attended like the bride of a King, to partake with him all regall honours. This journey *Ethelwold* with great willingnesse undertakes, without disclosing to any the secrets of his message: and coming to the place where the damosell with her father then sojourned, he was nobly entertained, as a fellow peer, and an especiall favourit to the King. No sooner came the Lady in presence, but *Ethelwold* began to conceive that report had been too nig-gardly in her praise, for he had not in his life time seen a Lady of so incomparable a feature, to whom all the Court-beauties appeared scarce good Christall to that unmatched Diamond. What cannot love work in the heart of man, when such a beauty is his object? it makes the son forget his father, and the father not remember that he hath a son, but either hath made the others bed incestuous: It hath subjected Cities, and depopulated Countries, made the subject forget his allegiance to his sovereign, and the sovereign most unnaturall and inhumane to his subject, as may appear by this history. This Earl surprised with the love of this Lady, hath either quite forgot the message he was sent about, or else is not pleased to remember it. Not speaking of the King at all, but counterfeiting some occasions into that Country, and as if he had hapned upon that place by accident, or come to give him visitation in noble courtesy; at supper finds discourse concerning the Lady, and at length prevailed so far with the old Earl, that they were contracted that night, and the next morning married. After some few daies journie there, the Kings impositions enforced him to take an unwilling farewell of his new married bride, only at parting he earnestly intreated them for divers reasons which much imported him, to keep the marriage as secret as possibly might be, and so posted back to the Court. He was no sooner arrived, but the King inquisi-

tive concerning the beauty of the Lady, how tall, how strait, of what haire, what complection, whether her looks were cheerfull or sad, her behaviour sober or suspicious. To all which he answered in few, she was indeed a Lady, and that was her best, an Earls daughter and therefore flattered, for what in a private woman is commendable, is in such excellent; and what in the former praise worthy, in the latter rare and admirable: but for this Lady *Elsbetha*, she was a courtes home spun peece of flesh, whose nobility and dower might make her capable of being wife to some honest Justice of peace, or Sheriffe of the Shire, but not becoming the bed of any of the nobility (unless some one whose estate was decayd;) indeed a meer Rook, and most unworthy the eye of the Princely Eagle. With this answer the King was satisfied, and for the present dispos'd his affection elsewhere, imagining these praises might be divulg'd abroad as well in scorn of her person as otherwise, so for some few weeks it rested: in which interim *Ethelwold* was oft mist in the Court, and discontinued his wonted service, no man could scant tell or inform the King how he disposed himselfe, and still when he came to present his service, he would excuse his absence with some infirmity or other, which was the reason of his enforced retirement: besides, he was often observed to intreat leave to recreate himselfe in the Country, and take the benefit of the fresh aire, as commodious for his health, in all which liberty he past his limits. This bred some jealousy in the King, and the rather, because the fame of this Ladies unmatched beauty more and more increased. Therefore to be more punctually informed of the truth, he sent another private messenger, who brought him intelligence how all things stood, with the certaintie of every accident how it befell. The King not knowing how to digest such an injury from a subject, smothered his grievance for a space, and at length caused the guests to be drawn, for he purposed a progresse into the West. *Ethelwold* yet nothing suspecting, was the foremost man to attend the King upon his journey: but when they came almost to Excester, he began to mistrust the Kings purpose, the rather because he sent to the Earl *Orgarus*, that at such a time he meant to feast with him. Now must *Ethelwold* bestir himself, or instantly hazard the Kings high displeasure: he therefore posts in the night to his wife, and to his father in law, reports the truth of every circumstance from the beginning,

ning, how he was sent by the King, and to what purpose, how her beauty had so enflamed him, that he was compelled by violence of affection, to deceive the Kings trust; and lastly, to secure his own life, which for the love of her he had hazarded, he was forced to disparage her feature, dissemble her worth, and disgrace her beauty: and therefore besought her, as she tenderd his safety being her husband, either not to appear before the King at all, or if she were called for and to be compelled, to be seen in that fashion as he had described her to his sovereign, namely, with a smodged face, counterfeit haire, uncomely habit, and in her behaviour to put on such a garb of folly as might rather breed loathing then liking in his majesty. The first of his speech she heard with patience, but when he came to deliver to her how he had disparaged her beauty, and, to the King too; nay more, would have her derogate from her own worth, and be accessory to the blasting of that beauty which nature had made so admirable, this her womanish spleen could hardly digest; yet she soothed him up with fair and promising language, and told him she would better consider of it, and so dismissed him in part satisfied. In the morning he presented himselfe early to attend the King, who was that day to be entertained by the Earle his father in law. All things were nobly provided, and *Edgar* royally received and set to dinner (some write that *Ethelwold* had caused a kitchen maid to put on his wifes habit, and sit at the Kings table, but I find no such matter remembred in my author) the truth is, the King about the middest of dinner called for the Earle *Orgarus*, and demanded of him whether he had a wife or no, if he had, why he might not have her company, knowing it was a general observation in England, that without the wifes entertainment, there could be no true and hearty welcome? The Earl replied, that at that time he was an unhappy widdower: he then demanded whether he had any children to continue his posteritie? to which he answered, Heaven had only blest him with one daughter, a plain damosell, yet the sole hope of his future memory. The King was then importunate to see her, and commanded her to be instantly brought unto his presence; which put *Ethelwold* into a strange agony, yet still hoping she had done as he had lately enjoined her, when she (contrary to his expectation) came in appalled like a bride, in rich and costly vestures, her golden haire fairely kembed,

kembed, and part hanging down in artificiall curls, her head stuck with jewels, and about her neck a chain of Diamonds, which gave a wondrous addition to that beauty, which naved of it selfe without any ornament, was not to be paralleld: A contrary effect it wrought in the King and her husband. To *Edgar* she seemed some goddess, at least a miracle in nature; to *Ethelwold* (in regard of his fear) a fury, or what worse he could compare her to. O frail woman, in this one vanity to appear beautifull in the eyes of a King, thou hast committed two heinous sins, Adultery and Murder, for accordingly it so fell out, *Edgar* was as much surpris'd with her love, as incens'd with hate against her Lord, both which for the present he dissembled, neither smiling on the one, nor frowning on the other. In the afternoon the King would needs hunt the stag in the forest of Werwelly, since called Hoor-wood: In the chase, by the appointment of *Edgar*, Earl *Ethelwold* was strook through the body with an arrow, and so slain, the King after made *Elfrietha* his bride and Queen. The Earl had a base son then present at the death of his father, of whom the King asked how he liked that manner hunting, to whom he answered, Royal Sir, what seemeth good to you, shall be no way offensive: from that time forward he was ever gracious with the King. And *Elfrietha* thinking to make atonement with heaven for the murder of her husband, or rather (as *Ranulphus* saith) for causing *Edward* (to whom she was step mother) to be slain, cast her own son *Egitedus* might reign, builded an Abby for Nunnes at Worwell, where she was after buried.

Gunnora.

IN the time that *Agapitus* was Pope, *Lewis* King of France, the son of *Charles*, cause *William Longa Spata* the Duke of Normandy to be treacherously slain: this *William* was son to *Rollo*. The Lords of Normandy with this murder much incens'd, watch'd their advantage, and surpris'd the King in Rothomage, where they committed him to safe custody till he had promised and sworn to yeeld up Normandy to *Richard* son and immediate heire to *William* the late murdered Duke, and moreover, in what place soever the King and the young Duke should have meeting to confer, that *Richard* should ear his sword, but King *Lewis* neither to have

have sword nor knife about him. This *Richard* being young, was called *Richard* the Old; he had besides another attribute given him, which was, *Richard* without Feare, because he was never known to be dismay'd at any thing; but a third above these was, that he pretended to be wondrous religious. He was Duke two and fifty years, and took a Lady to his bed from Denmark, whose name was *Gunnora*, by whom he had five sons and two daughters, the eldest of which was married to *Etheldredus* King of England, her name was *Emma*, and she was called the flower of Normandy. Concerning this bold, yet religious Duke, it is reported by *Marianus*, lib. 2. *Henricus*, *Ranulphus*, and others, that besides many other testimonies of his sanctity, this one made him most eminent, A Monk of Andoenus in Rothomage a Town in Normandy, going one night to meet with his Sweet heart, his way lay over a bridge, and under that bridge was a deep foord or river, it so hapned, that mistaking his footing, he fell into the water, and there was drowned. He was no sooner dead, but there came to carry away his soul, an Angel and a Fiend, these two contended about it, the one would have it, so would the other, great was the controversie betwixt them; at length they concluded to put the case to Duke *Richard*, and both to stand to his arbitrement: much pleading there was on both sides, at length the Duke gave sentence, That the soul should be restor'd again to the body, and be placed again upon that bridge from whence he had fallne, and if then he would offer to go from thence to his Sweet heart, the Devill should take him; but if otherwise, he (because he was a Church-man) should be still in the Angels protection. This was done, and the Monk left his way to the woman, and fled to the Church, as to a sanctuary, whither the Duke went the next day, and found the Monks cloths still wet, and told the Abbot every circumstance as it fell out; therefore the Monk was shriven, did penance, was absolved and reconciled. This I have read, which I perswade no man to believe. This Duke lived with the faire *Gunnora* long time dishonestly, and without marriage, had by her those children aforesaid, but at length by the perswasion of the nobility, and intercession of the Clergy, he took her to wife. The first night after the marriage, when the Duke came to her bed, she turned her back towards him, which she had never done till that time: at which he marvelling, demanded of her the reason why she did

did so, To whom she answered, before I was your strumpet, and therefore as a servant was tied to do your pleasure in all things, but now I am your wife, and made part of your selfe, therefore henceforth I claime with you an equall sovereignty, and will do what me list, bearing my selfe now like a Princesse, not like a prostitute. This I am easily induced to beleieve, for how soon do honours change manners. *Juvenall* in his sixth Satyr speaking of marriage, thus saith,

Semper habet lites æternaque iurgia lectus, &c.

The marriage bed is seldom without strife,
And mutuall chidings: he that takes a wife,
Bargains for mighty trouble, and small rest;
Sleep grows a stranger then, whilst in her brest
She lodgeth Passion, Selfe-will, Anger, Feare,
And from her eies drops many a feigned tear, &c.

Somewhat to this purpose spake *Terentius* in his *Adelphs*.

Duxi uxorem, quam ibi non miseriam vidi, &c.

I made choice of a wife, with judgement sound,
What miserie have I not therein found?

Children are born, they prove my second care;
They should be comforts, that my corsevers are,
For her and them, I study to provide,
And to that purpose, all my time's apply'd:
To keep her pleas'd, and raise their poor estate,
And whats my meed for all, but scorn and hate?

And so much for *Gumora*. It seems the Emperor *Valentinianus* was neither well read in *Juvenal* nor *Terence*. He, when his wife commended unto him the beauty of the Lady *Justina*, took her to his bed, and for her sake made a law, That it should be lawful for any man to marry two wives. It is read of *Herod* the Great, that he had nine wives, and was divorced from them all, only for the love of *Mariamnes* niece to *Hircanus*, for whose sake he caused himselfe to be circumcised, and turned to the faith of the Jewes: he begot on her *Alexander* and *Aristobulus*; on *Dosides* *Antipater*; on *Metheta*, *Archelaus*; on *Cleopatra*, *Philip*, and *Herodes Antipas* he that was afterward called *Tetrarch*, one of the four Princes: *Aristobulus* that was *Herodes* son, begotten on *Beronica* the daughter of his own Aunt called *Saloma*; he begot the Great *Agrippa*, *Aristobulus* and *Herod* that was strook by the Angell: also on the afore said *Beronica* he begot two daughters,

Justina.

Mariamnes.

Dosides.

Metheta.

Cleopatra.

Beronica.

Saloma.

Herodias.

daughters, *Mariamnes* and *Herodias* who was after *Philips* wife, that was Uncle to *Aristobulus*: nevertheless whilst *Philip* was yet alive, *Herodias* became wife to his brother *Herod*. At length there fell debate betwixt her, *Mariamnes*, and *Saloma*, *Herod's* sister. *Herod* by the instigation of *Saloma*, slew *Hircanus* the Priest, and after, *Jonathas* the brother of *Mariamnes*, who against the law he had caused to be consecrated Priest at the age of seventeen years. After that he caused *Mariamnes* to be put to death, with the husband of his sister *Saloma*, pretending that *Hircanus* and *Jonathas* had adulterated his sister. After these murders, *Herod* grew mad for the love of *Mariamnes*, who was held to be the fairest Lady then living, and innocently put to death. He then took again his wife *Dosides*, and her son *Antipater* to favour, sending *Alexander* and *Aristobulus* the sons of *Mariamnes* to Rome to be instructed in the best literature, whom after he caused to be slain. And these were the fruits of Adulterous and Incestuous marriages.

Of women that have come by strange deaths.

Here are many kinds of deaths, I will include them all within two heads, Violent, and Voluntary: the Violent is, when either it comes accidentally, or when we would live and cannot: the Voluntary is, when we may live and will not, and in this we may include the blessedest of all deaths, Martyrdom. I will begin with the first, and because gold is a mettal that all degrees, callings, trades, mysteries, and professions, of either Sex, especially acquire after: I will therefore first exemplifie them that have died golden deaths.

Of the Mistresse of *Brennus*. Of *Tarpeia*, and *Acco* a Roman Matron.

OF *Midas* the rich King, and of his golden wish, I presume you are not ignorant, and therefore in vain it were to insist upon his history, my businesse is at this time with women. *Brennus* an Englishman, and the younger brother to *Belinus*, both sons of *Donvallo*, was by reason of composition with his brother, with whom he had been competitor

ror in the Kingdome, disposed into France, and leading an army of the Gals, invaded forrein Countries, as Germany, Italy, sacking Rome, and piercing Greece: Insomuch, that his glory was stretched so far, that the French Chroniclers would take him quite from us, and called him *Rex Gallorum*, witnesseth *Plutarch* in his seventeenth *Parallel*. This *Brennus* spoiling and wasting Asia, came to besiege Ephesus, where falling in love with a wanton of that City, he grew so inward with her, that upon promise of reward she vowed to deliver the City into his hands: the conditions were, that he being possessed of the Town, should deliver into her safe custody, as many jewels, rings, and as much treasure as should countervail so great a benefit; to which he assented. The Town delivered, and he being victor, she attended her reward; when *Brennus* commanded all his souldiers from the first to the last, to cast what gold or silver or jewels they had got in the spoil of the City, into her lap; which amounted to such an infinite mass, that with the weight thereof she was suffocated and prest to death. This *Clitophon* delivers in his first book *Rerum Gallicarum*. to answer which, *Aristides Metellus* in *Italicis*, speaks of *Tarpeia*, a Noble Virgin, or at least nobly descended, and one of the Keepers of the Capitol: she in the war betwixt the Sabines and the Romans, covenanted with King *Tatius*, then the publick enemy, to give him safe access into the mountain *Tarpeia*, so he would for a reward but possess her of all the gold and jewels which his souldiers the Sabines had then about them. This she performing, they were likewise willing to keep their promise, but withall loathing the covetousnesse of the woman, threw so much of the spoile and treasure upon her, that they buried her in their riches, and she expired amidst a huge Magazin. But remarkable above these is the old woman *Acco* or *Acca*, who having done an extraordinary courtesie for the City of Rome, they knew not better how to requite her then knowing her avaritious disposition, to give her free liberty to go into the common treasury, and take thence as much gold as she could carry. The wretched woman overjoyed with this donative, entered the place to make her pack or burden, which was either so little she would not beare, or so great she could not carry, and sweating and striving beneath the burden, so expired. The like though so nothing a more violent death, died the Emperor *Galba*, who in his life time being insati-

The reward
of covetous-
nesse.

Tarpeia.

Acco.

ate of gold, as being covetous above all the Emperors before him, they poured molten gold down his throat, to confirm in him that old Adage, *Qualis vita, finis ita*. The like was read of the rich Roman *Crassus*.

Of such as have died in child-birth.

Though of these be infinites, and daily seen amongst us, yet it is not altogether amisse to speak something though never so little, which may have reference to antiquity. *Volaterranus* remembers us of *Tullia*, the daughter of *Marcus Cicero*, who being first placed with *Dolabella*, and after with *Piso Crassipides*, died in Child-bed. The like *Suetonius* puts us in mind of *Junia Claudilla*, who was daughter to the most noble *Marcus Sillanus*, and wife to the Emperor *Caius Caligula*, who died after the same manner. *Higinius* in his two hundred threescore and fourth Fable, tells this tale: In the old time saith he, there were no midwives at all, and for that cause many women in their modesty, rather suffered themselves to perish for want of help, then that any man should be seen or known to come about them. Above all, the Athenians were most curious that no servant or woman should learn the art of Chirurgery. There was a damosell of that City, that was very industrious in the search of such mysteries, whose name was *Agnodice*, but wanting means to attaine unto that necessary skill, she caused her head to be shorn, and putting on the habit of a young man, got her selfe into the service of one *Hierophilus* a Physitian, and by her industry and study, having attained to the depth of his skill, and the height of her own desires, upon a time hearing where a Noble Lady was in child-birth, in the midst of her painfull throwes, she offered her selfe to her help, whom the modest Lady (mistaking her Sex) would by no perswasion suffer her to come neer her, till she was forced to strip her selfe before the women, and to give evident signe of her woman-hood. After which she had access to many, proving so fortunate, that she grew very famous. Insomuch, that being envied by the Colledge of the Physitians, she was complained on to the *Areopagitæ*, or the nobility of the Senate: such in whose power it was to censure and determine of all causes and controversies. *Agnodice* thus convented, they pleaded against her youth and boldnesse, accusing her rather a corrupter of their chastities, then

Tullia.

*Junia
Claudilla.*

Agnodice.

then any way a curer of their infirmities; blaming the matrons as counterfeiting weaknesse, purposely to have the company and familiarity of a loose and intemperate young man. They prest their accusations so far, that the Judges were ready to proceed to sentence against her; when she opening her brest before the Senate, gave manifest testimony that she was no other then a woman: at this the Physitians being the more incens'd, made the fact the more heinous, in regard that being a woman, she durst enter into the search of that knowledge, of which their Sex by the law was not capable. The cause being ready again to go against her, the noblest matrons of the City assembled themselves before the Senate, and plainly told them, they were rather enemies then husbands, who went about to punish her, that of all their Sex had bin the most studious for their generall health and safety. Their importancy so far prevailed, after the circumstances were truly considered, that the first decree was quite abrogated, and free liberty granted to women to employ themselves in those necessary offices, without the presence of men. So that Athens was the first City of Greece, that freely admitted of Midwives by the means of this damosell *Agnodice*.

Of women that suffered martyrdom.

Corona.

AND of these in brieft. *Corona* was a religious woman who suffered martyrdom under the Tyranny of *Antonius* the Emperor. Her death was after this manner, she was tied by the arms and legs betwixt two trees, whose stiffe branches were forced and bowed down for the purpose, the bowes being slackned and let loose, her body was tossed into the aire, and so cruelly dislevered limb from limb. *Anatholia* a virgin, by the severe command of *Faustianus* the President, was transpierced with a sword. *Felicula* (as *Plutarch* witnesseth) when by no perswasion or threats, promises or torments, she could be forced to renounce the Christian Faith, by the command of *Placcus Comes*, she was commanded to be shut up in a jakes, and there stilled to death. *Murita* had likewise the honour of a Martyr, who being banished by *Elphedorus* a certaine Arrian, oppressed with cold and hunger, most miserably died. *Hyrene* the virgin, because she would not abjure her faith and religion, was by *Sisiminius* shot through with an arrow. The like death suffered the

the martyr *Christiana* under *Julian* the Apostata. *Paulina* a Roman Virgin, and daughter to the Prefect *Artemius*, was with her mother *Candida* stoned to death by the command of the Tyrant *Dioclesian*. *Agatha virgo Catanensis* was strangled in Prison, by the command of the Consul *Quintianus*. *Theodora*, a virgin of Antioch, was beheaded by the tyranny of *Dioclesian*. *Julia* Countesse of *Eulalia*, suffered the same death under the President *Diaconus*. *Margarita*, a maid and a martyr, had her head cut off by *Othobius*. *Zoe* the wife of *Nicostratus*, was nailed unto a crosse, and so ended her life, partly with the torture of the gibbet, and partly with the smoke (that the executioner made at the foot of the gallowes) suffocated. *Julia Carthagenis*, because she would not bow to idols, and adore the false heathen gods, but was a constant professor of the Christian Faith, was martyred after the selfe same manner. *Emerita* the sister of *Lucius* King of England (who had the honour to be called the first Christian King of this Country) she suffered for the Faith by fire. *Alexandria* was the wife of *Diocianus* the President, who being converted to the Faith by blessed Saint *George*, was therefore by the bloody murderer her husbands own hands strangled. *Maximianus* the son of *Dioclesian*, with his own hands likewise slew his naturall sister *Artemia*, because that forsaking all Idolatry, she proved a convert to the true Christian Faith. *Flavia Domicilla*, a noble Lady of Rome, was banished into the Isle *Pontia* in the fiftenth yeare of the reign of *Domitian*, for no other reason but that she constantly professed her selfe to be a Christian. These two following suffered persecution under *Antonius Verus* in France: *Blondina* who is said to weary her tormentors, patiently enduring more then they could maliciously inflict, insomuch, that before she fainted, they confessed themselves overcome, she ready still to suffer and beare, when they had no blowes to give, for as oft as she spake these words, *I am a Christian, neither have I committed any evil*, she seemed to the spectators of her martyrdom, to be so refreshed and comforted from above, that she felt no paine or anguish in the midst of her torture, and in that patience she continued without alteration even to the last gasp. *Bulla*, one that before through her womanish weaknesse had fained for fear of torments, coming to see her with others executed, was so strengthened to behold their constancy, that as it were awakened out of her former dream, and comparing those

those temporall punishments (which lasted but a moment) with the eternall pains of hell fire, gave up her selfe freely for the Gospels sake. *Dionysius* in an Epistle to *Fabius* Bishop of Antioch, reckons up those that suffered martyrdom under *Decius* the Emperor. *Quinta* a faithfull woman, was by the Infidels brought into a Temple of their Idols, unto which because she denied divine adoration, they bound her hand and foot, and most inhumanely dragged her along the streets upon the sharp stones; but when that could not prevaile with her, they beat her head and sides, and bruised them against Mill stones, that done, she was pitiously scourged, and lastly, bloodily executed. The same Lectors laid hands on *Apollonia*, a Virgin, but something grounded in years, and because she spake boldly in the defence of her Faith, first with barbarous cruelty they beat out her teeth, then without the City they prepared a huge pile, threatening to burn her instantly unless she would renounce her Christianity, but she seeming to pause a little, as if she meant better to consider of the matter, (when they least suspected) leapt suddenly into the fire, and was there consumed to ashes. *Ammonarion*, a holy Virgin, after the suffering of many torments under the same Tyrant, gave up her life an acceptable sacrifice for the Gospel. *Mercuria*, a vertuous woman, and one *Dionysia* a fruitfull and child-bearing martyr, after they were questioned about their faith, and in all arguments boldly opposed the Judges, were first rackt and tortured till they were past all sense of feeling, that done, they caused them to be executed. *Theodosia* was a virgin of Tyros; about the age of eighteen years, she coming to visit certaine prisoners at *Cæsarea* who were called to the bar, and because they stood stedfastly in the defence of the Gospel, prepared themselves to hear the most welcome sentence of death pronounced against them: which *Theodosia* seeing, gently saluted them, comforted them, and perswaded them to continue in their constancy, withall, humbly desired them to remember her devoutly in their prayers, which she knew would be acceptable to him, for whose love they so freely offered up their lives. The Officers this hearing, dragged her before the President, who at first despising her youth, began to talk with her as to a child, but finding her answers modest and weighty, began further to argue with her; but seeing himselfe unable to hold argument as being con-

Theodosia.

vinced

vinced in all things, he grew into such a malicious rage, that he first caused her to be scourged before his face, even till the flesh gave way to discover the bones; but this not prevailing, he commanded her instantly to be dragged from thence, and from an high place to be cast headlong into the sea. I will conclude this discourse of Martyrs, with one of our own modern stories: Our English Chroniclers report, that *Maximus* the Emperour having held long war with one *Conon Meridock* a resolute and bold Brittain, having in many bloody conflicts sped diversly, sometimes the victory inclining to one side, and then to another, but in conclusion to the losse of both; their hostility was by mediation at length atoned, and a firm peace established betwixt them: that done, *Maximus* made war upon the Gals, and invading a Province then called *America* (but since Little Brittain) he won it by the sword, and after surrendered it to *Conon* to hold it for ever as of the Kings of Great Brittain. This *Conon Meridock* was a Welch *How welch-* man, and from these it may be, That all that Nation assume *men come to* to themselves the name of Britains. This eminent Captain *be called* being only furnished with souldiers for the present warres, *Brittains.* but wanting women to maintein further issue, to him was sent *S. Visula*, with eleven thousand virgins to be espoused to *Conon* and his Knights. But being met at sea by Pagan Pirates, because they would neither change their faith, nor prostitute themselves to their barbarous and beastly lusts, they were all by these inhumane wretches cut to pieces, and cast over board, and therefore in mine opinion not unworthily reckoned amongst the Martyrs. From these I will proceed to others.

Aristoclea.

OF all the deaths that I have read of; this of *Aristoclea* methinks exceeds example, with which, howsoever her body was tormented, her soul could not be grieved, for never woman died such a loving death. *Plutarch* in his Amatorious narrations hath thus delivered it: *Altiartes* is a City of *Bœotia*, in which was born a virgin so beautified and adorned with all the gifts and perfections of nature, as she seemed unparaleld through Greece; her name was *Aristoclea*, the sole daughter of *Theophanes*. To her there were many tutors, but three especially of the noblest families of

Plutarch in Amator. narrat.

the City, *Strato*, *Orchomenius*, and *Callisthenes Aliartius*: Of these *Strato* being the richest, he seemed the most endeared to her in affection, for he had first seen her at *Lebedæa*, bathing her selfe in the fountaine *Hercyne*, from whence having a basket upon her arm, which she was to use in the sacrifice to *Jupiter*, he took a full view of her in her way to the Temple: yet *Callisthenes* he fed himselfe with the greater hopes, because he was of more proximity, and virgin in alliance: betwixt these two *Orchomenius* stood as a man indifferent. Her father *Theophanes* upon their importunities doubtfull, and not yet having determined on which to confer his daughter, as fearing *Strato's* potency who in wealth and nobility equalled it not anteceded the best in the City, he therefore put it off to one *Trophonius* to be decided: but *Strato* most confident in his own opinion and strength, took the power of her disposing from *Trophonius*, and gave it up freely into her own will. The damosell in a confluence of all her kindred and friends gathered for that purpose, and in the sight of her suitors, was publicly demanded, of which of them she made choice? who answered, of *Callisthenes*. *Strato* taking this in an irreconcilable disgrace, and in the greatest of his spirit not able to digest an injury (as he took it) of that nature, diffusing his spleen, and some two daies after meeting with *Theophanes* and *Callisthenes*, he gave them a friendly and an unexpected salutation, desiring still a continuance of their ancient love and friendship; that since what many covet one can but enjoy, he could content himselfe with his own lot, howsoever desiring that their amity might remain perfect and unchanged: these words came so seemingly from the heart, that they with great joy did not only entertaine his love and voluntary recollections, but in all courtlesie gave him a solemn invitation to the wedding, which he as complementally entertained; and upon these terms they parted. *Strato* hebrins a crew of such as he might best trust, and adds them to the number of his servants, these he ambushes in divers places, selected for his purpose, but all to be ready at a watch-word. *Callisthenes* bringing *Aristoclea* towards the fountaine called *Cibella*, there to perform the first sacreds belonging to marriage, according to the custome of her ancestors; *Strato* with his faction ariseth, and with his own hands seileth upon the virgin; on the other side *Callisthenes* he catcheth the fastest hold he can to keep her;

her; *Strato* and his pull one way, *Callisthenes* and his another: thus both contending in the heat of their affection, but not regarding her safety whom they did affect, she as it were set upon the rack of love, plucked almost to peeces, betwixt them both expired. Which seeing *Callisthenes*, he was suddenly lost, neither could any man ever after tell what became of him, whether he punished himselfe by some extraordinary death, or betook himselfe to voluntary exile. *Strato* openly before his own people, transpiere'd himselfe, and fell down dead before the body of *Aristoclea*. Of no such death died *Democrita* whose history next ensueth.

Aleippus the Lacedemonian, had two daughters by his wife *Democrita*. He having with great justice and integrity managed the weal publick, more for the common good, then any peculiar gain or profit of his own, was affronted by an opposite faction, which emulated his goodnesse; and being brought before the Ephori, it was delivered to them in a scandalous and lying oration, how and by what means *Aleippus* intended to abrogate and annihilate their lawes: for which he was confined from Sparta, neither could his wife and daughters (who willingly offered themselves to attend upon his adversity) be suffered to associate him, but they were detained by the power and command of the Magistrare. Moreover an edict was made, That neither the wife was capable of inheritance, nor the daughter of dower out of their fathers goods, notwithstanding they had many tutors of such noble Gentlemen as loved them for their father's virtues. It was likewise by the enemy most enviously suggested to the Senate, that the two Ladies might be debarred from marriage; their reason was, that *Democrita* was heard often to wish, and withall to preface, that she should see children born of her daughter, who would in time revenge the wrongs of their grandfather. This being granted, and she every way circumscribed both in her selfe, her husband and issue, every way confin'd; she expected a publick solemnity, in which according to the Custome, the women of the City with the Virgins, household servants, and infants, had meeting, but the matrons and wives of the nobility, kept their night-estivall in a conclave or parlor by themselves. Then she girt her selfe with a sword, and with her two daughters secretly conveyed her selfe into the Temple, attending the time when all the matrons were most busied about the ceremonies and mysteries in the conclave: then

having made fast the doors and shut up the passages, and heaped together a great quantity of billets with other things combustible, provided for the purpose, but especially all that sweet wood that was ready for the sacrifice of that solemnity she set all on fire: which the men hastning to quench in multitudes, she before them all with a constancy undaunted, first slew her daughters, and after her selfe, making the ruins of this Temple their last funerall fire. The Lacedemonians having now nothing left of *Alcippus* against which to rage, they caused the bodies of *Democrita* and her daughters to be cast out of the confines of Sparta. For this ingratitude, it is said by some, that great earthquake hapned which had almost overturned the City of Lacedemon: from *Democrita* I come to *Phyllis*.

Demophyon the son of *Theseus* and *Phedra*, the halfe brother to *Hippolitus*, returning from the wars of Troy towards his Country, by tempests and contrary winds being driven upon the coast of Thrace, was gently received and affectionately entertained by *Phyllis*, daughter to *Lycomus* and *Cruisumena*, then King and Queen of that Country, and not only to the freedom of all generous hospitality, but to the liberty and access unto her bed. He had not long sojourned there, but he had certain tidings of the death of *Athenes*, who, after his father *Theseus* was expelled Athens had usurped the principality: pleased therefore with the newes of innovation, and surprized with the ambition of succession, he pretending much domestick businesse, with other negotiations pertaining to the publike government, after his faith pawned to *Phyllis*, that his return should be within a month, he got leave for his Country: therefore having calked and moored his ship, making them serviceable for the sea, he set saile towards Athens; where arrived, he grew altogether unmindfull of his promised faith, or intended return. Four months being past, and not hearing from him by word or writing, she sent him an Epistle, in which she complains of his absence, then perswads him to call to mind her more then common courtesies, to keep his faith engaged to her, and their former contract to make good by marriage; the least of which if he refused to accomplish, her violated honour she would recompence with some cruel and violent death; which she accordingly did, for knowing her selfe to be despised and utterly cast off, she in her fathers Palace hanged her selfe. From *Phyllis* I proceed to *Deianeira*.

Jupiter

Jupiter begat *Hercules* of *Alcmena*, in the shape of her husband *Amphitrio*, joining three nights in one, whom *Euristheus* King of Micena (at the urgency of his stepmother *Juno*) imploid in all hazardous and fearfull adventures, not that thereby he might gaine the greater honour, but by such means sooner perith: but his spirit was so great, and his strength so eminent, that from forth all these swallowing dangers he still plunged a victor: amongst these difficulties was that combat against *Achelous*, a Flood in *Ætolia* (who transhaped himself into sundry figures for the love of *Deianeira* daughter to *Oeneus* and *Althea* King and Queen of Calidon, and sister to *Meleager*) he, whom no monsters nor earthly powers could tame, by the conquest of *Achelous* won *Deianeira* for his bride. But he whom all tyrants and terrours were subj. & to, submitted himselfe to effeminacy, and the too much dotage upon women: for when *Euristheus* King of Oechalia had denied him his daughter *Iole* (before promised him) the City taken and the King slaine, he took her freely into his embraces; with whose love he was so blinded, that her imperious command he laid by his club and Lions skin (the trophies of his former victories) and, which was most unseemly for so great a conquerour, put on a womanish habit, and blusht not with a distaffe in his hand to spin amongst her damozels. In briefe, what slavery and servitude soever he had before suffered under the tyranny of *Omphale* Queen of Lydia, of whom he begot *Lamus*, he endured from her: which *Deianeira* hearing, in a letter she saies open to him all his former noble act and victories, that by comparing them with his present dejectednesse, it the better might encourage him to returne to the list, and deter him from the last. But having received newes of *Hercules* calamity, by reason of the poisoned shirt sent him by her servant *Lyclus* dipt in the blood of the Centaur *Nessus*, in which she thought there had been the vertue to revoke him from all new loves, and establish him in his first (for so *Nessus* had perswaded her, when in her transassage over the flood *Evenus*, he was slain by the arrow of *Hercules* dipt in the poison of *Lerna*) when she (I say) heard of the death of her husband, and that (though unwilling) it hapned by her means, she died by a voluntary wound given by her own hand. Not such as that which followes. The Ionians through all their Province being punisht with a most fearfull and horrible pest, insomuch, that it almost swept the

City

Joannes
Wyerius,
lib. 1.

Cometho.

The daughter of Aristodemus.

City and Country, and had it longer continued would, have left their places and habitations desolate, they therefore demanded of the Oracle a remedy for so great a mischief, which returned them this answer, That the plague should never cease till the young man *Menalippus* and the faire *Cometho* were slain, and offered in sacrifice to *Diana Tryclaria* (and the reason was, because he had strumpeted her in the Temple) And notwithstanding their deaths, unless every yeare at the same season, a perfectly featured youth and a virgin of exquisite beauty (to expiate their transgression) were likewise offered upon the same Altar, the plague should still continue; which was accordingly done, and *Menalippus* and the faire *Cometho* were the first dith that was served up to this bloody feast. The same Author speaks of the daughter of *Aristodemus* in this manner. The Messenians and the Lacedemonians have continued a long and tedious war, to the great depopulation of both their Nations, those of Misené sent to know of the event of the Oracle at Delphos, and to which party the victory would at length incline. Answered is returned, That they shall be conquerors, and the Lacedemonians have the worst: but upon this condition, To chuse out of the family of the *Æpidarians*, a virgin pure and unblemish, and this damo- sel to sacrifice to *Jupiter*. This *Aristodemus* hearing (a Prince and one of the noblest of the family of the *Æpidarians*) willing to glorifie his Countie, chused out his only daughter for immolation and sacrifice, which a noble youth of that Nation hearing, surprized both with love and pity; love in hope to enjoy her, and pity, as grieving she should be so dismembred; he thought rather to make shipwrack of her honour then her life, since the one might be by an after-truth restored, but the other by no earthly mediation recovered. And to this purpose presents himselfe before the Altar, openly attesting that she was by him with child, and therefore not only an unlawfull but abominable offering in eyes of *Jupiter*. No sooner was this charitable slander pronounced by the young man, but the father more enraged at the losse of her honour now, then before commiserating her death, being full of wrath, he usurps the office of the Priest, and with his sword hewes the poor innocent Lady to peeces. But not many nights after this bloody execution, the Idra of his daughter bleeding, and with all her wounds about her, presented it selfe to him in his troubled and dis-

tracted

tracted sleep; with which being strangely moved, he conveyed himselfe to the tombe where his daughter lay buried, and there with the same sword slew himselfe.

Herodotus in *Euterpe* speaks of one *Pheretrina* Queen of *Pheretrina*, the *Bacchantes*, a woman of a most inhuman cruelty, she was for her tyranny strook by the hand of heaven, her living body grew up with worms and lice, and in that languishing misery gave up the ghost. *Propert.* in his third book, speaks of one *Dyrce*, who much grieved that her husband *Dyrce*. *Lycus* was surprized with the love of one *Antiope*, caused her *Antiope*. to be bound to the horns of a mad bull; but her two sons, *Zebus* and *Amphion* coming instantly at the noise of her loud acclamation, they released her from the present danger, and in revenge of the injury offered to their mother, fastned *Dyrce* to the same place, who after much affright, and many sitfull and deadly wounds, expired. *Confinge* *Confinge*. was the Queen of *Bithinia*, and wife to *Nicomedes*, whose gesture and behaviour appearing too wanton and libidinous in the eyes of her husband, he caused to be worried by his own dogs. *Plin. lib. 7.* *Pyrene* the daughter to *Babrix*, *Pyrene*. was compréssed by *Hercules* in the mountains that divide Italy from Spain, she was after torn in peeces by wild beasts, they were called after her *Montes Pyreneæ*. i. The *Pyrenean* mountains. *Antipater* *Incenset apud Vullateran.* speaks of one *Gatis*, a Queen of *Syria*, who was cast alive into a moat *Gatis*. amongst fishes, and by them devoured, she was likewise called *Atergatis*. *Sygambe* was the mother of *Darius* King of *Atergatis*. *Persia*, as *Quintus Curtius* in his fourth book relates, she *Sygambe*. died upon a vowed abstinence, for being taken prisoner by *Alexander*, yet nobly used by him, whether tired with the continuall labour of her journey, or more afflicted with the disease of the mind it is not certain: but falling betwixt the arms of her two daughters (after five daies abstinence from meat, drink, and light) she expired. *Semele* the mother of *Semele*. *Bacchus*, a Theban Lady, and of the roial race of *Cadmus*, perished by thunder. *Pliny* in his second book writes of one *Martia* great with child, who was strook with thunder, but *Martia*. the infant in her womb strook dead only, she her selfe not suffering any hurt or damage: in which place he remembers one *Marcus Heronius*, a Decurion, who in a bright and cleare day, when there appeared in the skie no signe of storm or tempest, was slain by a thunderclap. *Pausanias apud Vullateran.* saith, that *Helena* after the death of her

Polyxo.

her husband *Menelaus*, being banished into Rhodes by *Megapenthus* and *Nicostratus* the sons of *Orestes*, came for rescue to *Polyxo* the wife of *Phaenops*, who being jealous of too much familiarity betwixt her and her husband, caused her to be strangled in a bath: others write of her, that growing old, and seeing her hairs grown gray, that face grown withered, whose lustre had been the death of so many hundred thousands; she caused her glasse to be broken, and in despair strangled her selfe. The like *Calpurnius lib. 6. cap. 15.*

Acco.

remembers us of one *Acco*, a proud woman in her youth, and grown decrepit through age, finding her brow to be furrowed, and the fresh colour in her cheeks to be quite decayed, grew with the conceit thereof into a strange frenzy: some write that she used to talk familiarly to her owne image in the myrrhor, sometimes smile upon it, then again menace it, promise to it, or flatter it, as it came into her fancy: in the end with meer apprehension that she was grown old, and her beauty faded, she fell into a languishing, and so died. *Jocasta* the incestuous mother to *Æteocles* and *Polynices*, beholding her two sons perish by mutuall wounds, strook with the terror of a deed so facinorous, instantly slew her selfe. So *Bisaltia* a maid, despised by *Calpurnius Crassus*, into whose hands she had betrayed the life of her father, and freedom of her Country, fell upon a sword and so perished. *Zoe* the Empreſſe, with her husband *Constantius Monachus*, both about one time died of the Pestilence. *Gregorius Turonensis*, writes of one *Austrigilda* a famous Queen,

Jocasta.

Bisaltia.

Zoe.

Austrigilda.

Serenia.

Glaucinda.

Fredegunda.

Fausta.

Lyfides.

Melissa.

who died of a disease, called *Dysentery*, which is a flux or wringing of the bowels. Of the same griefe died *Saufones*, son to *Chilperick*. *Serenia* the wife of *Dioclesian* for very griefe that so much Martyrs blood was spilt by her husbands remorselesse tyranny, fell into a fever, and so died. *Glaucinda* daughter to the King of the Goths, and wife to *Athinagildus*, was slain by *Chilperick*, the son of *Clotharius*, at the instigation of the strumpet *Fredegunda*, so saith *Volateranus*. *Sextus Aurelius* writes, that the Emperor *Constantius*, son to *Constantius* and *Helena*, caused his wife *Fausta* (by whose instigation he had slain his son *Crispus* to die in a hot scalding bath. *Herodotus* speaks of *Lyfides* otherwise called *Melissa* the wife of *Periander*, who at the suggestion of a strumpet, caused her to be staine, which makes *Sabellius* amongst others to wonder, why for that deed only he should be numbred amongst the wife men of Greece. *Ætolicus*

Cecilius

Cecilius in his seven and twentieth book upon *Pliny* accuseth *Calpurnius Bestia* for poisoning his wives, sleeping. *Pliny* in his fourteenth book, nominates one *Egnatius Melentinus*, who slew his wife for no other cause, but that she had drunk wine, and was acquitted of the murder by *Romulus*. *Ætolicus* the daughter of *Simon*, and wife of *Lætes* King of Ithaca, when by a false messenger she heard that her son *Ulysses* was slain at the siege of Troy, suddenly fell down and died. The mother of *Anicla* seeing her daughter forsaken by *Antistia*, *Pompey* the Great, and *Amil* a received in her stead, overcome with griefe, slew her selfe. *Perimela* a damosell, was violated by *Achelus*, which her father *Hippodamus* took to such indignation, that from an high promontory he cast her headlong down into the sea. *Hyppomanes* a Prince of Athens, deprehending his daughter *Lymone* in adultery, shut her up in a place with a fierce and cruell horse, but left no kind of food for one or the other, insomuch, that the horse oppressed with hunger, devoured her; hence came that Adage touching upon *Diogenarus*. More cruel then *Hyppomanes*. *Gregorius Turonensis* remembers one *Deuteria*, fearing lest her young daughter now grown ripe and marriageable, who might be defloured by King *Theodebertus*, cast her headlong into the river that runs by the City *Viridunum*, where she was drowned. *Orbanus* finding his daughter *Leucothoe* to be violated by *Apollon*, caused her to be buried alive. *Lucilla* the daughter of *Marcus Antoninus* and *Fausta*, as *Herodian* reports, was slain by the hand of her brother *Commodus*, against whom she had before made a conjuration. *Lychione* the daughter of *Dedalion*, because she durst compare her selfe with *Diana*, was by the goddesse wounded to death with an arrow; at the celebration of whose exequies, when her body was to be burnt, her father likewise cast himselfe into the fire. *Hylome* the she-Centaur, seeing her husband *Cillarius* slain in the battell betwixt the Centaurs and the Lapithes, fell upon his sword, and so expired. *Amianus*, and *Marcellus lib. 16.* have left recorded, that *Mithridates* King of Pontus, being overcome in a battell by *Pompey*, committed his daughter *Dyraptis*, to the safe custody of the Eunuch *Menophilus*, to be kept in a strong Citadel called *Synterium*, which when *Manutius Priscus* had straitly besieged, and the Eunuch perceived the defenders of the Castle dismaid and ready to submit themselves and give up the fort, he drew out his sword, and slew her, rather then

Leucothoe.

Lucilla.

Lychione.

Dyraptis.

Sabina.

then she should be made a captive to the Roman General. *Sextus Aurelius* writes of the Empreſſe *Sabina* the wife of *Adrian*, who having ſuffered from him many groſſe and ſervile injuries, gave her ſelfe up to a voluntary death, when ſhe conſidered ſhe had ſupported ſo inhumane a tyrant, and ſuch a contagious peſt to the Common weal. *Pontus de Fortuna*, ſpeaks of a virgin amongſt the *Salatrines*, called *Neera*, who grieving that a young man to whom ſhe was betrothed, had forſaken her and made choiſe of another, cauſed her veins to be opened, and bled to death. *Cleopatra* after the death of *Anthony*, left ſhe ſhould be preſented as a Captive, to grace the triumphs of *Auguſtus*, gave her arm to the biting of an Aſp, of which ſhe died; for in that manner was her picture preſented in Rome, of whom *Propertius lib. 3.* thus ſpeaks,

Neera and Charmione.

Brachia ſpectavi ſacris admoſa colubris.
Neera and *Charmione*, were the two handmaids of *Cleopatra*. Theſe (as *Plutarch* and others report of them) would by no perſwaſion ſurvive their Queen and miſtreſſe, who perceiving (as they were gasping betwixt life and death) the Crown to be falſe from the temples of their dead Lady, raiſed themſelves from the earth with the ſmall ſtrength they had left, and placed it right again on her forehead, that ſhe might the better become her death; which they had no ſooner done, but they both inſtantly fell down and breathed their laſt; an argument of an unmatchable zeal to the Princeſſe their Lady. *Monima Miletia*, and *Veronica Chia*, were the wives of *Mithridates*, who underſtanding of his tragicall fall and miſerable end, gave up their lives into the hands of the Eunuch *Bochides*. *Monima* fiſt hanged her ſelf, but the weight of her body breaking the cord, ſhe grew ſomewhat recovered, and fell into this ſad exclamations, *O execrable power of a diadem, whoſe command even in this ſmall ſervice I cannot uſe*; which words were no ſooner ſpoke, but ſhe offered her throat to the ſword of the Eunuch, who inſtantly diſpatched her both of life and torment. *Veronica* drank off a chalice of wine tempered with poiſon, which diſperſing into her veins, and keeping her in a languiſhing torment, her death was likewiſe haſtned by the Eunuch *Bochides*. A ſtrange madneſſe poſſeſt the Virgins of *Mileſia*: theſe, as *Aelianus* and others have writ, gave themſelves up to voluntary deaths, many of the moſt ſtrangling themſelves; this grew ſo common amongſt them, that ſcarce one day

Monima, Miletia, Veronica, Chia.

The Mileſian Virgins.

day paſt in which ſome one or other of them were not found dead in their chambers. To remedy which miſchiete, the Senators of the City made a decree, That what maid ſoever ſhould after that time lay violent hands upon her ſelf, the body ſo found dead, ſhould be ſtrip naked, and in publick view dragg'd through the ſtreets, freely expoſed to the eies of all men: The impreſſion of which ſhame more prevailing then the terror of death, none was ever after known to commit the like outrage upon themſelves. *Phadra* the *Phadra*. ſtep-mother to *Hippolitus* her ſon in law, and wife of *Theſeus*, when ſhe could not corrupt a young man her ſon in law, to make inceſtuous the bed of his father, deſpairing, hung her ſelfe: yet before her death ſhe writ certain letters in which ſhe accuſed *Hippolitus* to his father, of inceſt, which after proved the ſpeedy cauſe of his death. Amongſt many ſtrange deaths, theſe of two mothers are not the leaſt remarkable: moſt ſtrange it is, that ſudden joy ſhould have much power to ſuffocate the ſpirits, as the power of lightning. The rumour of the great ſlaughter at the Lake of *Thraſimenes* being publiſhed, one woman when beyond all hope ſhe met her ſon at the City gate, ſafely returned from the generall defeats, caſt her ſelfe into his arms, where in that extaſie of joy ſhe inſtantly expired. Another hearing her ſon was ſlain in the battell, after much ſorrow for his death, ſitting in her own houſe and ſpying him unexpectedly coming towards her ſafe and in health, ſhe was ſo overcome with ſudden joy, that not able to riſe and give him meeting, ſhe died as ſhe ſate in her chaire. Moſt ſtrange it is that joy ſhould make ſpeedier way to death, then ſorrow: theſe mothers *Zoe* remembred by *Valerius Maximus, lib. 9. cap. 12.* So much I hope ſhall ſuffice for women that have died ſtrange deaths, for I had rather hear of many to live well, then that any one ſhould die ill. I only intreat patience of the courteous Reader, that as I have begun this book in ſadneſſe, ſo he will give me leave to conclude it in jeſt. Some no doubt (though not juſtly) will tax me for my too much intermixtion of hiſtory, and ſay there be many things inſerted, not pertinent to my project in hand, which might better have been left out then put in: They in my conceit do but dally with me, and put ſuch a trick upon me, as a Gentleman did upon a Country hoſtler. My tale is but homely, but it hath a ſignificant Moral. This traveller often uſing to a thorowfare Inn, was much annoied by

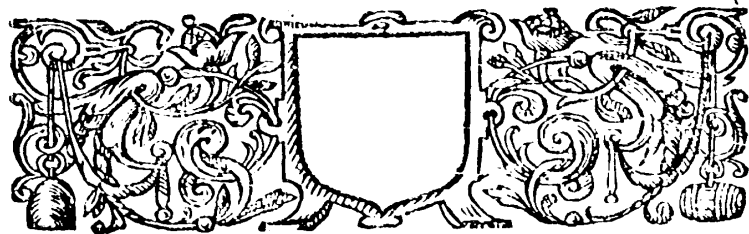
Two mothers.

The Hostlers
Tale.

by reason that betwixt his chamber and the stable, where he commonly used to see his horse drest and meated, there lay great heaps of pullens dung in his way, which much offended him, and being willing either to be rid of that inconvenience, or punish him that might remedy it, he took occasion to ask the hostler what droughill that was which was so offensive. He answered him, his master kept great store of pullen about the house, and that was all Hens dung. Hens dung saith the Gentleman, I have a peece of land at home, I would it were all there, if thou canst helpe me to any quantity of it (being sure that is such) I will give thee twenty shillings a load for as much as thou canst provide, and fetch it away with my own carriage. The fellow hearing this, promised within a month to furnish him with twenty load at least at the same price. The match was made, and the Gentleman after breakfast took horse and departed. The hostler bespeaks all such soile as the Town could afford, or the next Villages by, and made such a huge heap as annoyed the whole yard (knowing the Gentleman to have been ever a man of his word) who came according to the time appointed. The hostler is glad to see him, and tel him he hath provided him of his commodity, and withall brings him to the place where it lay like a laystall. The Gentleman seems wondrous glad of this new merchandile, and drawer out certain peeces out of his pocker, as if he meant to give him present payment, but withall asked him, Art thou sure all this is hens dung? upon my life it is, saith the hostler, expecting still to finger the gold. But (replied the Gentleman) art thou sure there is no cocks dung amongst it? O lord yes (saith the hostler) how can it be else? why then quoth the Gentleman, I pray thee make thy best of it good friend, for if there be the least cocks dung amongst it, it will do me no pleasure, I will not give thee three farthings for it all. Thus was the hostler, notwithstanding his former cost, forced to remove all that muckhill, and make the yard clean at his own charge, with much addition of mockery and laughter. It for a little quantity of cocks dung you shall at all the rest here included, the better judgement I hope will impute it, as to my simplicity, so to your over curiosity. Another main thing is to be feared, wherein I must of force include the sentence of some or other, namely, Why amongst many of these histories I have inserted Martyrs, and to confirm their truth have brought Authors that

that have been held superstitious? I answer to all in general, I have only specified such things as I have read, and for my own opinion I keep it reserved. But because I now come to a conclusion, I will end this book thus briefly, in regard that women die, and so do many die, and that they die at all, I will give you a womans reason why it is so, *Because they can live no longer.*

Explicit lib. quartus.
Inscriptus Melpomene.



THE FIFTH BOOK *inscribed* TERPSICHORE

*Intreating of Amazons: and other Women famous
either for Valour, or for Beauty.*



Question may be demanded, Why under the Muse *Terpsichore*, I personate the Bold and the Beautifull, the War like and the Faire, she being the Muse to whom measures and dances are solely peculiar, as being of them the only and best inventresse? I solve, (and I hope not imperiently) that considering every circumstance, I know not how to commend them to a more fit *Mecenas* or Patron for what doth all your martial discipline consist; but upon time, number, measure, distance, and order? and all these in *Choreis*, *Tripletis* (i. dances) especially are observed. In dances we keep time to the musick; so in marching or drilling, our ears are attentive to the voice of the Captaine or General. In the figures of the one, and files of the other, number is necessarily observed, so is measure, distance, and order, for in these they have an equall correspondence. Now conceiving fair women, whom in all masks at the Court, City, or elsewhere, do your gallants pick out, but the Virgins or Ladies most beautifull? nay, even at Wakes or Weddings in the Country, the fairest

lasse

lasse is continually called out to dance, be it but to the harp, taber or bag pipe. Amongst the souldiers were celebrated the Pyrrhick dance in armour, first instituted by King *Pyrrhus* of *Epire*; so likewise the *Matachine* or sword dance: what measures have been devised for the exercise of faire Ladies, Custome derived from all Antiquity still makes frequent amongst us. It was used amongst the Jewes, witness *Herodias*, and is still continued in Spain, France, and England. A second doubt is, whether the magnanimous, or the exquisitely featured, whether Fortitude, or Pulchritude, ought to have precedence and first place. It is a maxime amongst the Physicians, *Plus necat, gula quam gladius*, i. surfers have been the destruction of more then the sword: so I am of opinion, That beauty hath been the ruine of more Cities, the depopulation of more Kingdoms; and destruction of more men then the sword. But in this place, since the courage of the mind, and excellence of form contend for the upper hand, I take it from feature, to bestow it on Magnanimity and spirit, since the deeds of the one live to all posterity, but the frailty of the other is subject to every small infirmity: Therefore *Ovid* in his book *de arte amandi* thus writes,

Forma bonum fragile est, quantumq; accedit ad annos

Fit minor, & Graducarpitur ipse suo, &c.

Form's a frail good: as time runs on, it wasts,

And the more speeds it selfe, the more it hasts.

Nor alwaies can the purple violet smell,

Or Lillies bloom, in whitenesse that excell.

The fragrant rose whose beauty we desire,

The leaves once false, shewes but a naked brier.

O thou most faire, white haire come on a pace,

And wrinkled furrowes which shall plow thy face.

So likewise *Petronius Arbitr* in one of his Satyrs.

Quod solum formæ decus est, cecidere Capillæ.

The only beauty of her shape (her haire)

Fell from her head, her beauty to impair:

Summer succeeds the Spring, her Autumn chaceeth,

And then sad winter with his snow disgraceth.

Deceitfull Nature, all these youthfull joies

thou gav'st us first, thou art the first destroyes.

Now the fruits and effects of this frail beauty, especially where a faire face meeteth with a corrupted mind, I will next shew you by history. *Ahab* by the perswasion of his

X

faire

Jesabel.
Dalila.

faire wife *Jesabel* was the death of many of the Prophets of the Lord. *Dalila* was the confusion of *Sampson* the strong. Strange women brought *Solomon* the Wise to idolatry, and to forget God. *Foram*, a King of Israel, at the instigation of *Athalie*, committed many horrible outrages. *Helena's* beauty was the occasion of that infinite slaughter betwixt the Greeks and Trojans. *Pelope* succeeding in the Kingdom of Phrygia made war upon *Oenomaus* the father of *Hippodamia*, because being surprized with her beauty, she was denied him in marriage. Another *Hippodamia*, the wife of *Perithous*, was the occasion of that great *Centaurmarch*, or battel betwixt the Centaurs and the Lapithes; for which *Pope* calls her *Ischomache* of the Greek word *Isco* which signifies *Habeo*, and *Maiche* *Pugnare*; his words are these,

*Qualis et Isomache Lapithæ genus Heroine,
Centauris medio grata rapina meo.*

Such as *Isomache* that was,

Of the Lusty beauty was,

She whom the Centaurs would have rapt

Amidst their cups of wine.

*Aspasia:
Chryseis*

Peleus for his love to *Aspasia* made war against the *Saemians*. For *Chryseis* the daughter of *Chryses* (Priest to *Apollo*, vitiated by *Agamemnon*) a plague was sent amongst the the Greekish host, which ceased not till she was returned back to her father; so writes *Tortellius*. *Lavinia's* beauty, the daughter of King *Latinus* and the Queen *Amata*, was cause of the combustion betwixt *Turana* and *Aeneas*; so saith *Petrarch* lib. 4 de *Syllis*. *Lyfimachus* the son of *Agathocles* poisoned his own son *Agathocles*, by whose fortunate hand he had received the honour and benefit of many glorious victories, at the instigation of his wife *Arfinoe*, the sister of *Prothomachus*. *Volsterus*. *Iphis* a youth of exquisite feature, strangled himself, because he was despised by the fair, but cruell *Anaxarite*. *Archelaus* King of *Macedon*, was slain by a young man called *Cratena*, because having first promised him his faire daughter he after bestowd her upon another. The Poet *Archilochus* called *Iambographus*, because *Lycambus* denied him his daughter in marriage, writes against him such bitter *Iambicks*, that he despaired and hanged himself; therefore *Ovid* thus writes:

*Post modo si pæges, in te mihi liber Iambus
Tincta Licaëæo sanguine tela dabit.*

If

*If thou pursu'st me still, my book
Just vengeance shall implore,
And in Iambick weapons yeld
Dipt in Lycambes gore.*

Justine in his twenty seventh book relates, That *Selencus Callinicus* King of Syria, for exiling *Berenice* his step-mother, sister to *Ptolomæus*, was by the same *Ptolomæus* invaded and prosecuted by arms. *Demetrius* after the death of *Parus*, having married *Helena*, to which unfortunate match her beauty had invited him, was by her treachery not only murdered, but his body hackt and mangled, being almost made one universall wound. *Tortellius* reports of one *Evander* the nephew of *Pallas* King of the *Arcadians*, at the perswasion of his mother *Nicostrate* slw his own father, *Orestes* the son of *Agamemnon* slew *Pyrrhus* the son of *Achilles*, being surpris'd with the beauty of *Hermione* daughter to *Meneleus*; and *Helena* sister of the *Trojans*, was slain by King *Creon*, being betrayed by his own *Polydices*. *Cleopatra* was the cause of that bloody war betwixt *Ptolomæus Philopater*, and her own father *Alexander*, King of Syria. *Idas* and *Lyncæus* the sons of *Aphareus* and *Arbarne* fought a great battel neer to *Sparta*, about the two fair daughters of *Lensippus*, *Phoebe* and *Alaira* against *Castor* and *Pollux*, both which were slain in that battell and perisht not by shipwrack, as *Alaira* some while, in the pursuit of *Parus* by sea, for the rape of their sister *Helena*. *Livy* lib. 36. writes of *Antiochus*, who warring against *Rome*, was so taken with the beauty of a Chaldean damosell, that neglecting all warlike discipline, to spend his time in dalliance with his wanton, he became a shameful and dishonourable prey to the enemy. *Octavia* the sister of *Augustus*, being repudiated by *Anthony*, was the occasion of a civil and intestine war. The Poet *Lucretius* growing mad for the love of a faire damosell, drank poison, and so died. *Tullius* incited *Tarquinius Superbus* to kill *Tullia*, her own father *Servius Tullius*. *Martia* the Brumper, caused *Martia*, *Antonius Commodus* the Emperor (whose Concubine she was) to be slain by a souldier, with whom she had many times incestfull congression. *Titus Corranianus* being sent on Embassie to *Tenua* Queen of the *Illyrians*, because he spoke to her freely and boldly, she caused him to be put to death, against the lawes of Kingdomes and Nations, *Livius* and *Florus*. *Volterranus* writes of one *Rhodoricus* King of the *Goths*, who because he stuprated the daughter of *Julianus*

Fridegund.

Margarita.

who was Prefect in the Province of Tingitana, the father of the ravish'd virgin brought in the Moors, and rais'd a war, which before it was ended, was the death of eleven hundred thousand men. *Chilpericus* the son of *Clotharius* was slain by the instigation of his wife *Fridegunda* in his return from hunting. *Luchinus* a Count of Italy waried upon *Egolinus Gonzaga*, because he had adulterated his fair wife *Ishabella*. *Volla* was *Otratus* King of Bohemia, accused of sloath and cowardise by his wife *Margarita*, for entering league with *Rodolphus* Cesar, rais'd war betwixt them, in which her husband was defeated. *Gandolphus* the martyr, for but counselling his wife to a more chaste and temperate life, was murdered betwixt her and the adulterer. Of wars and many other mischiefs, of which faire women have been the originall, *Ovid* elegantly delivers in 2 *Illeg.* thus concluding:

*Vidi ego pro nivea pugnantes conjuge tauros
Spectatrix animos, ipsa ferocia dabat.*

For a white Heifer I have seen but's fight,
Both gathering rage and courage for the fight.

At the building of Rome, *Romulus* to people the City and get wives for his souldiers, caus'd them to ravish the Sabin women and daughters: for which, war grew betwixt the two Nations. Of which *Propert.* lib. 2.

*Cur exemplum parum Græcum? Tu criminis author
Nutribus dico Romule laudis, &c.*

What need I from the Greek example ask?

Thou *Romulus* by a f. 2 (he-wolf) mus'd
To rape the Sabinas must thy souldiers task

Rape Rome still loves, because thou taught'st it first.

Since even the form at best is soon faded, and the beauty hath been the cause of so much blood shed, Why should women be so proud of that which rated at the highest, is no better then an excellent evill, or a wretched wonder; that had beginning, therefore subject to end; created from earth, and therefore consequently transitory? but on the contrary, since the vertues of the mind mayely acquire after time and glory, conquer oblivion and survive envy, and Phoenix-like recover treth youth from forgotten ashes: To such I yeeld the first place, and so begin with the Amazons.

of

Of the Amazons.

AND first of their Country. Cappadocia is a land that breedeth goodly and brave horses, it hath on the East side Armenia, on the West Asia the lesse, on the North Amazonia, on the South Mount Taurus, by which lieth Sicilia and Italia, as far as the Cilicke Sea that stretcheth towards the Island of Cyprus. The lesse Asia (called *Asia minor*) joincth to Cappadocia, and is closed in with the great sea, for it hath on the North the mouth and sea that is called Euxinus, on the West Propontides, on the South the Ægyptian sea. This lesse Asia containeth many Provinces and Lands, on the North side Bythania butting upon the sea against Thracia, and is called Phrygia the greater. The chiefe City of Bythania is Nicomedia. Galathia takes name of the Gals that assisted the King of Bythania in his wars, and therefore had that Province given them to inhabit. It was first called Gallogracia, as being people mixt of the Gals and Grecians, but now they be called Galathians, and these are they to whom *Saint Paul* writ his Epistles, *Ad Galatas*. The third part of *Asia minor* is called Phrygia, and took name of Phrygia daughter to *Europa*, the daughter of *Ægeus*: that Phrygia was likewise called Dardania of *Dardanus* the son of *Jupiter*; It hath on the East side Lydia, and on the West the sea Hellespontus, so called of *Helles* the sister of *Phrixus*, who was there drowned. Lydia is on the East side of East Phrygia, there sometimes reigned the rich King *Cresus*. There were two brethren Kings of that Country, the one call'd *Lidus*, the other *Tyrchenus*: but the land being too little for both, they cast lots which should abide there, and which should seek abroad to plant a Colony else where; which lot fell to the younger, *Tyrchenus*: He toucht upon a land then called Gallia, which after he caus'd to be named Tyrchia, or him also the sea Tyrchenus took denomination, as the Land of Lydia of his brother *Lydus*. Of Lydia, the chiefe City is Smyrna, to which City *St. Iohn* the Evangelist writeth in his *Apocal.* The chiefe river of that Country is *Pactolus*, which as the Poets Fable, hath golden sands. The fifth part of *Asia minor* is called Pontus, and Paphlagonia, the chiefe City is Seleucia, built by *Seleucus Nicator*; neer to that is Cilicia, and containeth Lycia, which is called likewise Licaonia, in which

X 3

are

Lib. I. cap. de
Amazonib.The custome
of the Scy-
thians.

are the two noble Cities, Lystris and Derbe, spoken of in *Act. Apostol.* By these Cities they saile out of Syria into Italy: but the chief of all these Cities is Tharsis, downwards towards the Amazonian sea, and that land is part in Asia, and part situate in Europe. Now touching the originall of the Amazons, and why they were first so called, divers authors have diversly writ. *Palephatus* in his fabulous narrations, saith, The Amazons were not women, but certaine barbarous men who used to weare long garments, and loose, reaching below their ankles after the manner of the Thracian women, who shaved their chins, and wore the hairs of their head long, but covered with miters: These Amazons were a warlike people, and did many brave and remarkable deeds of arms. But there is no likelihood (saith he) that such should be women, because of that nation there is at this day no memory: but this was but his opinion. *Trogus Pompeius*, from whom *Iustine* extracts his history, thus speaks of their originall. Scythia towards the East, is of one side embraced by the sea, on the other part hemm'd in by the Rhyphan mountains, the longitude and latitude thereof lies open to Asia and the river Tanais: These Scythians have no portions of land amongst them, which any man can call his own, they have no fields, they build no houses, ignorant both of Agriculture and Architecture, their riches are their herds and their cattle, they delight in unrequented solitudes, and inhabitable deserts; when they remove from one place to another, they carry their wives along with them in Chariots and Waggones, these are covered with leather and skins of beasts, to shroud them from summers thowes, and defend themselves from winters tempests, they know no houses else, and for no others care, Justice is maintained by the modesty of their manners, not by the severity of their lawes. There is no offence so grievous to them as theft, because their flocks lie open without folds or sheep-coats; Gold and silver they despise as much as other Nations cover it, esteeming it rather an unusefull burden, then a profitable merchandize: Their food is for the most part milk and hony, the benefit of wool or cloath is to them altogether unknown, though the climate oppresse them with continuall cold, their habit is furs and the skins of beasts; their continence teacheth them that justice; That they cover nothing but what is their own: for where there is desire of riches, there must necessarily be usury

usury and oppression. Were the like moderation and abstinence used amongst all nations, warre and surter would not (as they do now) destroy more then age or nature. Admirable it is, that custome in them should attain to as much true morall humanity, as the wise men of Greece have reached to by the learning of arts, or study of philosophy, and that untaught Barbarians should excell them, that professe to tutor others in manners; more eminent far in their ignorance of vice, then the others in their knowledge of Vertue. Three times these Scythians attempted the Empire of Asia, in all their expeditions remaining unfoild, at least unconquered. *Darius* King of Persia they put to shamefull flight. *Cyrus* with a supposed invincible army, they slew in the field. *Zopyrus* the great Captain of *Alexander*, they victoriously detested. Of the Romans they only heard their power, but never felt their strength. The Parthian and Bactrian Empire they establishd. A nation in labours unweari'd, in dangers undismay'd, not seeking to get what they cared not to lose, in all their victories preferring the glorie before the spoile. The first that made war against this Nation, was *Pexors* King of Egypt, who by his Embassadors sent them word to prepare themselves for defence by whom they returned to the King this answer, We wonder that the Captain of so rich a people, will wage warre against us that are knowne so poor, considering the successe of war is doubifull; and howsoever the event prove, the reward of the victory is nothing, but the damage arising from the fight, manifest. Their answer went before, which their resolution as suddenly and swiftly pursued after, for their army and their answer almost arriv'd together, whose celerity in march, and resolution in purpose, when *Pexors* understood, he forsook his tents and all provision for war, and betook himselfe to a base and dishonourable flight. They pursued him to the Egyptian fens, but by reason of the marishes and uncertain ground, their further passage was prohibited. Retrying thence they overran Asia, and subdued it under their predominance, imposing on the Nations a small tribute, rather in acknowledgement of the title, then to be gainers by the victory, the enemy rather suffering disgrace then oppression: fifteen years they continued in Asia, rather to settle the estate, then to extort from the inhabitants. From thence they were call'd by the wickedness of their wives, from whom they receiv'd word, That unless they should

The brave
acts of Scy-
thians.

A base flight

repaired home, they would seek issue from the neighbour nations, for they would not suffer the posterity of the ancient Scythians to be in the women extinct. Asia was for many years tributary to the Scythians; *Trogus* and *Justin* say, for a thousand and five hundred years, which ended in *Ninus* King of Assyria: In this interim, two Princely youths among the Scythians, *Plinus* and *Scolopitus*, being by the oppressors and chiefs of the people expelled from their families, drew to their society a mighty confluence and invaded Cappadocia, planting themselves near to the river *Themedon*; and being by conquest possessed of *Themisciria*, there having for many years made spoils of the neighbour nations by the conspiracy of the multitude who were oppressed with their insolencies, they were betrayed and slain. Their wives by reason of their exile halfe in despair, boldly took arms, and first retiring themselves and making their own confines defensible, after grew to the resolution to invade others. Besides, they disdained to marry with their neighbours, calling it rather a servitude then Wedding. A singular example to all ages: Thus they augmented their seignories and established their Common-weal without the counsell or assistance of men, whose fellowship they began now altogether to despise: and to communicate their losses, to make the widows of equal fortune with the wives, they slew all the men that yet remained amongst them, and after revenged the deaths of their husbands formerly slain, upon the bordering people that conspired against them. At length by war having secured peace, lest their posterity and memory should perish, they had had mutuall congression with their neighbour Nations: The men children they slew, the female they nursed and brought up, not in sowing and spinning, but in hunting and practise of arms and horsemanship; and that they better might use their Lances, and with the more ease, at seven years of age they seared or rather burnt off their right breasts, of which they took the name of Amazons, as much as to say *Unimammae*, or *Unimammæ*, i. those with one breast, or with a burnt breast. There were of them two Queens that jointly held the sovereignty, *Marthesia* and *Lampede*; these divided their people into two armies, and being grown potent both in power and riches, they went to war by turns, the one governing at home whilest the other foraged abroad; and lest their should want honour and authority to their successes,

The first beginning of the Amazons.

whence the name of Amazons was derived. *Marthesia*. *Lampede*.

cesses, they proclaimed themselves to be derived from *Mars*: insomuch, that having subdued the greatest part of Europe, they made incursions into Asia, and there subdued many fortresses and Castles, where having built Ephesus with many other Cities, part of their army they sent home with rich and golden spoils, the rest that remaine to maintain the Empire of Asia, were all with the Queen *Marthesia* or as some write, *Marpissa* defeated and slain. In whose place of sovereignty her daughter *Orythia* succeeded, who besides her singular valour and fortunate success in war, was no lesse admired for her constant vow of virginity, which to her death she kept inviolate. The bruit of their glorious and invincible acts reaching as far as Greece, *Hercules* with a noble assembly of the most heroick youths, furnished nine ships, with purpose to make proof of their valor: two of these sisters at that time had the principality, *Antiope* and *Orythia*. *Orythia* was then employed in foreign expeditions. Now when *Hercules* with the young *Hero* landed upon the Amazonian continent, Queen *Antiope*, not jealous of the least hostility, stood then with many of her Ladies unarmed on the shore, who being suddenly assailed by the Græcians, were easily put to rout, and they obtained an easie victory; in this conflict many were slain, and divers taken, amongst whom were the two sisters of *Antiope*, *Menalippe* surprized by *Hercules*, and *Hippolite* by *Theseus*, he subdued her by arms, but was captivated by her beauty, who after took her to his wife, and of her begot *Hippolitus*. Of her *Senecca* in *Agamemnon* thus speaks:

*Vidit Hippolite ferax pectore è medio rapti
Spectum & sagittas.*

The bold Hippolite did see that day
Her breast despoild and her shafts tane away.

Of *Menalippe*, *Virgil* thus:

Threicean sexto spoliavit Amazona Baltheo.

Having relation to the golden belt of *Themedon*, which was numbered the sixth of *Hercules* his twelve labours, He received that honour, and the her liberty, *Orythia* being then abroad and hearing of these outrages and dishonours done at home, that war had been commenced against her sister, and *Theseus* Prince of Athens born thence *Hippolite*, whom she held to be no better then a ravisher; impatient of these injuries, she converted all her forces, and incited them to revenge, inferring, that in vain they bore Empire in Europe

rope and Asia, if their dominions lay open to the spoils and rapines of the Grecians. Having encouraged and persuaded her own people to this expedition, she next demanded aid of *Sagillus* King of the Scythians, to him acknowledging her selfe to be defended from that nation, shewes the necessity of that war, and the honour of to brave a victory: hoping that for the glory of the Scythian Nation, his men would not come behind her women in so just an enterprize, the successe of which was undoubtedly spoile for the present, and fame for her. *Sagillus* with these motives encouraged, sent his son *Penaxagoras* with a great army of horsemen to aid *Orythea* in this war; but by reason of a dissention that fell in the camp, the Prince of Scythia withdrew all his auxiliary forces, and with them retired into his Country, by reason of which detest the Amazons were defeated by the Grecians, yet many of them after this battell recovered

Penthesilea. their Countries. After this *Orythea* succeeded *Penthesilea*, she that in the aid of *Priam* (or as some say, for the love of *Heitor*) came to the siege of *Troy* with a thousand Ladies, where after many deeds of chivalry by her performed, she was slain by the hands of *Achilles*, or as the most will have it, by *Neoptolemus*; she was the first that ever fought with *Poleax*, or wore a Target made like an halfe Moon, therefore she is by the Poets called *Peltigera* and *Scutrigera*, as bearing a Target, or bearing a *Poleaxe*: Therefore *Ovid* in his Epistle of *Phedra*,

Prima scutrigeras inter virtute puellas.
And *Virgil* in his first book of *Aeneid*.
Ducit Amazonidum lumbis Agmina peltis
Penthesilea furcis molibus ardet.
Penthesilea mad, leads forth

Her Amazonian train,
Arm'd with their moon'd shields, and fights
Midst thousands on the plain.

These Amazons endured till the time of *Alexander*; and though *Isidorus* lib. 14. saith, that *Alexander* the Great quire subverted their Nation, yet *Trogus*, *Justin*, *Q. Curtius*, and others, are of a contrary opinion, and affirm, that when *Alexander* sent his Embassadors to demand of them tribute, otherwise his purpose was to invade their territories: their Queen *Minithra* (or as some writers term her, *Thalstris*) returned him answer after this manner: *It is great wonder of thy small judgement, O King, that thou hast a desire to wage*

Minithra
or *Thalstris*

war

war against women; if thou being so great a conquerour shouldst be vanquished by us, all thy former honours were blemished, and thou perpetually branded with shame and infamy; but if our gods being angry with us, should deliver us up into thy mercy, what addition is it to thine honour, to have had the mastery over weak women? King *Alexander* (it is said) was pleased with this answer, granting them freedome, and said, Women ought to be counted with fair words and flattery, and not with rough steel and hostility. After this he sent to the King desiring to have his company, as longing to have issue by him to succeed the father in magnanimity and vertue, to which he assented. Some write, she staid with him in wondrous familiarity fourteen daies: but *Trogus* in his second book saith forty daies, and when she found her selfe with child by him, took her leave and departed into her own Countrey. *Virgil* amongst these Amazonians, numbers *Harpalice*, *Harpalice*. *Æneid*. lib. 1.

— *Vel qualis equos Tberissa fatigat*

Harpalice —

Such as the Thracian *Harpalice* was

That horses tired —

Valerius Flaccus lib. 6. speaks of one *Harpe*.

— *Qua pelta vacat jamque ibat in Harpea.*

He aimed at *Harpe* where her shield lay void.

Harpe.

These Amazons were by the Scythians called *Æorpatæ*, which is as much as *Viricide*, or man-killers. For *Æor* signifies *Vir*, a man, and *Pata*, *Occidere*, to kill. Their habits and manners *Curtius* thus describes, lib. 5. de gestis *Alexandri*. Their garments cover not their bodies round; their right side is still bare towards their breast; their upper robe which is buckled or buttoned above, descends no lower then the knee; one of their breasts they reserve safe and untouched, with which they give suck to their infants; the right breast they burn off, that with the more facility they may draw a Bow, thrust a Dart, or charge a Lance. *Stephanus Byzantius* writes, that they are called by the Greeks *Saxropalidæ*, because they are said to feed upon *Lysards*, which in their language they call *Sauræ*. *Hierodotus* writes of them many things needlesse here to insert, only one is worth the observation. To encourage their valour, and that there should be no coward amongst them, they have a law, That no Virgin shall be capable of a husband, or enter into familiar congress with man, before she hath brought from the field,

A law among the
Amazons.
the

the head of an enemy slain with her own hand; which hath been the cause that so many of them have died old wrinkled Beldames, that never knew what belonged to the interchange of carnall society. Of other Scythian women that had a purpose, it seems, in some kind to imitate these Amazons, it is thus remembred by *Strabo*, and others: The warlike Scythians in their third Asian expedition, being absent from their wives the space of seven years, they supposing their husbands rather to have been defeat and lost, then detained with the tediousness of so long and lingering a war, married themselves to their slaves and servants, such as were only left at home to keep their herds, flocks, and other cattel. The Scythians after the expiration of their war, returning into their Country, were opposed by their own vassals, and repelled from their territories as strangers and invaders, and not such as came to repossesse their own wives and fields: after many skirmishes and conflicts, the victory still remained doubtfull and uncertain, the Scythians were advised to change their manner of fight, and because their opposition was against the basest of slaves, not the noblest of enemies, therefore to suit their weapons according to the persons, and laying by the noble arms of a soldier, to encounter them not with weapons but with whips, not with steel, but with scourges and other like instruments of the terrors of base and servile feare. This counsell was generally approved and followed, so that the next time their slaves affronted them in battell, they met them with the commanding looks of masters, not of equall enemies, and shaking their whips and scourges, with the sight thereof their servants were so terrified, that instantly they betooke themselves to servile and ignoble flight, conquering them as slaves, whom they could scarce oppose as enemies, all such of them as they took, they put to tortures and death. Their wives knowing themselves guilty both of adultery to their beds, and treason to their lives, some flew themselves with the sword, others strangled themselves with the halter, all in conclusion bravely and resolutely with selfe hands finished their own lives, leaving their husbands lusty widowers, with free liberty to make choice of honest wives. After this accident the Scythians had peace even to the time of King *Lanthius*. *Higbas* adds unto the number of those Amazons that following, *Odisseus*, *Agave*, *Iphimone*, *Xantho*, *Hypobus*, *Orthrepts*, or *Othre*, *Xanthippe*, *Lao-*
mache,

mache, *Glauce*, *Agave*, *Theseis*, *Climene*, and *Polidora*. *Calaber* beside these reckons up twelve, but by divers and doubtfull names. Of the name of these Amazons, *Ovid* writes in the latter end of his second book, *de Arte amandi*, having writ his two first books, wherein he hath ingeniously proposed all the waies, plots and stratagems by which men may captivate women to their wishes, and attract them to their desires, as if he had done his work as worthily as wittingly (which indeed he hath) he thus insultingly concludes,

Me vatem celebrate viri, mibi dicite laudes,

Cantetur toto nomen in orbe meum, &c.

Call me your Poet, crown my head with bays,

And let the whole world descant on my praise.

I gave you arms, god Vulcan gave no more

To Theseis sonne: conquer as he (before)

And he then shall his Amazon subdue,

Struck with the darts he from my quiver drew,

Upon his warlike spoiles thus let him write,

"Naso my Master taught me first to fight.

Behold young wenchies likewise trace my skill,

They are the next charge of my labouring quill.

In his third book as having prepared and armed men against unarmed women, he proposeth to them the like precepts and instruction, with all the defensible weapons needfull against the ambushes and inticements of men, and thus begins:

Arma dedi Danais, in Amazonas arma supersunt

Quae tibi dem & turba Penthesilea tua.

The Greeks I have given arms to, who now stand

Ready to encounter the Amazonian band.

Others within mine armory remain

For thee Penthesilea and thy traine:

Go equally accoutred to the war,

And let such conquer as most favoured are

*Of Carine, * Dione, and the * Boy that flies*

'Round 'bout the world, still budwinckt of his eyes,

It were no justice to arm men in steel

'Gainst naked women, bare from head to beel,

Oh too much odds there were in combat then,

And so to conquer a great shame for men.

And so much of the Amazons, I now proceed to other Magnanimous and brave spirited Virgins,

* *Venus.*

* *Cupid.*

Of

Of warlike Women, and those of Masculine vertue.

Of Feare.

Examples of Feare.

I Know not better how to expresse the boldnesse of women, then by shewing you the feare of men, nor can I more plainly illustrate the valour of one sex, then by putting you in mind of the cowardise of the other. It is well observed of an Italian (who writes himselfe of Lucca) concerning the passion of Feare, of which there are three sorts commendable; the first is naturall feare, by which we avoid the injuries of men, prevent the inconvenience of pestilent sicknesses, with such like casualties, and arm our selves against want, dearth, and necessity. The second is civill Feare, wherein we feare to transgresse the Law or incur penalty, are timorous to do ill because it is ill, when we dare not deprave whats good, or derogate from our own reputation. The third is a more supernaturall Feare, in which by our love towards God and our neighbour, we feare to offend the higher Majesty, and next that, feare the revenge of eternall death and damnation; by the first we preserve our bodies, by the second our honours, by the last our soules. But these other subject feares, I purpose here to except, only such as proceed from Effeminacy and Cowardise. It is read of *Pyander* of Greece, that being alive, he feared lest his soul had already forsaken his body. Like also, of one *Artemon* who was of that hard-hearted disposition, that he moved not abroad without Targets of brasse borne over him like Canopies, lest any thing should fall from aloft and beat out his brains; or if he rid, it was in a horse-litter ceiled and cross-barred with gads of steel and plates of iron, for which he was called *Periphoretus*. *Schellius* writes, that *Cassander* so feared *Alexander* that long time after his death, coming to Delphos to behold the goodly statues there erected, at the very sight of his old masters effigies, he fell into such a timorous fever, that his very bones danced in his skin, and long time it was ere they could constantly settle themselves in their own places. This was that *Cassander* who had caused *Olympias* the mother of *Alexander* to be so cruelly butchered. It is related of *St. Valen* Duke of Valentinois in France, that being condemned to death for not disclosing the treasons of the Duke of Burbon, just at the instant when the executioner should have strook off his head, the King sent him his gracious pardon, but all in vain, the fear of the blow

blow before it came, had dispatched him of life. Hereof hath grown a proverb, to any man that hath a strong apprehension of feare, they will say he hath *La fièvre de Saint Vallier*, i. the feaver of *Saint Vallier*. Another thing is recorded, of a fellow that was so affraid of the name of *Hercules*, that he hid himselfe in caves and rocks, though he knew not of any quarrell betwixt them, at length stealing from the obscure cavern where he had denned himselfe, to see if the coast were clear, casting his eie by chance on the one side, and espying *Hercules* who came that way by chance, his life blood sinking into his heels, she shook them a little and died in that feaver, I could recite terrors and vain fears which have arisen from nothing, that have terried whole Cities of Grecians, armies of Romans, and multitudes of other nations, but these particulars shall suffice, for my purpose is not too farre to exterrify men, nor too much to embolden women: since the most valiant man that is, is timorous enough, and the modestest woman that is, may be made sufficiently bold. But to the purpose in hand: *Debora* a warlike woman, was a Prophetesse and judged Israel; by whose counsell and courage, they were not only freed from the inroads and incursions of the neighbour nations, but many times returned from the field with rich spoiles and glorious conquests: of her you may read more at large in the Judges. *Janus* was an ancient King of Italy, he entertained King *Saturn*, when by his son *Jupiter* he was chaced out of Crete: Because he was a provident and wise Prince, the Romans pictured him with two faces, and received him into the number of their gods, they attributed to him the beginning and end of things, celebrating to his honour the first month *Januarius*, which took the denomination of *Janus* from his name one face looked upon the year to come, the other looked back on the yeare past; in his right hand he had a golden key which opened the Temple of Peace, in his left, a staffe which he strook upon a stone, from whence a spring of water seemed to issue out; he is thus described by *Albrius* the Philosopher, in his book *de Deorum Imaginibus*. This *Janus* left behind him a beautiful fair daughter, whose name was *Helerna*, she succeeded her father in his Kingdom, which was situate by the river *Tiber*, and was a woman of masculine spirit and vertue: she reigned over men without the counsell or assistance of men, she subdued Nations by her valour, and conquered Princes by her beauty, of whom may

Debora.

Helerna.

may be truly spoken as *Propertius* lib. 2. writes of the Queen *Penthesilea* :

Ausa ferox ab equo quondam oppugnare sagittis, &c.
Penthesilea from her steed,
When her high courage rose,
Durst with her shafts and warlike darts,
The Danish fleet oppose :
No sooner was her beaver up,
And golden caske laid by :
But whom by force she could not take,
She captiv'd with her eye.

Camilla and others.

Metabus.

THis *Camilla* was Queen of the *Volscians*, who even in her cradle gave manifest tokens of her future virtue and valour, for in her infancy she was neither swathed in soft cloathing, nor wrapt in silken mantle, not attended by a tender nurse, nor fed with curious dainties or rare fetcht delicates, but fostered by her father *Metabus*, with the milk of hinds and wild goats; her court was a Forrest, and her palace a dark and obscure cave. Having somewhat outgrown her infancy, she took no pleasure in rattles, puppers or timbrels, in which children for the most part delight, neither did she inure her hands to spinning or any such like womanish chres : her cloathing was the skins of wild beasts, her exercise hunting, her practise shooting, her arms the bow and quiver, her drink the fountain water, and her food Venison. To this abstemious life, she vowed the strict vow of chastity. At length war being commenc'd betwixt *Turnus* and *Aeneas*, she adhered to the *Rutlian* faction, and to those wars brought a regiment of gallant horse, which she in person commanded. Her magnanimity *Virgil* in the latter end of his tenth book thus sets down.

Hos superi trahunt, volscæ de gente Camilla,
Agmæ agens equum et florentes ære catervas,
To their supply Camilla came,
The gallant Volscian Lasse,
Who bravely did command the horse
With troops that shinn'd in brasse.

Maria Puteolana.

Of the like condition was *Maria Puteolana*, so called of *Puteolum* a City of *Campania* ; she was of a warlike condition, and an invincible courage, and flourish'd in the

the age of *Francis Petrarch* : she is described to be most patient of labour, and untried with travell, moderate in diet, but altogether abstinent from wine, sparing of words, never boasting, but always daring ; The needle, the wheel, and the distaff she utterly abjurd, horse, armour, the bow, the spear and the target above all other delights she embraced ; she used to walk whole nights without the least sleep, and travell whole daies together without rest ; if necessity at any time compelled her eyes to wink, or her body to lie down, the earth was her bed, and her shield her pillow ; she abandoned the society of women, her continuall conversation was with Captains and Commanders, which though it caus'd a face of boldness and (as some term it) impudency, yet it is apparant to all men in what a sovereign respect she held her chastity and honour, which she maintained without the least blemish unpott'd to the end ; from ribould talk and discourse that tended to immodesty, she refrained, all affected habit she savoured of pride, or might be imputed to lightness, she detested ; she was only addicted to Chivalry, to be accounted valiant and virtuous that was her honourable aim, and such her memorable end *Bona* was a Lady of *Lombardy*, and was surnamed *Lona Bona Longebarcha*, and not improperly ranked with these, she was barba. a woman warriour, and lived in the year of grace, 1568. she was the wife of *Guarinius Paymenfis*, a worthy and renowned bold en, her virgin youth was continually exercised in hunting and the chase, she attended her husband in all hostile expeditions, not as a partner of his pleasures, but a companion in his dangers, she kept not the City when he was in the camp, nor lodged in tent when he lay in the field, nor crept the more close to him in bed, then she stood fast by him in battell; after many great services performed, and glorious victories atchieved, he fell into the displeasure of *Alexander* King of *Sicily*, who cast him into prison ; But this noble Lady *Bona*, good both in name and conditions, never left soliciting the Emperor and other Christian Princes, both by petitions and friends, till she had purchased him a safe and honourable release. The next Virago that comes in place, is *Atalanta*, *Apollodorus Atheniensis*, lib. *Atalanta*. 3. de deorum origine, thus compiles her history : Of *Lycurgus* and *Cleophile* (or as some will have it, *Eurizome*) were born *Anceus*, *Epochus*, *Amphidamus* and *Idæus* ; of *Amphidamus*,
Y damas,

damus, *Melamian* a son, and *Antimache* a daughter, whom *Kuristheus* married: of *Jasus* and *Clymene* the daughter of *Mimia*, was *Atalanta* born, whose father desirous of masculine issue, cast her out to a desperate fortune, whom a she-Bear finding, fed her with her milk, till certain huntsmen courting that way, and chancing upon so sweet and beautiful an infant, took her home, and saw her fairly and liberally educated. She being grown to mature age, notwithstanding she was solicited by many suitors, took upon her the strict vow of virginity, and arming her self after the manner of *Diana*, solely devoted her self to hunting and the chase; and increasing in beauty as she did in years, she was ambushed by two Centaurs, *Rhæcus* and *Hyllæus*, who insidiating her virgin chastity, she with two thrusts transpierced them and left them dead in the place. The next heroic action which made her famous, she came with all the noble youths of Greece to the hunting of the Calidonian Boar, and was the first that drew blood of the beast in the presence of *Meleager*, Prince of *Ætolia*, and all the other brave Heroes, of whom *Putanus lib. 3. de Stellis*, thus speaks:

*Qualis in Ætolum campis Meleagria virgo,
Stravit aprum, &c.*

*As did the Meleagrian girl,
Who in the Ætolian plain,
Laid flat the foaming Boar, and was
The foremost of the train
That gave him bold encounter, and
As ignorant of fear,
Noëd her sharp arrow, and the string
Pluckt close up to her ear:
The first that day in field that blood
From the stern monster drew:
Bearing the honour, spoile and palme.
From all that Princely crew.*

Of the love of *Meleager* to her, and of his death, I either have, or shall find occasion to speak elsewhere. Her next achievement by which she purchased her selfe honour, was her contention in the sports of *Peleus*. It shall not be amisse to tell you what these sports and pastimes were; They were the twelve in number that were celebrated amongst the Greeks, *Aesclus* the son of *Peleus* instituted them in honour of his father. *Zethus* the son of *Aquila* overcame in that which

which was called *Dolichodromus*, which signifies a race of twelve furlongs. *Calais* his brother had the best in the *Dianthus*, which was a race of two furlongs. *Castor* the son of *Jupiter* was victor in the *Stadium*, which was a place of running or exercise, as well for men as horse; the word signifies a furlong or a measure of ground; there be of them three sorts, one of Italy, containing 615 feet, which amounteth to 125 paces; the second is called *Olympicum*, which exists of 600 feet, which is an hundred and twenty paces; the third *Pythicum*, containing 1000 feet, which comes to 200 paces. About these *Stadia*, *Pliny* and *Diodorus* differ: in the description of Sicily, eight of these furlongs make an Italian mile, containing 1000 paces, and every pace five feet. *Pollux* carried away the prize called *Cestus*, which signifies a married belt or girdle, which the husband used to tie about the waist of his bride, and unloose the first night of their wedding. *Telamon* the son of *Ajax*, had the praise in *Disco*, or casting the bullet or the stone. *Peleus* in wrestling. *Meleager* the son of *Oereus* in casting of the dart. *Cignus* the son of *Mars*, slew *Pilus* the son of *Diodatus*. *Bellorophon* was the most eminent for riding the horse. And *Iolaus* the son of *Iphicles*, for managing the Chariot. *Hercules* overcame in many things, but *Atalanta* in all. Not long after this coming, to the knowledge of her parents, and being by them perswaded to marry; to prevent the loathed embraces of a husband, trusting to her own incomparable swiftnesse, she devised a race, in which she proposed her selfe the prize of the victor, but the vanquished were mulcted with the loss of their heads: after the slaughter of many Princes, *Melamion* (before spoken of) inflamed with her love, received of *Peleus* three golden apples, which he let fall one after another in the swiftnesse of their course, she by stooping to take them up, slackned her speed, and by losing the race became his prize and bride. Some write that they ran in Chariots and armed, trusting to the swiftnesse of their steeds, not the velocity of their own feet. The manner of their running is elegantly described in *Ovid*, of which I will give you present expression. *Hesiod*, *Naso*, and others, will not allow *Atalanta* to be the daughter of *Jasus*, but *Schoeneus*; *Euripides* derives her from *Menelaus*, making her the bride of *Hyppomanes* the son of *Megaraeus*, grand-child of *Neptune*, not of *Melamion*. The manner of their course is thus set down, *Metamorph. lib. 10.*

Three sorts
of Furlongs.

The race of
Hippome-
nes and At-
lanta,

Signa tubæ dederunt, &c.
The signall given, whilst both prepared stand
Now, on they go: their heels but kisse the sand,
And leave no print behind, you would suppose
They might passe seas, and yet their nimble toes
Not mingle with the billowes: or extend
Their course o'r ripe ears, yet the stalks not bend.
On all sides the young men (spectators) cry,
Well run Hippometes (who seems to flie
More swiftly then their voices) if thy meed
Be worth thy toyle, now, now, 'tis time to speed.
Clamour and shouts encourage both: her pace
She sometimes slackes to look back on his face,
His labour made it lively on the way,
Which forc'd her oft when she might passe him, stay;
She outstrips him though, but balse against her will
And feels his drie breath on her locks play still,
Which her speed cast behind. The course is long,
He seems to faint, and she appears more strong.
The bold Neptunian Heroe from his hand
One of those golden apples on the strand
Before her bowls; she stoops amaz'd, and won
With th' riches of the jewel, is out-run,
Stooping to take it up: he now gets ground,
Whilst loud applause shouts the people sound:
At which, her slacknesse she redeems, and time
Lost in that small delay. She as a crime
Now in her speed corrects, and like the wind
Flies towards the goal, and leaves the youth behind.
Again he drops another, and again
She for the second stoops, whilst he amain
Strives for the start, and gets it; but her pace
She still maintains, being formost in the race.
The last part of the course lies plain before,
He now begins fair Venus to implore,
And the third fruit pluckt from the golden tree,
He further casts, yet where she needs must see
The apple shine, 'twas thrown out of the way,
The ground uneven, to move the more delay:
The warlike taffe though tempted with the show,
Doubts in her selfe to take it up or no.
Venus perswades in favour of her Knight,
And made it weighty, which before seem'd light:

which

which as from th' earth she labours to divide,
He gains the goale and her for his fair bride.

It is said by Palephatus, Apollodorus, Ovid, and others,
That for their ingratitude to Venus, he was turned into a
Lion, and she into a Lionesse. The probability is, that being
in the chase they retired themselves into a cave which pro-
ved to be a den of Lions, were they were torn to pieces and
devoured. They being mist by the people, who after saw
two Lions issue from that place, the rumour grew that they
were transform'd into beasts of that shape. This Atlanta had
by Metamion or Hyppomantes, or as some write by Mars, Par-
thenopæus, who after made war upon the Thebans.

Of other warlike Ladies.

ABOUT Meroe reigned the Queen Candaces, and had Candaces
a principality over the Æthiopians a woman of a migh-
ty spirit, who in all their conquests in person, led her peo-
ple to the field, amongst whom she obtained that dignity
and honour, that as amongst the Kings of Ægypt from the
first of that name that was renowned and beloved, they
were for many successions called Pharaohs, and after Ptolō-
mies, and since the time of Julius, all the Roman Emperours
have in memory of him taken upon them the surname of
cesar; so for many years after her decease, the Queens of
Æthiopia were called Candaces. The women of Lacena imi- Lacena:
tated the men in all things, in schools, in hunting, and in
arms. These in the war commenc'd against the Messenians,
adventured equally in the battell with their husbands: by
whose assistance they purchased a noble victory. It is re-
ported of Valasca, a Queen of the Bohemians, that having Valasca:
made a conjuration with the women of her Country, to take
away all the prerogative and jurisdiction from the men,
the instructing them in Military exercises, levied an army
of her own Sex, with which they met their husbands and
overthrew them, by which means they attained the love-
raign principality (as the Amazons had before times done)
for many years space managed all affairs as well for of-
fence as defence, without the help or counsell of men. The
women of Bellovaca being long and fearfully besieged by Bellovaca:
Charles the Great, Duke of Burgundy, most resolutely de-
fended the wals, rumbling the assailants from their scaling
ladders into the ditches, to the everlasting honour of their
Sex,

Sex, and the reproach of the enemy. *Lesbia* a virgin being besieged by the Turks, hazarded her selfe to discover their works and mines, and when the Citizens were deliberating to surrender up the Town to the mercilesse enemy, she opposed their purpose, and presented her selfe upon the waies to the violence of their arrowes and engines, by whose only valour and encouragement, the City was preserved, and the assailants repulst with dishonour. *Amalasuntha* Queen of the Goths, kept her principality neer to Ravenna, and as *Volateran* hath left recorded, by the help of *Theodotus* (whom she made competitor in the Empire) she expelled from Italy the Burgonians, Almaines, and Ligurians. *Teuca* the wife of *Argon*, took upon her the sovereignty: she was Queen of the Illyrians, a warlike nation, whom she wisely governed, by whose valour and fortitude, she not only opposed the violence of the Romans, but obtained from them many noble victories. *Habites* was a warlike Virago, and lead armies into the field, of her *Sylvius lib. 1.* thus speaks:

*Hæc ignara viri, vacuæq; assucta cubili
Venatu, & silvis, primos defenderat annos, &c.*

*She knew not man but in a single bed
Upon an empty pillow cast her head,
Her youth she spent in hunting, to th' alarm
Of the shrill bugle: on her sinowie arm
She wore no Oser basket, would not know
Or teach the fingers how to spin or sow:
To trace Dictinna she did most desire,
And in swift course the long breath'd stag to tire, &c.*

*Tiburna:
Saguntina.
Zenobia.*

The same author, *lib. 2.* speaks of one *Tiburna Saguntina*, the wife of one *Mithus*, a brave and bold female warrior. *Zenobia* Queen of the Palmyrians, after the death of her husband *Odenatus* took upon her the imperiall regency, and made tributary the Kingdome of Syria; neither feared she to take arms against the Emperour *Aurelianus*, by whom she was overcome and led in triumph: but when it was objected to *Cæsar* as a dishonour and reproach, that he had triumph'd over a woman; he answered, It was no disgrace at all, being over such a woman as excelled most men in Masculine vertue. Of whom *Pontanus* thus speaks:

*Qualis & Æthiopum quondam sitientibus arvis
In sulcum regina gregem, &c. —*

*As did the Æthiopian Queen
In the dry fields of old,
Incounter with the yellow beads*

whose

*whose rough hairs shin'd like gold,
Opposing the stern Lions paw
Alone and without aid:
To see a whom wrestle, men aloof
stood quaking and afraid,
Such 'tween two warlike hosts appears
this Amazonian Queen,
Zenobia, with her strong bow arm'd
And furnish'd with shafts keen.*

Hypsicratea the wife of *Mithridates* was still present with him in battell, and left him in no danger, cutting her hair short, lest it should offend her when she put on her beaver. *Artimesia* Queen of Caria, after the death of her husband was admired through Greece, who not only in a naval expedition overcame the invading Rhodians, but pursued them even unto their own coasts, and took possession of the Island, amidst whose ruines she caused her own glorious statue to be erected; of whom *Herodotus* thus writes: I cannot wonder sufficiently at this warlike Queen *Artimesia*, who unforced and uncompelled, followed the expedition of *Xerxes* against Greece, out of her own manly courage, and excellency of spirit. She was the daughter of *Lydamus*, her father was of *Halicarnassus*, her mother of *Crete*: she furnished five ships of her own charge with *Halicarnassians*, *Cocans*, *Nisirians*, and *Calidnians*, in the great sea-fight neer *Salamine*, to behold which battell *Xerxes* had retired himselfe and stood but as a spectator. *Justine lib. 2.* saith, There was to be seen in *Xerxes*, womanish feare; in *Artimesia*, manly audacity: for she demeaned her selfe in that battell to the admiration of all men; of whose ships the King taking especiall notice, but not knowing to whom they belonged, nor in whose management they then were; one spake to the King and said, Great Lord, behold you not how bravely the Queen *Artimesia* bears her selfe this day? the King would not at first beleieve that such resolution could be in that Sex: at length when (notwithstanding her brave service) he perceiv'd his navy beaten and put to flight, he sighing thus said, *All my men this day have shew'd themselves women, and there is but one woman amongst them, and she onely hath shew'd her selfe a man* Many of the most illustrious persons died that day, as also of the Meads, amongst whom was the great Captain *Aria Begues*, the sonne of *Darius*, and brother of *Xerxes*. *Cleopatra* Queen of *Ægypt*, the

the daughter of *Dionysius Auletes*, after the death of *Julius Cæsar*, having taken *Antony* in the bewitching flames of her beauty, she was not contented with the Kingdomes of Egypt, Syria and Asia, but she was ambitious to over-reignize over the Roman Empire; in which though she failed, it shewed as invincible a spirit in her attempt, as she expressed an unmatched courage in the manner of her voluntary death. *Cybele* the Persian loving the Messagers and Scythians, of which *Tomyris* then reigned Queen; she sent against him her only son *Sparapises* with a puissant army, to beat him back again beyond the river *Araxes*, which he had first with a mighty host rejected. But the young man not insured to the stratagems and policies of war, suffered his soldiers in the height of wine and flatters to be invaded, his tents rifled, his army decayed, and himself taken prisoner by *Cyrus*. *Cyrus* the Queen sent to this purpose, *Thou hast surprised my son by fraud not strength, by deceit not war, he now cannot stand by me, I obtain me the Prince, and with the honour to have my quarrel for the third part of my people (Amazons) I put out of my Country: and thou dost not, I come by the Sun (as thou saidst) and god to which the Messagers gave due adoration) that I will quench thy thirst, best thou now so much insatiate of blood.* This message being delivered to *Cyrus* he regarded him not, but held it as the vain boast of a foolish woman. But *Sparapises* the son of *Tomyris* being awaked from the drunkenness of wine, and perceiving that what mischief he was in, he converted *Cyrus* that he might be released from his bonds to which the Persians granted; who no sooner found his legs unbound, and his hands at liberty, but he instantly catch hold of a weapon and flew at a horse. The Queen having intelligence of the death of the daughter of her son, and withall, that *Cyrus* gave no heed to her admonition, collected a puissant army or purpose to give him battell, who lured him by a counterfeit flight to certain straits of her Country, where having a shelter for her men, she fell upon the Persians, and made of the men infinite slaughter, even to the defeating of their whole host. In his strange and bloody execution, *Cyrus* himself fell, whose body *Tomyris* caused to be sought for, and being found, filled a vessel full of blood, into which commanding his head to be thrown, she thus insultingly spake, *Of humane blood in thy life thou wert insatiate, and now in thy death thou must drink thy fill.* The fashions of the Messagers are

are after this manner described by *Herodotus*: Their habit and their food is according to the Scythians, they fight as well on horseback as on foot, being expert in both, they are both Archers and Lancers, in all their weapons armor or caparisons, using gold and brasse; in the heads of their spears, their quivers, their daggers, and other armor, they wear brasse; but whatsoever belongs to the head, or to the breast, is of the purest gold; the breast-plates of their horses, and what belong to their trappings and caparisons, are buckled and studded with brasse, but that which appertains to the head-stall or reins is of gold; of iron and silver they have small use or none (as being rare in their Country) but gold and brasse they have in abundance. Every man marrieth a wife, but not to his own peculiar use, for they keep them in common, for what the Greeks in this kind remember of the Scythians they do not; it is customeable only amongst the Messagers, if any man have an appetite to a woman, he only hangs his quiver upon the next bough, and prostitutes her in publick without taxation or shame. There is no limit proposed to terminate their lives; when any grows old, his neighbours about him make a generall meeting, and with great ceremony (after the manner of a sacrifice) cause him to be slain, with other cattell in number according to his degree, with whose flesh boild together, they make a banquet, causing him to dye in the most blessed estate in a life so slain and eaten; such as die of consumption or disease they eat not, but bury in the earth, accounting all such unfortunate, that suffered not immolation, and whose flesh was not tasted with. They neither sow nor reap, but live upon their cattell and fish, of which the river *Araxes* yields them plenty, they drink milk, and honour the Sun: and to the gods whom they most reare, they sacrifice such four-footed beasts as they hold most reastfull; and so much for the customes of the Messagers. Now lest it might appear almost against nature, that amongst so many fighting women, there should be no scolding at all, let it not be taken amisse, if I put you in mind of two or three throwes by the way, and so return again to my former argument.

Xantippe and Mirbo.

Heronymo writ a book against *Iovinian*, in which he copiously discourses of the praise of Virginitie, reckoning

A description of the Messagers.

*Petr. Cunit.
lib. 1. cap. 11*

ning a Catalogue of divers famous and renowned in that kind amongst sundry Nations, besides the discommodities and inconveniences of scolding and contentious wives; and amongst other husbands much troubled in that kind, he speaks of *Socrates*, who having two curst queans, and both at once (for the law of Athens did allow duplicity of wives) could endure their scoldings and contumacie with such constancy and patience; for having *Zantippe* and *Mirho* the daughters of *Aristides*, the house was never without brawling and uprore. One *Euthidemus* coming from the wrestling place, and *Socrates* meeting him by chance, compelled him home to supper; and being sate at board, and in sad and serious discourse, *Zantippe* spake many bitter and railing words of disgrace and contumely against her husband; but he nothing moved therewith, nor making her the least answer, she tipped up the Table and flung down all that was upon it. But when *Euthidemus* being therewith much moved, arose to be gone and instantly depart, Why what harm is there (quoth *Socrates*) did not the same thing chance at your house when I dined with you the last day, when a cackling hen cast down such things as were upon the board, yet we your guests notwithstanding left not your house unmannerly. Another time in the market, she snatching his cloak from his back, the standers by perswaded him to beat her; but he replied, so whilst she and I be tugging together, you may stand by laughing, and cry, O well done *Zantippe*, O well done *Socrates*. Another time she with her much loquacity had made him weary of the house, therefore he sate him down upon a bench before the street door; but she at his patience being the more impatient, and much more angry because she was not able to move in him the least anger, she mounts up in a garrer window, and from thence pours a full pispot upon his head: such as came by, extreemly moved, as much in derision of his person, as at the suddenesse of the action; he took up a laughter as high and as loud as the best, expressing no more anger then in these words, *Nay I thought verily in my mind, and could easily judge by the weather, that after so great a thunder, we must necessarily have rain.* *Aulus Gellius* writes, that *Alcibiades* demanding why he would keep two such scolding queans in his house, and at once, who never ceased brawling, when either of them both were sufficient to put any man of the gentlest temperance, quite beyond his patience? he thus answered

Aulus Gel.

answered him: These women (O *Alcibiades*) teach me at home that sufferance which I ought to practise when I am abroad, for being (as you see I am) well exercised and broken with the factions of these two, I shall be the more gentle to deal withall in the society of other men: and so much for *Zantippe* and *Socrates*. But since I am false into a discourse of Shrowes, let it not seem much impertinent to insert what mine own opinion was, when a Gentleman demanded of me the difference between a shrow and a sheep. I considering with my selfe that there were so many of the one party, and so few of the other, thought it the most generous to take the weaker side: and therefore because some speak too much for themselves, and the modesty of the others will not give them boldnesse to say what is sufficient, I thus determined in their behalte.

*What's he can teach me by their seeming show,
Whether's the best to chuse, a Sheep or Shrow?
A Sheep, whats that? A beast of gentle kind,
Harmless in nature, and of modest mind,
(If mind may be in beasts) she's of voice low,
Affraid of the least clamour: when the Shrow,
In calmes makes tempests, and to all mens wonder,
Speaks in the fairest weather, fire, and thunder.
What's he that's wise and would in warmth compare
To th' English wool, the Barbary Lions haire?
Th' Hircanian Tygers, or the Musco Bears,
The Spanish Jinnets tract in all his gears,
The Lapland Hart, or the swift Finlands Dow,
The Arabian Panther (spotted for the show?)
Doth not the Indian Dromedary want
Her riches? or the jointlesse Elephant?
Or can the Italian Fox, or German Bore,
The Danish Elke, or Cammell, boast her store?
Who that loves warmth, and would desire to pull
The Irish wolfe and leave the English wool?
When as the first would aim to tear thy throat,
The latter gently cloath thee in her coat.*

*Yet were it best a modest medium keep,
Chuse neither compleat Shrow, nor perfect Sheep,
I would have my wife neither tongue-tid quite,
Nor yet all tongue; so much as could accite
To affability and amorous prate,
So much I'd have her use, and more I hate.*

A Sheep.

A Shrow.

But with a voice like Scintors should she raile,
 Or like Xantippe, scold, and when words fail,
 Be fullen, dogged, pout and lour, and whine,
 Or chide, or be still dumb; if such were mine,
 From her I'd wish my selfe remote as far,
 As such from vertue and true goodnesse are.
 She of the two excreams, if you demand
 With which I would be troubled, understand,
 I'd take the gentler beast, the harmlesse Sheep,
 whose calumnie would not fright me from my sleep,
 Or make the down within my bed appear
 Like knotted locks, or curls of a rough Beare,
 Or the soft hollow sheets for rest prepar'd,
 Feet in my nightly wallowing course and hard,
 Or the smooth pillow on the which my head
 I turn and toss, seem as if stust with lead.
 These can the furie Shrow doe; when the tother,
 Her amorous sicken selfe, will seem to smother
 In my warm bosome, cling to me as fast
 As Salamaci, two in one body plac'd,
 It happen in more earse of loves,
 And on the sphere in which I sole may move,
 She lay me in smooth embracements, her white arm
 Seawiff round my neck, whilst every word's a charm,
 And every touch a motive to desire,
 To kindle in my breast enchanted fire,
 Upon whose smooth brow cannot sit a frown,
 She can make flints seem feathers, bare boards down.

A trick of an
 Eng'ish
 scold.

I will now trouble my patience gentle Reader, with a discourse that hath in it more mirth then murder, and more sport then might, and yet a touch of both. A mad fellow newly married, had only one young child by his wife, of some quarter old, whom he dearly and tenderly loved, as being his first; but he was much given to goodfellowship, and she altogether addicted to sparring and good huswifery: still when he used to come merry from the tavern, where he had been frolick with his boon companions, she being as sparing of his purse, as prodigall of her tongue (for she was little better then a scold) would often upbraid him with his expenses, but what he wasted at the Tavern, were better bestowed at home, that he spent both his monie and time, and that being too often drunk, it was so prejudiciall to his body and estate, with many such matron-like exhortations:

rations: but alwaies concluding her admonitions with a vow, That if ever he came home again in that pickle, she would (happen what would come) fling the child into the moat (for the house was moated about.) It hapned about some two daies after, that he revelling till late in the evening in a cold frosty winters night, and the having intelligence by her scouts, where he was then drinking, and making no question but he would come home flustered; the commanded her maid to conveigh the infant to the further part of the house, and to wrap the cat in the blankets, and put it in the cradle, and to sit and rock it; presently home comes the husband, she falls to her old lesson, and begins to quarrel with him, and he with her; Il words begot worle, and much lewd language there was betwixt them, when the woman on the suddain stepping to the cradle (having spied her advantage) I have long faith she threatned a mischief, and that revenge I cannot work on thee, come dogs come devils I will inflict upon the brat in the cradle; and instantly snatching it up in her arms, ran with it to the moat side and flang it into the middle of the water: which the poor affrighted man following her, and seeing, leaving to pursue her, and crying, save the child. O save the child; in that bitter cold night leapt up to the elbowes in water, and waded till he brought out the mantle, and with much pain coming to the shore, and still crying, alas my poor child, opened the cloths, at length the frighted cat crying mew, being at liberty leap'd from betwixt his arms and ran away: the husband was both amazed and vexed, the woman laugh at her revenge, and retired her selfe: and the poor man was glad to reconcile the difference, before she would allow him either fire or dry linnen. Considering this, methinks it was not amiss answered of a Gentleman, who being perswaded by a friend of his not to marry with such a Gentlewoman to whom he was a suitor, his reasons alledged were, because she had no quick and vorable tongue, neither was she of any fine wit or capacity: to whom he instantly replied, I desire to have a woman to be my wife that shall have no more tongue to answer me to a question, then yes, or nay; or to have more wit then to distinguish her husbands bed from another maes.

A pretty
 revenge.

Another woman having a husband, who customably satte downe home, and shrinking from his stool or chair would oft fall upon the floor, and there lie along; and still when

But with a voice like Scutours should she raile,
 Or like Xantippe, cold, and when words fail,
 Be fullen, dogged, pout and fow, and whine,
 Or chide, or be still dumb; if such were mine,
 From her I'd wish my selfe remote as far,
 As such from vertue and true goodnesse are.
 She of the two extremes, if you demand
 With which I would be troubled, understand,
 I'd take the gentler beaft, the harmlesse Sheep,
 Whose calmnesse would not fright me from my sleep,
 Or make the down within my bed appear
 Like knotted stocks, or curls of a rough Beare,
 Or the lost holl and sheets for rest prepar'd,
 Feet in my nightly wallowing course and hard,
 Or the smooth pillow on the which my head
 I lean and toss, seem as if fast with lead.
 These can the furie Shrow doe; when the tother,
 Her amorous silken tise, will seem to smother
 In my warm bosome, cling to me as fast
 As Salamaci, two in one body plac'd,
 With too in mine ear soft tunes of love,
 And on the sphere in which I sole may move,
 Show me in smooth embracements, her white arm
 Scarff from my neck, whilst every word's a charm,
 And every touch a motive to desire,
 To kindle in my brest enchanted fire,
 Upon whose smooth brow cannot sit a frown,
 She can make flits seem feathers, bare boards down.

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 scold.

I will now trouble my patience gentle Reader, with a discourse that hath in it more mirth then murder, and more sport then night, and yet a touch of both. A mad fellow newly married, had only one young child by his wife, of some quarter old, whom he deerly and tenderly loved, as being his first; but he was much given to goodfellowship, and she altogether addicted to sparring and good huswifery: till when he used to come merry from the tavern, where he had been frolick with his boon companions, she being as sparing of his purse, as prodigall of her tongue (for she was little better then a scold) would often upbraid him with his expences, but what he wasted at the Tavern, were better bestowed at home, that he spent both his monie and time, and that being so often drunk, it was so prejudiciall to his body and estate, with many such matron-like exhortations:

rations: but alwaies concluding her admonitions with a vow. That if ever he came home again in that pickle, she would (happen what would come) fling the child into the moat (for the house was moated about.) It hapned about some two daies after, that he revelling till late in the evening in a cold frosty winters night, and she having intelligence by her scouts, where he was then drinking, and making no question but he would come home flustered; she commanded her maid to conveigh the infant to the further part of the house, and to wrap the cat in the blankets, and put it in the cradle, and to sit and rock it; presently home comes the husband, she falls to her old lesson, and begins to quarrel with him, and he with her: Ill words begot worle, and much lewd language there was betwixt them, when the woman on the suddain stepping to the cradle (having spied her advantage) I have long faith she threatned a mischief, and that revenge I cannot work on thee, come dogs come devils I will inflict upon the brat in the cradle; and instantly snatching it up in her arms, ran with it to the moat side and flung it into the middle of the water: which the poor affrighted man following her, and seeing, leaving to pursue her, and crying, save the child, O save the child; in that bitter cold night leapt up to the elbows in water, and waded till he brought out the mantle, and with much pain coming to the shore, and still crying, alas my poor child, opened the cloths, at length the frighted cat crying mew, being at liberty leap'd from betwixt his arms and ran away: the husband was both amazed and vexed, the woman laugh at her revenge, and retired her selfe: and the poor man was glad to reconcile the difference, before she would allow him either fire or dry linnen. Considering this, methinks it was not amiss answered of a Gentleman, who being perswaded by a friend of his not to marry with such a Gentlewoman to whom he was a suitor, his reasons alledged were, because she had no quick and variable tongue, neither was she of any fine wit or capacity: to whom he instantly replied, I desire to have a woman to be my wife that shall have no more tongue to answer me to a question, then yes, or nay; or to have more wit then to distinguish her husbands bed from another mans.

A pretty
 revenge.

Another woman having a husband, who customably came down home, and thinking from his stool or chair would oft fall upon the floor, and there lie along: and still when

when she called him to bed, he would answer her, Let me alone, the tenement is mine own, and I may lie where I list, so long as I pay rent for the house. Some few nights after coming home in the like tune, and sitting asleep in a chair before the chimnie, his wife being gone to bed, presently the man falls into the fire: the maid cries out to her Mistress, O mistress, my Master is talne and lies in the fire, even in the midst of all the fire; she lay still and turning her on the other side, said, so long as he payes rent for the house, he may lie where he please. But to more serious business, for I have done sporting.

Of English Viragoes. And of Joan de Pucil.

Guendoline.

OF Guendoline the wife of King *Loeue*, and daughter to *Corineus Cuke* of Cornwall, I shall take more occasion to speak more at large in the discourse of the beautifull *Estred*. *Elphleda* was sister to King *Edward* before the conquest, surnam'd the fourth, she was wife to *Etheldredus* Duke of Mercia, who assisted her husband in the restoring of the City, of Chester, after it had been destroyed and demolished by the Danes, encompassing it with new walls, she was General to the King in all his expeditions against the Danes, in the last battell that he fought against them at a place called * *Toten Hall* in Staffordshire, he gave them a mighty overthrow, but a greater at Wooddensfield where were slain two Kings, two Earls, and of the soldiers many thousands which were of the Danes of Northumberland. In this battell were the King and *Elphleda* both present. Soon after this victory *Etheldredus* died, and she governed many years after him in all Mercia or middle England, except the two Cities of London and Oxford, which the King her brother reserved to himselfe. She builded many Cities and Towns, and repaired others, as *Thatham*, *Brimsbury*, the Bridge upon *Savern*, *Tamworth*, *Liechfield*, *Staford*, *Warwick*, *Shrewsbury*, *Warrisbury*, *Edisbury* in the Forrest besides *Chester*, which is since utterly defaced and destroyed. Also she built a Cily and a Castle in the North part of Mercia, which then was called *Runcotan*, and after *Runcorn*. Thus saith *Ranulphus William de regib.* with others give her this noble Character, This Lady having once assaid the throwes of childbirth, would never after be drawn to have any carnall society with her husband, alledging that

Elphleda.

* *Toten Hall*

that it was not fitting or seemly for a woman of her degree being a Princess, a Kings daughter, and a Kings sister, to imbrace her selfe to such wanton embraces, wherof should entie so great pain and sorrow. She tamed the Welchmen, and in many conflicts chased the Danes: after whose death the King took the province of Mercia intirely into his own hand, disinherited her daughter *Elfwina*, whom he led with him into West-Saxon. *Henricus lib. 5.* hath left this Epitaph as a memoriall over her Tomb:

Oh *Eiphlede* mighty both in strength and mind,
The dread of men, and victoresse of thy kind.
Nature hath done as much as nature can,
To make thee maid, but goodnesse makes the man:
Yet pity thou shouldst change ought save thy name,
Thou art so good a woman: and thy fame
In that grows greater, and more worthy, when
Thy feminine valour much out shineth men.
Great *Cæsars* acts thy noble deeds excell,
So sleep in peace, Virago maid farewell.

Much to this purpose hath *Trevisa* expressed these verses in old English. *Maud* the daughter of *Henry* the fourth Emperour of that name, after the death of her husband she bore the title of *Maud* the Empreffe: her father in his life time swore all the nobility to her succession, but he being dead, many fell from their oaths of Alleagiance, adhering to *Stephen* Earl of Bullein, who by the sisters side was Nephew to the deceased King. He notwithstanding he had before sworn to her homage, caused himselfe to be crowned at London upon *St Stephens* day, by *William* Archbishop of Canturbury, one that had before past his Oath of Alleagiance to the Empreffe. Much combustion there was in England in those daies betwixt *Maud* and *Stephen*, and many battels fought, in which the successe was doubtfull, the victory sometimes inclining to the one, and again to the other, the circumstances rather would become a large Chronicle than a short tractate: I will therefore come to that which sorts best with my present purpose. This Lady took the King in battell, and kept him prisoner at *Bristol*, from Candlemas day to Holyrood day in harvest: for which victory the people came against her with procession, which was approved by the Popes legate. From *Bristol* she came to *Winchester*, thence to *Wilton*, to *Oxford*, to *Reding*, and *St Albans*, all the people acknowledging her their Queen

Maud.

Queen and sovereign, excepting the Kentish men only: she came thence to London to settle the estate of the Land, whither came King *Stephen* for her husbands delivery, upon condition that *Stephen* should surrender the Kingdome up entirely into her hands, and betake himselfe ever after to a sequestred and religious life: But to this motion the Empreſſe would by no means assent, the Citizens likewise intreated her that they might use the favourable lawes of *S. Edward*, and not those strict and severe Statutes and Ordinances devised and established by King *Henry* her father; neither to this would the bold spirited Lady agree. For which the people began to withdraw their affections from her, and purposed to have surprized her, of which she having notice, left all her household provision and furniture, and secretly conveyed her selfe to Oxford, where she attended her forces, who were by this time dispersed and divided. But taking with her her Uncle *David* King of the Scots, she came before Winchester, laying a strong siege to the Bishops Tower, which was detended by the brother of King *Stephen*. But now observe another another female warrior: The wife of the imprisoned King being denied his freedom, now takes both spirit and arms, and associated with one *William Iperus*, came with such a thundering terror to raise the siege, that the hardy Empreſſe (to give way to her present fury) was from strength forced to flee to stratagem: for finding her powers too weak to withstand the incensed Queen, she counterfeited her selfe dead, and as a Corſe caused her body to be conveyed to the City of Gloucester, and by this means escaped. But *Robert* her brother was there taken prisoner, and committed to safe custody. Then the Queen employed her selfe on the one part for the release of her husband, and the Empreſſe on the other, for the enfranchisement of her brother: at length after long debating of the businesse, it was determined by the mediators on both sides, that *Stephen* should be restored to the Kingdome, and Duke *Robert* to his Lordship and Earldome; and both as they had disturbed the peace of the Land, so now to establish it. To this the Earl would not assent: so that all that year there was nothing but spoile, man-slaughter, direptions, and all manner of violence, robbing of the rich, and oppressing of the poor. The King upon Holy-Rood day was released, and besieged the Empreſſe in the City of Oxford, from Michaelmas day to mid winter; where being oppressed

with

with famine, she took the advantage of the Frost and Snow; and attiring her selfe all in white, escaped over the Fens, and came to the Castle of Wallingford. And so much shall suffice to expresse the magnanimity and warlike dispositions of two noble and heroick English Ladies. A French Lady comes now in my way, of whom I will give you a short character.

In the minority of *Henry* the sixt, when France (which was once in his entire possession) was there governed by our English Regents, the famous Duke of Bedford, and others; *Charles* the Dolphin, stiled after by the name of *Charles* the seventh (being a Lord without land, yet at that time maintaining what hostility he was able) whilst the English foraged through France at their will, and commanded in all places at their own pleasure (the French in utter despaine of shaking off the English yoke) there arose in those desperate times, one *Juane Arc*, the daughter of *James Arc* and his wife *Isabel*, born in Damprin. This *James* was by profession a Shepherd, and none of the richest. *Joane* (whom the French afterwards called *Joane de Pucel*) whilst she was a young maid and kept her fathers sheep, would report to divers, That our blessed Lady, *S. Agnes* and *S. Kacharine*, had appeared unto her, and told her, That by her means, France should regain her pristine liberty, and cast off the yoke of English servitude. This comming to the eare of one *Peter Bradicourt*, an eminent Captain then belonging to *Charles* the Dolphin, he used means that she should be sent to have conference with his master, who sojourned then in Chynon, in his lowest of dejection and despair of hope, supply or comfort. In her journey thither, she came to a Town called *Faire-bois*, where taking up her Inne (a place which she had never before seen) she desired a souldier to goe to a secret by-corner, where was a heap of old iron, and from thence to bring her a sword. The souldier went according to her direction, and searching the place, amidst a great quantity of old rongs, shovels, hand irons, and broken horse shoes, found a faire bright sword with five Flower-De-luces upon either side engraven: This sword (with which she after committed many slaughters upon the English) she girt to her, and so proceeded to Chynon to give the Dolphin meeting. Being there arrived, *Charles* concealed himself amongst many others, whilst he was brought into a faire long gallery, where he had appointed another to take his place, and to assume his person: she looking up-

Joane de Arc, or de Pucel.

Z

ON

Another
English
vago.

on him gave him neither respect nor reverence, but fought out *Charls* among all the other in that assembly, and pickt him from amongst the rest; to whom making a low obeisance she told him, that to him only was her businesse. The Dolphin at this was amazed, the rather because she had never before seen him, and was somewhat comforted, by reason that she shewed chear and alacrity in her countenance: they had together long and private conference; and shortly after she had an army given him to be disposed and directed by her. She then bespake her selfe armor, *Cap a Pe*, bearing a white Ensign displayed before her, in which was pourtraied the picture of the Saviour of the world, with a Flower-de-luce in his hand; and so marched to Orleans. Her first exploit was fortunately to raise the siege and relieve the Town. From thence she passed to Reims, took the City and caused the Dolphin there to proclaim himselfe King, and take upon him the Crown of France. She after took Jargueux a strong Town, and in it the Earl of Suffolk with many other brave English Gentlemen. She fought the great battell of Pathay with good successe, in which were taken prisoners the Lord *Talbot* (the scourge and terror of the French Nation) the Lord *Scales*, the Lord *Hungerford*, with many others both of name and quality: she took in Benveele, Mehun, Trois, and divers other Towns of great import and consequence; at length in a canilado or skirmish, she was taken prisoner by Sir *John* of Entenburgh a Burgonian Captain, and sent to Roan. The French Chronicles affirm that the morning before she was surprized, she took the Sacrament, and coming from Church told to divers that were about her, that she was betraid, her life sold, and should shortly after be delivered up unto a violent death. For Sir *John* gave a great sum of monie to betray her. The English comming to invest themselves before Mondidier, *Joan* was advised to issue out by *Fluy*, and skirmish with them; who was no sooner out, but he shut the gates upon her: being taken, she was sent to *Peter* Bishop of Bevoise, who condemned her to the fire for a forceresse, which judgement was accordingly executed upon her in Roan, in the Market place. Twenty six years after, *Charls* the King for a great sum of monie procured an annihilation of the first sentence from the Pope, in which she was proclaimed a Virago inspired with divine instinct: in memory of whose vertuous life and unjust

just death, he caused a faire crosse to be erected just in the place where her body was burned. I return again to the English. *Fabian* and *Harding* speak of *Emma* sister to the Norman Duke called *Richard*, who for her extraordinary beauty, was called *The flower of Normandy*, she was married to *Ethelred* King of England. By her heroick spirit, and masculine instigation the King sent to all parts of the Kingdome secret and strict commillions, That upon a day and hour assigned, all those Danes which had usurped in the Land, and used great cruelty, should be slaughtered; which at her behest and the Kings command was accordingly performed, which though it after proved ominous, and was the cause of much misery and mischief, yet it shewed in her a noble and notable resolution. Of *Queen Margaret* the wife of *Henry* the sixth, her courage, resolution, and magnanimity, to speak at large, would ask a Volume rather then a compendious discourse, to which I am strictly tied. And therefore whosoever is desirous to be further instructed in the successe of those many battels fought against the house of York, in which she was personally present, I refer them to our English Chronicles, that are not sparing in commending her more then womanish spirit, to everlasting memory. With her theretore I conclude my female Martialists: And now we think I am come where I would be, and that is amongst you faire ones.

Of faire Women.

IT is reported of a King, that for many yeers had no issue, and desirous to have an heire of his own blood and begetting to succeed in the throne, upon his earnest supplication to the divine powers, he was blessed with a faire son, both of beauty and hope. And now being possessed of what he so much desired, his second care was to see him so educated, that he might have as much comfort of him in his growth, as hope in his infancy: he therefore sent abroad to find out the most cunning Astrologians to calculate his nativity, that if the stars were any way malevolent to him at his birth, he might by instruction and good education (as far as was possible) prevent any disaster that the Planets had before threatened, A meeting to that purpose being

appointed, and the Philolophers and learned men from all parts assembled: after much consultation it was concluded amongst them, That if the infant saw Sunne or Moon at any time within the space of ten years, he should most assuredly be deprived the benefit of sight all his life time after. With this their definitive conclusion, the father wondrously perplexed, was willing rather to use any fair means of prevention, then any way to tempt the crosse influence of the stars: He therefore caused a Cell or Cave to be cut out of a deep rock, and conveying thither all things necessary for his education, he was kept there in the charge of a learned tutor, who well instructed him in the Theory of all those Arts which best suited his apprehension. The time of ten years being expired, and the fear of that ominous calculation past over, the day was appointed when his purpose was to publish his son to the world, and to shew him the Sun and Moon, of which he had often heard, and till then never saw entire: and to present unto his view, all such creatures of which he had been told, and read, but could distinguish none of them but by hear-say. They brought before him a Horse, a Dog, a Lion, with many other beasts of severall kinds, of which he only looked, but seemed in them to take small pleasure. They shewed him Silver, Gold, Plate and Jewels; in these likewise he appeared to take small delight or none, as not knowing to what purpose they were usefull: yet with a kind of dull discontent, he demanded their names, and to pass them over. At length the King commanded certain beautifull virgins, gorgeously attired, to be brought into his presence: which the Prince no sooner saw, but as recollecting his spirits, with a kind of alacrity and change of cheer, he earnestly demanded, What kind of creatures they were, how bred, how named, and to what use created? To whom his tutor jeaustingly replied, These be called Devils, of which I have oft told you, and they are the great tempters of mankind. Then his father demanded of him, To which of all these things he had beheld, he stood affected best, and to whose society he was most inclined? who presently answered, O Father, I desire to be attended by these Devils. Such is the attractive power of beauty which women cannot fully appropriate to themselves, free it is eminent in all other creatures. Who wonders not at the beauty of the Sunne, the glory of the Moon, and the splendor of the Stars? the brightnesse of the mor-

morning, and the faire shutting in of the evening? Come to the flowers and plants; what artificiall colour can be compared to the leaves of the Marigold, the Purple of the Violet, the curious mixture of the Gillyflower, or the whitenesse of the Lilly: to which *Solomon* in all his glory was not to be equalled? You that are proud of your haire, behold the feathers of the Jay, or Parrot, with the admirable variety of the Peasant and Peacock: What Rose in the cheek can countervail the Rose of the garden? or what azure vein in the temples, the blew flower of the field? Come to outward habit, or ornament, what woman doth better become the richest attire (though fetch'd from the furthest parts of the world) then the Panther in his stains, and the Leopard his pleasing and delightfull spots? Are not the fishes as beautifull in their silver shining scales, and the terrible Dragon as glorious in his golden armour, as women apparelled in cloth of Bodkin or Tissue? What is she that exceeds the Dove or Swan in whitenesse, or the Pine or Cedar in streightnesse? Let me hear her voice that can compare with the Nightingall in sweetnesse, or behold that eye that can look upon the Sun with the Eagles. Why should you fair ones then be proud of any thing, that are by other creatures exceeded in all things? Besides, even the choicest beauty amongst you being once enioied, is the lesse esteemed; Souldiers having vanquish't their enemies, hang up their arms; Sea-men that have attained their harbour, fold up their sails. The choicest dainties are loathsome to such as have filled their stomacks, and Wine is a burden to him that hath satiated his thirst. Nobility of birth is a thing honourable, but you are not beholding to your selves for it, but your ancestors: Riches and Plenty are excellent, but they are the gifts of fortune, therefore subject to change and casualty: Praise and honour is venerable, but withall unstable: Health is precious, but subject to sickness and infirmity: Strength an excellent gift and blessing, but neither free from age, nor disease: Beauty is admirable above all, and yet subject to all: only Learning, Knowledge, Art, and Vertue, are above the envy of change, or malice of Fortune. Neither are you women solely beautifull: We read in *Marival. lib. 1.* of a boy called *Achillas*, of admirable feature; of *Acanthus*, whom the gods at his death, in memory of his exquisite form, changed into a flower, that still bears his name. Amongst the Romans, *Scipio* (surnamed

Demetrius) and amongst the Greeks, Alcibiades carried the Palm from women; who (as Plutarch in his life reports of him) was not only wondred at in his youth, but admired in his age, his grace and comeliness still growing with him.

Formosum pastor Coridon ardebat Alexim:

The shepherd Coridon doted on the fair Alexis.

Saxo Grammaticus speaks of Alphus the son of Gygarus, whose hairs exceeded the brightness of Silver. Amarus was changed into a sweet-smelling flower after his death. Calpurnius speaks of Amphimedon thus:

Formosum Phiale prius ardebat Amphimedonta,

Amphimedon Phiale's maxima cura fuit:

Phiale was enamoured of Amphimedon the faire,

Amphimedon of Phiale became the greatest care.

Antinous Bithynicus, was a youth of that admirable beauty and feature, that Adrian the Emperor was enamoured of him, in whose memory he erected a Temple in Maritima, and built a City by the river Nilus, he caused his effigies to be stamped upon his own coin, therefore Hieronymus (as Volaterranus reports) calls him the Emperor. Atilius concubine. Asterius was the son of Ceres, a young man of a singular form, but altogether abstemious from the love of women, whom Ovid in *Fasti* remembers. Aster is celebrated by Virgil:

— *Sequitur pulcherrimus Aster*

Aster quo fidens exercebat latus armis.

The fairest Aster follows next in deed,

Aster that trusts into his horse and partitioned shield.

Atis the Thrygian youth was for his fairness beloved of the mother of the gods. Virgil speaks of Antinous in these words:

Atque ostentat equos satus Hercule pulchro

Pulcher Antinous —

Fair Antinous he that of faire Hercules was born,

Boots of his conquering steeds —

Batilla was the favourite or sweet-heart of Anacreon the Poet, of whom Pontanus de *Stellis*:

— *Amatum à vate Batillum*

Pitum oculis fuscumque coma roseumque labellis,

— The Poet of Batillus was enamoured,

With painted eyes, brown hair, and lips like Roses red.

(By the way.) Sure there was a great dearth of beauty in those

those daies amongst women, when boies and catamites were so doted on by men. Bellerophon was not only affected by Sthenoboea the wife of Pretus, King of the Argives, but doted on by Venus. Of Castor and Pollux the two faire Tindarides, Ovid. *lib. 6* thus writes:

At gemini nondum Cœlestia sidera fratres

Ambo, conspicui, nunc candidioribus ambo,

Vestabantur equis —

The two twin brothers, not as yet accounted

Amongst the celestiall stars, conspicuous both

Upon two steeds whiter then snow were mounted, &c.

The young boy Cestus, Martial thus commends.

Quanta una est probitas, &c.

How great by honesty? thy same as rare

(O sweet child Cestus) thou that mai'st compare,

With Theleus son, did bright Diana see

Thee naked once, enamoured she would be,

And 'twice thee to some pleasant rivers brim,

There strip her selfe, and teach thee how to swim.

Democles an Athenian youth was of that pulchritude, that he was called by all men *Pulcher Democles*, and (that which iseldome meets with beauty) of that rare temperance, that when King Demetrius plucked him to have made him a prostitute to his unlawfull and heastly lusts, to shun his embraces, he leaped into a caldron of seething hot liquor, and there drowned himselfe: Plutarch in *Demetrio*. Diadumenus the cup-bearer to Augustus, was of that admirable feature, that in the contention which was made Elis, he carried the palm both from men and women: Volaterran. For no other cause was Gyronde said to fill Nectar to Jupiter then for his elegance or form. Gletes was a youth of that excellent feature, and so endeared to Ptolomæus, that when divers malefactors (and for great crimes) were led to execution, only at his entreaty he spared their lives. Hypoclitides the son of Thylander, as Herodotus relates, was excellent above all the Athenians for wealth and beauty. Of Hyas the son of Atlas and Athra, Ovid. *5. de Fast.*

Nondum stabat Atlas humeros oneratus Olympo,

Cum satus est forma, conspicendus Hyas.

Olympas weight did not as yet

Great Atlas back adorn,

When as the lovely Hyas of

Conspicuous shape was born.

Nylas the son of *Hyadamus*, was not only endeared to *Hercules*, but doted on by the nymphs called *Driades*. *Irlus* the son of *Aeneas* and *Crensa*, was taken for *Cupid* the son of *Venus*. *Juvenus* was the minion of *Catullus*, as *Lygimius* was to *Horace*; so likewise *Lycus*, of whom he thus speaks.

*Et Lycum nigris oculis nigroque
Crine decorum.*

Lycus rare,

Both for his black eyes and his black sleek hair.

Something more freely he speaks of the Pulchritude of *Nearchus* in *Carm.* and his *Odes*. *O Nireus* the son of *Caropus* and *Alaga*, *Horace* speaks at large: as *Horace* likewise in *Carm.* and *Epico*, *Tibullus* commends his *Marathus Maximinus*, that his head being mingled and bloody, yet notwithstanding in death it looked admirable. *Marcellus* the son of *Caphisus* and *Lyclope*, was so faire, that the nymphs were surprised with his beauty. *Endimion* was beloved of the Moon, *Val. Flaccus* lib. 8.

Latmus Aestiva residet venator in umbra

Dignus amore Dea ———

*The Laonian swan sits in the Summer shade,
Worthy the love of that celestial maid.*

In *Ephesus* was that majestic beauty, that the wife of King *Darius* saluted him for *Alexander*: for his exquisite form he was especially beloved of *Alexander*. *Virgil* commends the shape of *Eumelus* the son of *Nylus*. So *Nylus* King of the *Megarense*s was said to have hairs of gold, they were of such splendour. *Statius* commends *Parthenopaeus* the son of *Meleager* and *Atalanta*, or as some write of *Mars* and *Menalippe*. *Caelius*, *Ovid*, and others, celebrate *Phaon* the beloved of *Sappho* the Poetesse, for the fairest of the world. *Phidius Eliensis* who was the familiar of *Socrates* and *Plato* was for exquisite shape compelled to be prostituted by the baud his Master. Of *Pyramus*, *Ovid* thus speaks, *Metamorph.* lib. 4.

Pyramus et Thisbe Juvenum Pulcherrimus alter.

Young Pyramus and Thisbe, he

Of all the young men fairest,

And she of all the Eastern world,

Of lovely girls the rarest, &c.

Spirine was a youth of such an alluring beauty, that when he could neither reserve himselfe from suit of men, or importunities of women, he deformed his own beauty with

with scratches and wounds to preserve his own chastity, *Valer. Max. de Verecundis*. *Magnes Smyrnaeus* was the most beautifull of his age, and so acceptable to *Gyges* King of *Lydia*, that when his parents cut off his delicate and faire haire (somewhat to take off the Kings affection) the King was so incensed, that for that cause alone he made warre against the *Magnetians*, *Pausan. apud Volater*. The Poet *Musaeus* celebrates the rare form of *Leander*, a youth of *Abidos* and beloved of *Hero*. As *Virgil* doth the like of *Lausus* the son of *Aegentius*, *Aeneid.* lib. 7. *Herodotus* speaking of *Xerxes*, saith, that he had in his army sixty eighty myriads of men, yet amongst them all he was the beautifullest of face, and tallest of stature. I could reckon up others, as *Pelops Idas, Jason, Artaxerxes, Cyrus, Troilus, Patroclus, Hymene*, the least of them a Prince, the minion to a King, or the dearly beloved of some Queen or goddesse. This is only to put you in mind, O women, That though you have engrossed a great portion of beauty, yet you are not possesse of all, since not only men, but divers other creatures share with you; neither have I introduced these to derogate any thing from your worths, only to abate some of that ambition or selfe-love which is commonly attendant upon beauty: One thing for your grace I have read in the Spanish Chronicle of an exquisite Lady (the like I did never of any excellent man) Queen *Isabel* the wife of *Henry* surnamed the Humble, being attiring her selfe in her window, against which the Sun shined somewhat hot, it is credibly reported, that the beams of the Sun set her curled locks on fire; some held it as a prodigie, others alluded it to her miraculous beauty, some thought that one pine or other in the window, was of the nature of a burning glasse, and that was the cause, others imputed it to certain oiles and sweet unguents, with which the Queens and great Ladies use to dresse their haire: howsoever, if their Chronicle speak truth, most certain it is, that her lust made greater combustion in the land, then the Sun had power to commit upon her hair. I have one thing more to instance to your grace, and so I will conclude my discourse. An Embassador being to be entertained in the Court of Queen *Elizabeth* (where the greatest state was still observed) he first passed through a lane of the guard in their rich coats, next through the Gentlemen Pensioners, and so through all the greater Officers, the Lords, Earls and Councell: The Queen sat then in state

at the upper end of a long gallery, which when the Embassador should enter, the great Ladies of either side richly attired were placed, through the middest of whom as he passed along, he as amazed at the stare, or admiring at their beauties, cast his eie first on one side, then on the other, and that not without some pause, as if he had been to take a particular survey of all their features, but by degrees coming up towards the Queen, who sat like *Diana* amongst her nymphs, or *Ariadne* in her crown of Stars, inflated above the lesser lights, to give him entertainment; and observing his eies still to wander, she thus bespake him, *Averte oculos ne videas unitatem*, i. Turn away your eies lest you behold vanity: to whom he suddenly replied, *Imo potius mirabilia opera Dei*, i. Nay, the wonderfull works of God. Since then you are such, rather let your vertuous actions beautifie, then your vicious deeds any way disgrace his so great and glorious workmanship.

Of Faire Women.

Herodica.

Of these, *Herodica* shall have the first place. *Nicens* in his book *de Rebus Arcad.* relates, That one *Cypselus* purposing to raise a new Colony, erected a faire and goodly City in a spacious Plaine bordering upon the river *Alpheus*, to which place multitudes of the *Parrhasians* came to inhabit. At the same time was a Grove and an Altar celebrated (with much pomp and solemnity) to *Elusina Ceres*, with an annuall feast: at this publike meeting was a contention, Which of all the women was censured to be the fairest? The first that had the priority and Palm for beauty bestowed upon her, was *Herodica*, the wife of *Cypselus*. *Zenophon apud Caelium, lib 7. cap. 53.* speaks of one *Panthea*, the wife of *Abraditus*, a Noble man of Persia, whom *Cyrus* (having defeated the army of the Assyrians and spoiled their tents) took captive; *Abraditus* at that time being absent, as not long before employed upon an Embassie to the *Bactrians*, in which interim, *Panthea* was in the custody of a Noble man of Media, called *Araspes*, who affirmed of her to the King with great admiration of her feature and beauty, That in all Asia her like was not to be seen or found. *Theodole.* *P. uis Diaconus* writes of *Theodole*, a Roman Lady, of that admirable splendour, that she attracted the eies of all men that but glanced that way, to dwell upon her with wonder: her

Panthea.

Theodole.

her haire was bright and yellow, which when she pleased to unloose, and let fall about her shoulders, it covered her from the crown to the heel. A large description he makes of her perfections, howsoever most certain it is, that the King *Cambeules* was extremely entangled in the snares of her beauty. *Saxo Grammaticus* in his Danish history, commemorates one *Snabilda*, a Queen, in all the lineaments both of body and face, to be of that rare pulchritude, that being doomed unto a wretched and miserable death, and bound with thongs of leather, to be trod upon by the hoofs of wild horses, her beauty brook such an impression even in those unreasonable creatures, that they could not be forced with their rude feet to leave the least character of violence upon limbs so fair and exquisitely fashioned. The same Author remembers us of *Seritha* and *Signis*, the first a virgin of incomparable splendour, to whom one *Otharus* was a ro- bustious suitor; the other was the daughter to one *Sygarus*, who paralleled the first, and was importunately solicited by *Hildegislus Tutionus*. *Byseis* was so faire, that she ended her dayes in love the noblest of all the Greeks, *Achilles*; who though she was but his damoysel or handmaid, yet he was enamoured of her above all his other women: of whom

Snabilda,

Seritha,

Signis.

Byseis.

Horace,

*P. uis insolentem**Servat Byseis niveo colore**Moritur Achillem:**His maid Byseis, with her colour white,**Insolent Achilles moved to delight.**Other, Ovid likewise speaks, lib. 2. de Arte Amandi:**Perit ut in capta Lyrnessido magnus Achilles**Cum premeret mollem lassus ab hoste torum.**This, given Achilles of his Love desired,**When with the slaughter of his enemies tired,**He duff'd his Cushes, and unarm'd his head,**To tumble with her on a soft day-bed:**It did rejoyce Byseis to embrace**His braided arms, and kisse his blood stain'd face.**Those hands which he so often did imbrew**In blood of warlike Trojans, whom he slew,**Were now implo'd to tickle, touch and feel,**And shake a Lance, that had no point of steel.**Thargelia Malesia* was of that excellent aspect, that as *Thargelia* *Hyppias* the Sophist testifies of her, she was married by *Malesia* courle,

courte to fourteen severall husbands (for so he writes in a Treatise entituled *De inscripta Congregatione*;) in which, besides her character of beauty, he gives her a worthy attribute for her wisdom, in these words, *Perpulchra & sapiens*. *Anutis* was the wife of a noble person called *Bozaxus*, and sister to *Xerxes* by the fathers side. She as *Dion* writes (in his *Perick* history, in the chapter entituled *De prima Coordinatione*) in these words, *Hæc ut pulcherrima fuit omnium mulierum, quæ fuerant in Asia, &c.* She (saith he) as she was the fairest of all women in Asia, so of them all she was the most intemperate. *Timosa*, as *Philarchus* in his *Lib. 19.* contends, was the mistress of *Oxiartes*, who in the accomplishments of nature anteceded all of her age: she was for her beauty, thought worthy to be sent as a present from the King of Ægypt, to the most excellent Queen of King *Statyra*, but rather for a wonder of nature, then a president of chastity. *Theopompus* in his fifty sixth book of History records, That *Zenopithia*, the mother of *Lysandrides*, was the fairest of all the women in Peloponnesus. She, with her sister *Chryse*, were slain by the Lacedemonians, at the time when *Agæslaus* (in an uprore and mutinous sedition raised) gave command, That *Lysandrides* as his publick enemy, should be banished from Lacedemon. *Patica Cipria* was born in Cyprus: *Philarchus* remembers her in his tenth book of history. She attending upon *Olympias*, the mother of *Alexander*, was demanded to marriage by one *Monimus* the son of *Pythia*. But the Queen observing her to be of more beauty in face, then temperance in carriage: O unhappy man (saith she) that chusest a wife by the eye, not by counsell; by her beauty, and not behaviour *Violentilla* was the wife of the Poet *Stella*: she for all accomplishments was much celebrated by *Statius*; of her, *lib. 1. Syll.* thus speaks:

— At tu pulcherrima forma,

Italidum tantem casto possessa marito:

Thou of our Latium Dames the fairest and best,

Of thy chaste husband art at length possist.

Agarista,

Agarista, as *Herodotus* calls her, was the daughter of *Clisthenes* the Syconian: she was of that unexpressable form, that her beauty attracted suitors from all parts of Greece, amongst whom, *Hypocledes* the son of *Tisander*, is numbred. From Italy came *Synndrides*, *Sibarites*, *Syrictanus*, and *Damnafus*. From the Coast of Ionia, *Amphimeltrus*, *Epidamnius*, *Ætolus*

Ætolus, and *Meges*. From Peloponnesus, *Leocides*, *Amiantus*, *Archas*, *Haleus*, *Laphanes*, and *Phidon*, son to the King of the Argives. From Attica, *Megacles* the son of *Alcmenon*. From Eubœia, *Lysanius*. From Thessaly *Diacrides*, and *Cranomius*. From Molossus *Alcon*, in number 20. These came into Greece to express themselves in many noble contentions, because *Clisthenes* the son of *Aristonius* and father of *Agarista* had made proclamation, that he only should enjoy the virgin, who could best express himselfe in noble action and valour. *Hyppodamia* was daughter to *Oenemaus* King of *Hyppodamii* Ælis, and of such attractive beauty, that she likewise drew many Princely suitors to her fathers Court, though to the most certain danger of their lives. *Calius* writes that *Marmax* was the first that contended with her in the Chariot race, and failing in his course, was slain by the tyrant; the Mares with which he ran (as some write) were called *Parthenia* and *Eripha*, whose throats *Oenemaus* caused to be cut, and after buried. After him perished in the same manner, *Alcathus* the son of *Parthaon*. *Eurialus*, *Eurimachus*, *Crotalus*, *Acrinus* of Lacedemon, *Capetus*, *Lycurgus*, *Lafus*, *Chalcodus*, *Tricolonus*, *Aristomachus*, *Prias*, *Pelagus*, *Æolius*, *Chromius*, and *Eritheus* the son of *Leucon*. Amongst these are numbred, *Merimnes*, *Hypotus*, *Pelops*, *Oponius*, *Atarnan*, *Eurilachus*, *Antomedon*, *Lafus*, *Chalco*, *Tricolonus*, *Alcathus*, *Aristomachus*, and *Crocetus*. *Sisigambis* as *Q. Curtius* relates, was inferiour to no Lady that lived in her age, yet notwithstanding, *Alexander* the Great having overcome her husband *Darius* in battell, was of that continence, that he only attempted not to violate her chastity, but became her guardian, and protected her from all the injuries that might have been done to a captive. *Plutarch* writes of a Roman Lady called *Præcia*, of that excellent shape and admired feature, as she endeared *Cethegus* unto her so far, that he enterprized no designe, or managed any affair without the advise and approbation of the beautifull *Præcia*. So precious likewise was the faire *Roxana* in the eyes of *Alexander*, that having subdued all the Eastern Kingdomes, and being Lord of the world; yet from being the daughter of a mercenary souldier, and a Barbarian, he took her into his bosome, and crowned her with the Imperiall Diadem. *Ægina* the daughter of *Æsopus*, King of *Ægina*. *Boetia*, for her excellent pulchritude was beloved of *Jupiter*; of whom *Ovid*,

Aureus in Danaen, Æsopida inserit ignis:

Antiopa.

In Gold faire Danæ had her full desire,
But with th' Aethiopian Girl be play'd in fire.

So likewise Antiopa, the daughter of Nyctes and wife of Lycus King of Thebes, was for the rareness of her form comprised by him, of whom he begot Zethus and Amphion. O what a power is this beauty? It made the Cyclops Polyphemus turn Poet; who (as Ovid in his lib. 13.) thus writes in the praise of his mistress Galatæa:

Galatæa.

Candidior solio nivei Galatæa ligustri, &c.
Oh Galatæa, thou art whiter far
Then leaves of Lillies: not green Meadows are
More flourishing, thy stature doth appear
Straighter then th' Elmes; then glasse thou art more clear:
More wanton then the young Kid, and more light
Then those loose shels the billowes have made white
Still tumbled with the waves: more grace th' hast won,
Then is in Summers shade or Winters Sun,
Lovelier then is the Apple, when his side
Turns yellow, then the Plane tree, of more pride;
Transparent then Isides, that meet
With rising Phœbus; then ripe Grapes, more sweet:
Thou art of all choice things the gentlest Theam,
Soft as Swans plumes, and faire as clowd'd cream.

Therefore you faire ones, the more choice your beauty is, you ought of it to be more chary: the sweeter the flower is, the sooner it loseth the smell; the fairer the colour, it the sooner fades; and the purer the blood, the apter to take putrefaction. Take heed then, lest by unlawfull prostitution, you mar that by which in outward appearance you come nearest to your Maker, who as he is the *Summum bonum*, so he is the soveraign and only perfect beauty. A Tyrant having studied many fearful and terrible deaths, to inflict upon such as his malice would punish; when he thought none grievous enough, at length (as his master-piece of Tyranny) he devised to bind the living to the body of the dead, that the stench and corruption of the one might stifle and suffocate the other. In what greater torment then is that man, who shall marry a fair false one, that shall bed with sin, and bosome diseases? The dead body to which the living is bound, as the blood dries and the flesh consumes, so doth the loathsomenesse of the smell, till in time it wast to ashes, and so to participate of the same earth from whence it came: but your catching and infectious loathsomenesse, from

from lust growes to leprosie, still encreasing in you, to the impairing of his health and the impoverishing his estate, consuming his purse, and contaminating the person. O miserable man, whom thy rash choice shall cause to die of this wretched consumption. But this is but a caveat or admonition by the way: I proceed now with history.

The faire Mistressse of Pisistratus.

Philarchus speaks of a beautifull woman (on whom he hath vouchsafed no name) who first brought Pisistratus from a private man to a government Monarchicall. She took upon her the name and habit of Pallas, as paralleld with her both in state and beauty, being thought by the people in all accomplishments to resemble the goddesse: she is said to have dealt Scepters, and made sale of Crowns, distributing them where she pleased, and to whom she affected. Pisistratus after gave her to his son in marriage, who was called Hypparchus; for so Clidemus in his eight book, intituled, *Redditionum*, leaves recorded in these words: He gave unto his son Hypparchus, a woman, by whom he was overcome, who was a Pallas for her State, and for Wisdom, might be called the daughter of Socrates: and where beauty and counsel meet, there cannot chuse but be a sweet concordance and harmony. It shall not be amisse in the next place briefly to discover unto you, what places have been the most eminent for the breeding of the rarest beauties, and which by the ancient Authors have been most celebrated.

Hesiodus in his *Melampodia* nominates the City Chalcedes in Eubœa, to breed the choicest beauties, as that the most exquisite women are there born. Of the same opinion with him is Theophrastus: but Nymphodorus in his navigation and travels through Asia, affirms, That the most incomparable features above all others whatsoever, are bred in Tenedos, an Isle belonging to Troy. Dionysius Leuclerius hath left recorded, That for many years continuance, there was an annuall contention of beauty held amongst the Elians in the City of Elis, and that she that prov'd victorelle, was honoured with the Arms consecrated to Pallas. Others in other places, as Mysilus in his historicall Paradoxes hath left remembered, were crowned with wreaths of Myrtle. In other places, as Theophrastus writes, there were meetings and

and solemnities kept to censure women for their temperance and good huswifery, as among the Barbarians; but for the form and feature, they were most frequent amongst the inhabitants of Tenedos and Lesbos. *Heraclius Lembus* writes, That in Sparta with great admiration and reverence they observe the fairest man or woman, and commonly the Spartane beauties are the most illustrious. Therefore of the King *Archidamus* it is left registred; That being to make choice of a Queen, when one singularly beautifull, but of small dowry, and another wondrous rich, but extraordinary deformed, were placed before him, he cast his eye upon the goods of Fortune, and neglecting the treasures of Nature, preferred bondage before beauty: For which, the *Ephori* (which in Athens were the same Officers that the Tribunes were in Rome) called him to account, and put him to an extraordinary great mulct, saying, This man in stead of Sovereigns would beget subjects, and for Princes leave peasants to succeed and reign over us. *Eurionides* saith, That beauty hath the first place in the claim of Empire: therefore those that in *Homer* were admirers of *Helen's* beauty, spake to this purpose:

*Indignum nihil est Trois sortis & Achivos
Tempore tam longo perpassos esse labores;
Ob talem uxorem cui præstantissima forma,
Nil mortale refert superisque simillima d'vis.*

*The Greeks and Trojans, who can say were base?
So long and so great labours to endure
For such a wife, whose most excellent face
Shewes nothing mortall, but all God-like pure.*

*Athene. lib.
13. cap. 7.*

This made the Spartans (the place from whence *Helen* was ravished) as the greatest counsellie to entertain a stranger, to shew unto them their Virgins naked. A custome they had likewise in the Isle of *Cyros* in certain times of the year, after the same manner to behold the young men and maids in publick wrastle together.

Nitētis.

*Athene. lib.
13. cap. 4.*

*C*ambyfes hearing that the Egyptian women did much differ from other nations in manners and behaviour, especially from the custome of the Persians, sent to *Amasa* King of the Egyptians, to demand his only daughter in marriage. The King something troubled at this Embassie,

as fearing he would rather keep his daughter as a concubine then to give her the right of her birth, and to honor her with the titles of a Queen and Bride, he devised this policy to delude *Cambyfes*, and still to conserve her chastity: he had there in his Court a young Lady, called *Nitētis*, the daughter of *Aprias* an Egyptian, whom because he had been defeated in a battel against the Cyrenæans, *Amasa* had caused to be slain. This *Nitētis* being the prime and choice beauty of the Court, in all her lineaments so exquisite, that he presumed she would not only content, but much delight the King: he instructed her how to take upon her the name of his daughter, and in every circumstance and complement, how to demean her selfe, so with a Princely train accomodates her for the journey. Being arrived in Persia, she was royally entertained by the King, her behaviour and beauty more pleasing him then any of his choice damosels selected out of his many Provinces: in so much, that he hastned the marriage, which was with no small pomp, according to the manner of the Persians *Nitētis* lying in the Kings bosome, and knowing how much she was endeared to him, as now not casting his eye or affection upon any other, began to call to remembrance her fathers death, and what a plain and smooth way lay open to her, to be revenged on him that slew him; and forgetting the honours she had received by *Amasa's* means, in preferring her to be Queen of Persia; not rating that good, equall with the ill she received in the shedding of her fathers blood: she opened to *Cambyfes* all the whole imposture, withall importuned him to revenge the death of her father *Aprias*. The King as much pleased with her plain and seeming simplicity, as incensed with so great an injury done to him by *Amasa*, as well to revenge her father, as his own wrongs, with an invincible army invaded Egypt. *Dion* in his book of the Persian History, and *Lyneas Naucratica* in his Egyptian History, they agree that *Nitētis* was sent to *Cyros*, and that by him she was the mother of *Cambyfes*, and that after the death of *Cyros*, the Army with which he went against *Amasa* and invaded Egypt, was to revenge the wrongs of a mother, and not a wife.

Aa

Bersane.

Bersane.

Lib. 3.

Lib. 6. & 8.

He as *Curtius* and *Gellius* both assent) was the widdow of one *Damascus*, of that singular aspect that *Alexander* the great became enamoured of her above all other, so that when neither the rare beauty of *Darius* his wife and daughters could tempt him, nor the whorish blandishments of *Tham* and others corrupt him (indeed where his modesty and temperance is preferred before many other Princes, almost all) yet with her he was intangled. For those that write of him affirm, that he was never known to enter into the familiar embraces of any save his own wife and this *Bersane*, whom he made one of the Queens women.

Bersaba, :

It is not to be questioned, but that *Bersaba* she was a goodly faire woman, and of extraordinary stature, which pierced so deep into the breast of that wise King and Prophet, *David*, that all religion and sanctity set apart, he for her love committed the two most heinous and horrible sins of adultery and murder; for he caused her husband *Uriah* to be slain, and after married her, a great blemish to his former holiness, of whom *Strabo* & *Pater* thus writes.

*Ille sacri vates operis festiva proles,
Præfecit populo quem Deus ipse suo,
Bersabæ captus formæ.*

The Psalmist born of the Jesseian Line,
The famous Author of that work Divine,
Whom God made Ruler of his people, he
Notes on the feature of faire Bersabe.

Lycaste, one of the daughters of *Priam*, was faire above measure, inasmuch that *Polydamus* the sonne of *Antenor*, whom he begot of *Theano* the sister of *Hecuba*, of a Concubine made her his wife. There was another *Lycaste* that we read of, who for her perfection in all degrees of comeliness, had the name of *Peans* bestowed upon her.

The wife of Candaulus.

Herodotus
in Elio.
Hist. 2. de
Repub.

His *Candaulus*, whom the Grecians call *Myrsilus*, was King of the *Sardians*, and descended from *Alcaeus* the son of *Hercules*, having a wife whom he affectionately loved, and therefore judging her to be the fairest of women, could not contain his pleasures, but comming to one *Gyges*, the

the son of *Dascylus* (a servant of his, to whom he vouchsafed his greatest familiarity) he to him exorts the beauty of his wife above measure; and because (saith he) I would have thee truly know that she is no other wife then I have reported her, and that mens ears naturally are more incredulous then their eyes, I will devise a means that thou shalt see her naked. To whom *Gyges* replied, O roiall Sir, What words be these? you speake that which rather favours of a man distrust, then well considered and advised; women that put off their garments with them put off their modesty: therefore it was well determined and provided by our fathers, wherein they proposed unto us honest rules and examples, among which this was one, That every man should have inspection into his own, and guide himselfe by that compasse. I verily beleeve she is matchlesse above all other women, and deservedly to merit that character you have given her; but withall I beseech you, that you will not persuade me to any thing which is not lawfull. At these words the King seemed to be displeased, and replid: Be confident, O *Gyges*; and neither distrust me in so persuading thee, nor my wife, who is altogether ignorant of what I intend, since from neither of us any damage or detriment, no not so much as the least displeasure can arise: for first I have devised, that she shall not know, nor once suspect that thou hast beheld her; for I will order it that thou shalt be secretly conveyed into the chamber, and (unseen) behold every passage of her making unready and comming to bed: Now when then hast freely surveyed her in every part and linament, and spied her back towards thee, convey thy selfe out of the room; only in this be carefull, that at thy removing the call no eie upon thee: This done, the next morning give me thy true and true censure. *Gyges* that could by no means avoid his importunity, was prepared against the time. The King according to his accustomed hour, conveys himselfe into his chamber, and so to bed: the Queen soon after entering, depouls her selfe of all her vesture and ornaments, even to her nakednesse, all which *Gyges* was spectator of; who no soner spied her back turned to go towards bed, but *Gyges* slips from the place where he was hid; which was not so cunningly done, but he was eiespyed by the Queen: she demanding the reason of it from her husband, and certifying the truth (but with what modesty he could excusing it) she neither seemed to be angry, nor altogether well pleased,

sed, but in her silence meditated revenge (for amongst the Lydians, and almost all those barbarous nations, it is held great incivility and immodesty to behold a man, much more a woman, naked.) The next morning, by such servants as she best trusted, she caused Gyges to be sent for, who (misdoubting nothing that had past, as one that had many times free access unto her) instantly came; she causing her servants to withdraw themselves, thus bespake him: "Two waies are proposed thee, O Gyges, and one of them instantly and without least premeditation to make choice of; Either thou must kill *Candaules*, and that done, be possessed of me, and with me the Crown of Lydia, or instantly die; for thy doom is already determined of, because thou shalt know that in all things it is not convenient to obey the King, or search into that which thou oughtest not to know: There is now a necessity, that either he that counselled thee to this must perish, or thou that obeyedst him against all Law or Justice, to behold me (against reason or modesty) naked. Gyges at these words was first wondrously amazed, but after recollecting himselfe, entreated her not to compell him to so hard an exigent, as to the choice of either. But finding that necessity, that he must be forced to one or the other, to kill the King, or to be slain by others; he rather made choice to survive, and let the other perish, and thus answered her; Since (generous Lady) you urge me to an enterprize so much opposite to my milder nature and disposition, propose some safe course how this may be done. Even (saith she) in the selfe-same place where he devised this mischief against himselfe (namely, his bed-chamber) where to thee I was first discovered. Therefore providing all things necessary for so determinate a purpose, and the night comming on, Gyges (who knew no evasion, but to kill his master or die himselfe) awaited his best advantage, and having notice when *Candaules* was asleep, followed the Queen into her chamber, and with a Ponyard (by her provided for the purpose) stabbed him to the heart, by which he attained both the Queen and Kingdom. Of this history, *Archilochus Parus* makes mention in his *Iambicks*, who lived about the same time; affirming, that Gyges was by the Oracle of Delphos confirmed in the Kingdom after the faction of the *Heraclides* had opposed his sovereignty,

Roman

Roman was a maid of wonderfull beauty and pleasure. *Stowe*, *Rowan* was a maid of wonderfull beauty and pleasure. *Stowe*, daughter to *Hengest* a Captain of the Saxons. Of this Lady, *Vortiger* (then King) grew so enamoured, that for her sake he was divorced from his wife, by whom he had three sons; for which deed the greatest part of the Britains forsook him; therefore he by the instigation of *Roman*, still caused more and more Saxons to be sent for, under pretence to keep the Land in subjection. But the Britains considering the daily repair of the Saxons, came to the King, and told him the danger that might ensue; entreating him whilst it was yet time, and to prevent a future miserie, to expell them the Land. But all in vain, for *Vortiger* was so besotted in the beauty of his fair wife (by whose counsell he was altogether swayed) that he would in no wise listen to the counsell of his subjects. Wherefore they with one united consent, deprived him of his Crown and dignity, making *Vortimerus* his eldest son, King in his stead: Who was no sooner Crowned, but with all expedition he raised an army, and pursued the Saxons, and in four main battels, besides conflicts and skirmishes, became victorious over them. The Saxons and their insolencies thus suppressed, and the King now governing the Land in peace (after he had reigned seven years) was by this *Rowan* (in revenge of the disgrace done to her King, deposed, and her Countrymen disgraced) most treacherously poisoned.

Locrin, the eldest son of *Brute*, chased the Huns which invaded the realm of England, and so hotly pursued them, that many of them (with their King) were drowned in a river which parteth England and Scotland; and after the name of the King of the Huns (who there perished) the river is to this day called *Humber*. This King *Locrin* had to wife *Guendoline*, a daughter of *Corineus* Duke of Cornwall, by whom he had a son called *Madan*: He kept also a Paragon, called the beautifull Lady *Estrilda*; by whom he had a daughter called *Sabrina*. *Locrine* after the death of *Corineus*, of whom he stood in awe, divorced himselfe from his lawfull wife, and took to his embraces his fair concubine: moved with this injury, *Guendoline* retired her self into Cornwall, where she gathered a great power, fought with her husband, slew him in battell, and after caused him to be buried

Aa 3

himselfe how to prevent the last, which may give him further leasure to repent the first. After divers and sundry projects cast betwixt him and his man, it came into his mind, by some means or other to have his body conveyed back into the Monastery, which being divided from his house only with a brick wall, might be done without any great difficulty: this was no sooner motioned, but instantly his man remembers him of a ladder in the back-yard fit for the purpose; briefly, they both lay hand to the body, and the man with the Frier on his back mounts the ladder, and sits with him astride upon the wall, then drawing up the ladder to the contrary side, descends with him down into the Monastery, where spying the house of office, he set him upon the same as upright as he could there leaves him and conveys himselfe again over the wall, but for hast to getting the ladder, and so delivers to his master how and where he had bestowed the Frier: at which being better comforted, they betook themselves both to their rest. All this being concealed as well from the Lady as the rest of the household, who were in their depth of sleep; It hapned at the same instant, that Frier Richard being much troubled with a boelnelle in his body, had occasion to rise in the night, and being somewhat hastily and unhandsome'y taken makes what speed he can to the house of office, but by the light of the Moon discerning some one before him, whilst he could and was able he contained himselfe, but finding there was no remedy, he first called and then intreated to come away; but hearing no body answer, he imagin'd it to be done on purpose, the rather, because approaching the place somewhat nearer, he might plainly perceive it was Frier John, his old adversary, who the louder he called, he seemed the lesse to listen; loath he was to play the sloven in the yard, the rather, because the whole convent had taken notice of a cold he had late got, and how it then wrought with him: therefore thinking this counterfeit deadnesse to be done of purpose and spight, to make him ashamed of himselfe, he snatched up a brick-bat to be revenged, and hitting his adversary full upon the brest, down tumbles Frier John without life or motion: which he seeing, thought at first to raise him up; but after many proofs finding him to be stone dead, verily beleeves that he had slain him. What shall he now do? The gates are fast locked, and flie he could not: but as sudden extremities impress in men as sudden shifts, he espying

ing the Ladder, presently apprehends what had been whispered of Frier Johns love to the Knights Lady: and lifting him upon his shoulders, by the help of the same Ladder, carries him into the porch of the Knights hall, and there sets him, and so closely conveys himselfe back into the Monastery the same way he came, not so much as suspected of any In the interim, whilst this was done, the Knight being perplexed and troubled in conscience, could by no means sleep, but calls up his man, and bids him go listen about the walls of the Monastery, if he can hear any noise or uprore about the murder. Forth goes he from his masters chamber, and having past the length of the hall, purposing to go through the yard, finds Frier John sitting upright in the porch; he starting at the sight, runs back affrighted, and almost distracted, and (scarcely able to speak) brings this newes to his master: who no lesse astonished could not beleeve it to be so (but rather his mans fantastic) till himselfe went down and became eye-witnesse of the strange object. Then wonderously despising, he intimates within himself, that murder is one of the crying sins, and such a one as cannot be concealed, yet recollecting his spirits, he purposeth to make tryall of a desperate adventure, and put the discovery thereof to accident: he remembers an old stallion, that had been a horse of service, then in his stable, one of those he had used in the French wars, and withall a rusty Armor hanging in his Armory; he commands both instantly to be brought, with strong new cords, a case of rusty Pistols, and a Lance. The horse is saddled and caparison'd, the Armor put upon the Frier, and he fast bound in the seat, the Launce tied to his wrist, and the lower end put into the rest, his head peece clasped on, and his Beaver up; the skirts of his grey gown serv'd for Bases: and thus accoutred, like a Knight compleatly armed *Cap-a-pe*, they purpose to turn him out of the gates, he and his horse, without any Page or Esquire, to trie a new adventure. Whilst these things were thus in fitting, Frier Richard in the Monastery, no lesse perplexed in conscience then the Knight, about the murder, casting all doubts, and stil dreading the strictnesse of the Law, summons all his wits about him to prevent the worst; at length sets up his rest, that it his best and safest way to flie: he remembers withall, that there was belonging to the Frierie a Mare, employed to carry corn to and fro from the Mill (which was some halfe a mile from the Monastery)

Monastery) being somewhat fat, and therefore doubting his own footmanship, he thinks it the safer course to trust to four legs then to two, he therefore calls up the Baker that had the charge of the beast, and tells him, he understands there was Meal that morning to be fetcht from the Mill, which was grinded by that time; therefore if he would let him have the Mare, he would (it being now night) save him that labour, and bring it back before morning. The fellow willing to spare so much pains, caused the back gate to be opened. The Frier gets up, and rides out of the Monastery gate, just at the instant when the Knight and his man had turned out the Frier on horseback to seek his fortune, the horse presently scents the Mare, and after her he gallops. Frier *Richard* looking back amazed to have an armed Knight pursue him, and by the Moon-light perceiving the Frier armed (for he might discern his face partly by the Moon, and partly by the breaking of the day, his Beaver being up) away flies he, and takes through the streets: after her him (or rather the Mare) speeds the horse. Great noise was in the City, insomuch, that many awaking out of their sleeps and morning rests, from their windowes looked out. At length it was Frier *Richard*'s ill fate to take into a turn-again-lane, that had no passage through; there Frier *Iohn* overtakes him, the Horse mounes the Mare, and with his violent motion the rotten and rusty armour makes a terrible noise; Frier *Richard*'s burthened conscience clamours out aloud for help, and withall cries, Guilty of the murder: at the noise of murder the people being amazed, run out of their beds into the streets. They apprehend miracles, and he confesseth wonders; but withall, that barbarous and inhumane fact, to murder one of his Covenant: the grudge that was betwixt them is known, and the apparent justice of heaven the rather beleev'd. Frier *Iohn* is dismounted, and sent to his grave, Frier *Richard* to prison; he is arraigned, and in processe, by his own confession condemned. But before the execution, the Knight knowing his old guilty conscience, posts instantly to the King, makes his voluntary confession, and hath his life and goods (for his former good service) pardoned him. Frier *Richard* is released, and the accident remains still recorded.

Of

Of Callirhoe, daughter to Boetius.

I Now return to more serious antiquity: *Phocæ Boetius*, Plut. *Amat. Narration.*
 I was born in the City Glisantes, and had a daughter called *Callirhoe*, of such incomparable feature and beauty mixed, and withall so inherent a modesty and virtue, all meeting in one center to make a perfect and compleat creature, that thirty of the noble youths of Boetia were suitors to her at once, and every one solicited her for marriage; but *Phocus* fearing their importunities, and by inclining to one, to hazard the displeasures of all the rest, delaid them for his consent: but they still more and more urging him, he desired but respite till he sent to Delphos, there to demand the advice of the Oracle, how to dispose of his daughter; but they taking this his pretended delay in ill part, all enraged, with an unanimous consent set violently upon him and his household, in which conflict *Phocus* was slain. It happened that in the midst of this tumult the virgin escaped and fled into the Country, whom the suitors no sooner missed, but they with all expedition pursued her; it so fell out (for such is her good fortune) that she light upon some Country people that were removing their corn from the field into the barn (for it was then harvest) whom she humbly besought, to be her protectors from rape, and the preservers of her virginity: they having commiseration of her youth and beauty (both which are prevailing Orators) hid her amongst the sheaves, by which the pursuers were disappointed of their purpose, and being at a losse, overrun the game they chased. Amongst these honest and simple people she lived for a time retired and unknown, till the solemnity of a great feast day, which the Boetians called *Pamboetia*, at which there was customably a mighty confluence of people of all sorts and degrees, from the highest to the lowest. To this Feast she came, which was then celebrated in the City Coranea, and prostrating her selfe before the Altar of *Itonia Minerva*, in the face of that great congregation, complained of the murder of her father, capitulating all their insolencies and her own injuries; which she did with such feeling words and passionate tears, that she not only attracted the eyes of every one to behold, but moved the hearts of all to pity; which perceiving, and how the multitude was affected towards her, she gave to every of the

the

the murderers a particular nomination, both of the families from whence they came, and the places where they had then their residence. The rioters this hearing, and finding how the people were animated and incen'd against them, they fled to Orchomenus, but were not there admitted, but excluded from forth the gates; from thence they fled to Hippota (a small City near Hellicon, situate betwixt the Thebans and the Corineans) and were there received. To them the Thebans sent, that these murderers and ravishers might be surrendred up to their justice. But being deni'd, they with other Boeotians made an expedition against them; of which forces, *Phædus* then Pretor amongst the Thebans, was made Captain: the City *Hippota* was bravely besieged and assaulted, so likewise as resolutely defended; but number prevailing, they were compelled to yield themselves with their City. The murderers now surprized, they were condemned to be stoned to death, and had the execution of their judgement: the rest of the Hippotenses were brought under bondage and made slaves, their wals and houses demolished to the earth, their fields and possessions being equally distributed betwixt the Thebans and the Corineans. It is said that the same night before the surrender of the City, that a voice was often heard to call aloud from Hellicon, *Adsum, Adsum, i.* I am here, I am here, which the thirty suitors affirmed to be the voice of *Phocus*; as likewise the same day of their executions, and at the instant when they were stoned, saffron was seen to distill out of a monument which was erected in the City *Glifantes*. *Phædus* being newly returned from the fight, a messenger brought him newes of a young daughter that day born, whom for omens sake he caused to be called *Nicostrate*.

The wives of Cabbas and of Phaillus.

Plutarch in
Amatorio.

A Preposterous thing, and almost against nature (at least humanity and good manners) it is that I read of these two, who after the example of *Domitian* and *Commodus*, those monsters of nature, have not only made their strumpets, but their own wives (either for servile fear, or abominable lucre) prostitutes to other men. This *Cabbas*, a Roman (worthy for ever to be branded with base Wittoldrie) had a Lady to his wife of incomparable beauty, in so much, that all men beholding her, apprehended what hap-

happinesse he was possessed of above others. The report of her rare accomplishments, amongst many, attracted *Mecenas* (then a great favourite of the Emperor of *Augustus*) to invite himself to his house, where he was nobly feasted. *Mecenas* being of a corrupt and licentious disposition, and much taken with her beauty, could not contain himself, but he must needs be toying with her, using action of plain Incontinence in the presence of her husband; who perceiving what he went about, and the servants (it seems) for modesty having withdrawn themselves from forth the chamber (the table not yet being taken away) *Cabbas* (to give *Mecenas* the freer liberty) casts himself upon the bed, and counterfeits sleep. Whilst this ill-managed businesse was in hand, one of the servants listning at the door, and hearing no noise but all quiet, with soft steps enters the chamber, to steal away a flaggon pot that stood full of wine upon the Table: Which *Cabbas* espying, casts up his head, and thus softly said to him; *Thou rascal, Dost thou not know that I sleep only to Mecenas?* A basenesse better becoming some Jester or Buffoon, then the noble name of a Roman.

In the City of Argis grew a contention betwixt *Nicostratus* and *Phaillus*, about the management of the Commonwealth, *Philip* of Macedon, the father of *Alexander*, comming then that way; *Phaillus* having a beautifull young wife (one esteemed for the very Paragon of the City) and knowing the disposition of the King to be addicted to all voluptuousnesse (and that such choice beauties, and to be so easily come by, could not lightly escape his hands) presently apprehends, that the prostitution of his wife might be a present Ladder for him to climb to the principality, and have the entire government of the City: Which *Nicostratus* suspecting, and many times walking before his gates (to observe the passage of the house within) he might perceive *Phaillus* fixing his wives feet with rich embroidered Pantofles, jewels about her haire, rings on her fingers, bracelets about her wrists, and carkanets upon her arm, in a Macedonian vesture, and a covering upon her in the manner of a hat, which was onely lawfull for the Kings themselves to wear: And in this manner habited like one of the Kings Pages, but so disguised, that she was scarce known of any, he submitted her to the King. There are too many in our age, that by as base steps would mount to honour; I could wish all such to carry the like brand to posterity.

Chloris

Æthra.

Danae.

Chloris was the daughter of *Amphion*, and the wife of *Nelcus* the son of *Hippocoon*, as fruitful as beautifull, for she brought twelve sonnes to her husband; of which, ten with their father were slain by *Hercules*, in the expugnation of *Pylus*; the eleventh called *Periclemenes*, was transformed into an Eagle, and by that means escaped with life; the twelfth was *Nestor*, who was at that time in Ilos: He, by the benefit of *Apollo*, lived three hundred years, for all the daies that were taken from his father and brothers by their untimely death, *Phœbus* conferred upon him, and that was the reason of his longevity. *Æthra*, the daughter of *Pytheus*, was of that attractive feature, that *Neptune* and *Ageus* (both) lay with her in the Temple of *Minerva*; but *Neptune* disclaiming her issue, bestowed it on *Ageus*; who leaving her in *Troezen*, and departing for *Athens*, left his sword beneath a huge stone, enjoining *Æthra*, That when his son was able to remove the stone, and take thence his sword, she should then send him to him, that by such a token he might acknowledge him his son. *Theseus* was born, and coming to years, she acquainted him with his fathers imposition; who removed the stone, and took thence the sword, with which he slew all the thieves and robbers that intercepted him in his way to *Athens*. *Danae* the daughter of *Acrisius* and *Aganippe*, had this fate assigned her by the Oracle, That the child she bore should be the death of her father *Acrisius*; which he understanding, shut her in a brazen Tower, restraining her from the society of men; but *Jupiter* enamoured of her rare features, descended upon her in a shower of Gold, of which conception *Perseus* was begot; whom *Acrisius* caused with his mother to be sent to sea in a mast-lesse boat; which touching upon the Island *Seriphus*, was found by a fisher-man, called *Dyctis*; who presents the desolate Lady, with her son, to King *Polydeles*. He surprized with her beauty, married her, and caused her son *Perseus* to be educated in the Temple of *Minerva*, and after made atonement betwixt them and *Acrisius*. But *Polydeles* dying, at the funerall games celebrated at his death, in casting of a mighty stone (being one of the exercises then used) *Perseus* (whose hand failed him) cast it unawares upon the head of *Acrisius*, and slew him, against his own purpose making good the will of the Oracle. *Acrisius* being buried, *Perseus* succeeded his grandfather in the City *Argos*.

Helena:

Helena was first ravished by *Theseus*, and afterwards by *Paris*,

Paris, she had these suitors, *Antiochus*, *Ascataphus*, *Ajax Oeleus*, *Antimachus*, *Aëceus*, *Blanius*, *Agapenor*, *Ajax Telamonius*, *Clytus*, *Cyaneus*, *Patroclus*, *Diomedes*, *Pincteus*, *Phæmius*, *Nyræus*, *Polyrates*, *Elephenor*, *Fumetus*, *Stenelus*, *Tlepolemus*, *Protesilaus*, *Podalirius*, *Euripilus*, *Idomeneus*, *Teliotes*, *Tallius*, *Polyxenus*, *Protus*, *Maestæus*, *Machaon*, *Thoas*, *Ulysses*, *Philippus*, *Merionus*, *Ægeus*, *Philoctetes*, *Leonteus*, *Talpius*, *Prothous*: but she was possessed by *Menelaus*.

Age was the faire daughter of *Aleus*, and compressed by *Age*, *Hercules*, and delivered of her son in the mountain *Panthebius*: at the same time, *Atalanta* the daughter of *Jasus*, exposed her son begot by *Meleager*, unto the same place; these children being found by the Shepherds, they called the son of *Hercules*, *Telephus*, because he was nursed by a Hart which fed him with her milk; they called the son of *Meleager*, *Parthenopæus*, of the mountain. *Age* fearing her fathers displeasure, fled into *Mæsia* to King *Tenobius*, who for her beauties sake (having himselfe no children) adopted her his heire. These following are the fifty fair daughters of *Dæus*, with the fifty sons of *Ægyptus*, whom the first night of their marriage they slew: *Idæ* killed *Antimachus*; *Philomela*, *Pantheus*; *Scilla*, *Proteus*; *Philomone*, *Plexippus*; *Enippe*, *Agenor*; *Demoditas*, *Chrysippus*; *Hyale*, *Perius*; *Trite*, *Encladus*; *Damone*, *Amintor*, *Hypatoc*, *Obrimus*, *Mirmidone*, *Mineus*; *Euridice*, *Cantbus*; *Clæo*, *Asterius*; *Acania*, *Xanthus*; *Cleopatra*, *Metalees*; *Phileia*, *Phylinas*; *Hyparite*, *Protheon*; *Chrysotemis*, *Asterides*; *Pyraule*, *Athamas*; her name is lost that slew *Armoasbus*; *Glaucippe*, *Niavius*; *Demophile*, *Pamphilus*; *Antodice*, *Clytus*, *Polyxena*, *Egyptus*; *Hecabe*, *Driantes*; *Achemantes*, *Echomimus*; *Arsalie*, *Ephialtes*; *Monuste*, *Euristhenes*; *Amimone*, *Medamus*; *Helice*, *Evidens*; *Amæme*, *Polydector*; *Polybe*, *Iltonomus*; *Helicta*, *Cassus*, *Ecettra*, *Hyperantus*; *Eubule*, *Demarchus*; *Daplidice*, *Pugones*; *Hero*, *Andromachus*; *Europone*, *Ailites*; *Pyrantis*, *Plexippus*; *Critomedia*, *Antipaphus*; *Pyrene*, *Dolychus*; *Eupheno*, *Hyperbius*; *Themistagora*, *Podasimus*, *Palano*, *drifon*; *Itæa*, *Antiochus*, *Erate*, *Andemon*; *Hypermanestra* was the only Lady that in that great slaughter spared her husband *Lyncæus*. What should I speak of *Antigona*, the sister of *Polynices*; *Electra*, the daughter of *Clytemnestra*; *Hermione* of *Helén*, *Polyxena* of *Hecuba*, *Iphigenia* of *Agamemnon*; *Erigone*, *Merope*, *Proserpina*, *Amimone*, *Oenone*, *Caliste*; *Alope*, the daughter of *Cercyon*, and *Theophrane* of *Bysaltis*, both ravished by *Neptune*; *Theonoe* and *Zentippe*, the daughters of *Thestor*; *Chione*, otherwise called *Philonide*,

The daughters of Danaus,

Philomide, the daughter of *Dedalion*; *Coramis*, the daughter of *Phlegia*, adulterated by *Apollo*; *Nictimine*, comprised by her father *Epopeus*? The very Index or Catalogue of whole names only, without their histories, would ask a Volume. For their number, I will refer you to *Ovid* in his first booke of *Arte Amandi*.

Gargara quot segetes, &c.

Thick as ripe ears in the *Gargarian* fields,
As many green boughs as *Methimna* yeelds,
Fish, Fowle, or Stars, in Sea, Air, Heaven; there be
So many pretty wenches (*Rome*) in thee.
*Aeneas** mother is still lov'd and fear'd
In that great City, which her son first rear'd.
If only in young girls thou do'st rejoyce,
There's scarce one house but it affords thee choice:
If in new-married wives; but walk the street,
And in one day thou shalt with thousands meet:
Or if in ripery years; but look before,
Where ere thou go'st, thou shalt find *Matrons* store.

If then one City, and at one time, could afford such multiplicity of all ages and degrees; how many by that computation, may we reckon from the beginning, amongst all the nations of the world? I doubt not then, but this draught of water, fetch'd from so vast a fountain, may at least cool the palate, if not quench the thirst of the insatiate Reader.

Manto.

Zebalia, a man whose birth ranked him in the file of nobility, being employ'd upon service in the Turkish wars, brought with him his most estimated and greatest treasure, his dearest spouse stiled *Manto*. But he dying in the crimson bed of honour, the sinister hand of war gave her into the captivity of *Bassa Jonuses*; who beholding with admiration a creature of so divine a feature, was (though her conqueror) taken captive by her beauty: who having put her virtue to the Test, found it to parallel, if not out-shine her form. Wherefore being covetous to engross so rich a booty to himselfe, he took her to wife, bestowing on her a more honourable respect then on his other wives and concubines, and she likewise endeavoured to meet his affection with an answerable observance and obedience. This

This fervent and mutuall love continued long inviolate betwixt them; insomuch, that they were no lesse honoured for their eminence of state, then remarkable for their conjugall affection: but that cursed fiend *Jealousie* envying at their admired sympathy, straight usurps the throne of reason, and sits a predominant tyrant in his fantastick brain; for he grew so strangely jealous, that he thought some one or other to corrivall him, but yet knew not whom to raine with any just suspicion, nay, he would confesse that he had not catcht the least spark of loosenesse from her that might thus fire this beacon of distraction in him. Briefly, his wife as beautifull in mind as feature, wearied with his daily peevish humours, and seeing all her studies aimed at his sole content, were entertained with neglect and insolent scorn; she resolved to leave him, and secretly to flee into her native Country: to further which, she unlocks this her secret intent, to an Eunuch of the *Bassas*, giving him withall certain letters to deliver to some friends of hers, whom she purposed to use as agents in the furtherance of her escape; but he proving treacherous in the trust committed to his charge, betray'd her to her husband, shewing her letters as testimonies to his allegations. The *Bassa* at this discovery swoln big with rage, called her before him, whom in his desperate fury he immediately stabbed with his dagger; thus with the cause of jealousy taking away the effect. But this bloody deed somewhat loosened him in the peoples hearts, where he before grew deeply and fast rooted: nor did he out-run vengeance, for at the last her leaden feet overtook him, and in this manner. *Selymus* the first, at his departure from *Cairo*, his soldiers whom he there left in garrison, made suit unto his Highnesse, That in consideration of the great labours they had already undergone, together with the many dangers they were hourly in expectation of, that their wages might be enlarged; which he granted, and withall gave this *Bassa Jonuses* the charge to see the performance thereof. At last the pay day came, but their hopes proving abortive, the souldiers mutinied: to conjure down which spirit of insurrection, messengers are dispatched to the Emperor, to certify him of the neglective abuse of his roiall word, and fear of sedition: this newes overtook him at *Larissea* in *Judea*. *Selymus* enraged at this relation, sends for *Bassa Jonuses* and examines the cause of his neglect in such and so weighty a charge; *Jonuses* somewhat

Somewhat abashed, as being conscious (yet withall high-spirited) gave the Emperour a peremptory answer; at which being mightily incensed, he commanded his head to be cut off, which was forthwith done: and thus justice suffered not innocent *Manto* to die unrevenged.

The wife of Agetus the Lacedemonian.

Herodotus, l. 6. thus writes of this Lady, the daughter of *Alcydes* the Spartan, first wife to *Agetus*, and after to the King *Ariston*. She, of the most deformed, became the excellentest amongst women. Her nurse to whose keeping she was given (for the parents were asham'd of their Issue) went with her every day to the Temple of *Helena*, which stands in *Therapne* (neer to the Church of *Apollo*) and kneeling before the Altar, besought the goddesse to commiserate the child, and free her from her native ugliness and loathsome deformity. Upon a time returning from the Temple, a woman appeared to her of a venerable aspect, and desired to see what she carried so tenderly in her arms: the nurse told her it was an infant, but such an one as she was loath to shew, and therefore desired to be excused, the rather, because she was enjoined by the parents not to expose it to the sight of any. The more the nurse put her off with evasions, the more importunate the strange woman was to behold it. At length prevailing, she gently with her hand stroaked the face of the child, and kissing it, thus said: Go nurse, and bear her home to her parents, who shall in time become the most beautifull of all the Spartan Ladies. From that time forward, her deformity began to fall away, and a sweet grace and delightfull comeliness to grow as well in face, as every other lineament. Comming to marriage estate, she was solicited by many, but only possesst by *Agetus*: yet after, by the craft of *Ariston*, she was divorced from *Agetus*, and conferred upon him, *Dion* in *Augusto* speaks of *Terentia*, the wife of *Mecenas*, to be of that rare beauty, that she dared to contend with *Livia*, the wife of *Augustus Caesar*, who was held to be the most amiable and exquisite Lady of those daies. Of *Terentia* the daughter of *Cicero*, I have thus read: *Titus* the son of *Milo*, and *Appius* the son of *Clodius*, were as remarkable for their noble friendship, as their fathers notorious for their irreconcilable hatred. *Titus* was for his fathers sake welcome to *Cicero*, but *Appius* much

Terentia.
Mecenas.

Terentia
Ciceronis.

hated, in regard of enmity betwixt him and his father *Clodius*, for *Cicero* was of *Milo's* faction. *Titus* had long and dearly loved the faire *Terentia*, but understanding that his friend *Appius* was likewise exceedingly enamoured of her, he left his own suit, and earnestly solicited the Lady in his behalte, who was easily perswaded to the motion, having long before cast an affectionate eye upon *Appius*, but durst make no expression thereof, much fearing the displeasure of her father. *Titus* so well managed the businesse for his friend, that he brought him privily into the house of *Cicero*, where the two lovers had mutuall conference: her father comming home by accident, and finding them together, in the heat of his impatience excluded him, and lockt her up in safe and close custody. Which the poor Lady took so to heart, that she fell into an extream feaver, and languishing daily, her father (now when it was too late) desired to know what he might doe to minister to her the least comfort: the only besought him that before her death, she might take her last and loving leave of *Appius*; who was instantly sent for: at his sudden comming in, she was extasied with his sight, and expired in his embraces; which the noble youth perceiving, he drew out a short dagger which he then wore about him, and in the presence of her father and his own dear friend, slew himselfe. A more comical conclusion hath that which I shall next tel you.

An old Vicar in the Countie having a wondrous fair *A Vicars* wench to his daughter, it hapned that a young scholler, *daughter* that for want of means had left the University, was preferred to the serving of a cure some what neer him; by which he had opportunity to woo the maid, and after had the parents consent to marry her. It hapned not long after, this young man had a Parsonage bestowed upon him by his patron; the father and the son meeting upon a time at a Market Town, with divers gentlemen of the Country, being at dinner, amongst other discourse cavilling about an argument, they fell into controversie which should be the Better man; many rough words passed, insomuch, that the Gentlemen were forced to come betwixt them to keep the peace. The old man stood upon his gravity, and the name of father; the young man pleaded, That in regard he was a Parson, and the other but a Vicar, he was the better of the two. This raised the uprore afresh, which the Gentlemen had much ado to appease: at length the young man demanded

Of Faire Women.

Lib. 5.

manded audience but for a few words, in which (saith he) if I do not convince him, and make it plain and palpable before you all, that I am the worthier of the two, for name, place, and antiquity, I will yield him priority and precedence for ever after. The words of Name and Antiquity, the old man heard with much impatience; at length audience being granted, and silence obtain'd; Now young knave (saith the old Vicar) what canst thou say for thy selfe? I only desire (answered the young man) to be resolv'd in one question: propound it saith the other, Marry thus (saith he) *when the world was destroyed in the generall deluge, all save eight persons, tell me, where were the Vicars then?* The old man was blank, the Gentlemen smiled, and the young man carried it; so that ever after the old man took place of the father, and the faire daughter of the mother. I will only remember you of a fair young Gentlewoman, a Country woman of mine, and so conclude with my Fair ones.

A faire witty wench.

A Gallant newly come to his lands, became a suiter to a proper young Virgin, her fathers only child and heire: He having had conference with her father, conditions on both sides were debated, the match concluded, and the day of marriage appointed: the father and the son in law riding abroad one morning to take the air, the ancient Gentleman was mounted on an easie paced Mare which he kept for his own saddle; this beast the young Gallant was so enamoured of, that he offered to buy her at any rate, though never so unreasonable: but the old man intreated him to hold him excus'd, because the beast was easie and gentle, fitting his age, and being disburdened of his weight knew not how to come by the like, therefore his resolution was neither to depart from her for love nor monie. The Gentleman grew so obstinate to have her, and the other so fild-will'd to keep her, that at length the son in law old him plainly, That if he would not sell him his Mare, he would not marry his daughter. The father at this grew into choler, and told him, If he respected his child no better, but set her so flight, he had him come when he sent for him; and upon these short terms they parted. A fortnight passed in this discontent; at length the young gallant better advising with himselfe, and the Gentlewomans beauty still sticking in his stomach, he began to recant his former obstinacy, and purposely took horse to renew old acquaintance, and give her a fresh visitation: and comming something

near

Of Deformed Women.

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Lib. 5.

near the house, it was the young Gentlewomans fortune to spie him from a bay window, who instantly steps down to the gate, meaning her selfe to play the porter. Three or four times he knocks at the Gate, but no body answered; at length he rapt so loud, that she opened the wicket, and asked him, Who he was, and what he would have? He seeing it was she, smilingly answered; It is I, sweet-heart, doe you not know me? Not I indeed, replied she, for to my remembrance I never saw you before: To whom he again answered, I am such a man, and by these and these tokens I can put you in mind, that you cannot chuse but know me. Oh, I cry you mercy; it is true indeed (saith she) I now very well remember you, *You are he that came a wooing to my fathers Mare:* so clapt to the Gate, and left him, and never after would give him the least entertainment.

Of Women Deformed.

IT is remembred of the Poet Hypponax by Pliny, *Lib. 36. cap. 5.* to be of that unhappy shape, unseemly presence, and uncomely countenance, so deformed both in face and feature, that he became a generall scorn to all: inso-much, that two famous Painters, *Bubulus* and *Anterimus*, drawing his Picture, and setting it out to sale, and pencil'd him in such ridiculous and unfashionable manner, that the Table begot laughter from all such as passed by and beheld it. Which Hypponax hearing, he so persecuted the poor Painters in his bitter lambicks, and invective Satyres, that despairing, they hanged themselves. Then blame me not, if I be sparing in ripping up the deformities of women, lest they prosecute me as severely with their railing tongues, as the Poet did the Painters with his Satyrical pen. It is an arguement therefore that I desire to be brief in.

Athenaeus 19. tells us, That *Anacharsis* the Philosopher sitting at a Banquet with his wife (who was a wondrous black and hard favoured woman) one of the guests that sat with him at the Table being in his cups, could not contrain himselfe, but said aloud; O *Anacharsis*, you have married a wife deformed enough: to whom the Philosopher (with great modesty) replied, I have indeed: But boy (saith he, calling to one that attended on the Cup board) fill the Gentleman more wine, and she will then appear to him sufficiently beautifull; more taunting his intemperance,

B b 3

perance, then he her deformity. As *Ovid* speaks of the Night,
so may it be said of Wine :

Nocte latent menda---

*The Night hides faults, the Midnight houre is blind,
And no mishap'd deformitie can find.*

Petustina.

Martial, Lib. 3. describes one *Petustina*: She hath (saith he) only three teeth, and three hairs, the breast of a Grasshopper, the leg of an Ant, the belly of a Spider, a rough and rugged brow; her mouth in smiling shewed like the Crocodiles; her voice in singing, like the Frogs and Gnats; her face like the Owls, and her favour like the Goats, with other such like offensive imperfections. The same Author, lib. 1. speaks of *Philenis*:

Philenis.

O ullo Philenis semper altero plorat,

Quo fiat? tui queris modo? Lucea est.

Philenis seems with one else still to mone;

wouldst thou therefore know? she hath but one.

I see no cause why any man should mock such imperfections as come by nature: therefore I commend the answer of a Gentlewoman, who being followed by a gallant at the heels, and seeing her to be of an upright and straight body, slender waisted, and clean legged, he commended her in his thoughts for an exceeding proper and well-limb'd woman; who mending his pace to overtake her, and spying her masked, entreated her in courtship to unpin her mask, with purpose to kisse her; but seeing her face to be swarthy, and somewhat wrinkled, and not according to his expectation, passing to the other parts of her body: Mistress (saith he) I had purposed to have begged a kisse of you, had I liked you before as well as did behind. Then Sir (quoth she) to please you you have leave to kisse me where you best like. The Poets affect such as have hooked Noses (those the Greeks call *Gripes*) and such they hold to beautifie the face best, because *Paris* (to which Nation, no Kings memory was ever dearer) had his Nose so fashioned. There are of those two kinds one, which in the descent from the brow, instantly asseth in the fashion of a Crowes bill, and such *Calpurnius* (saith *Aristotle*) is a mark of impudence; the second hath his bending separate from the brow, and the swelling in the middle part of the Nose like a Hawks bill, and those are the marks of Courage and Beauty, and such we term a Haws Nose or a Roman Nose, I know not which of these it was the wench had, of whom Sir *Thomas Moor* compiled his Epigram, which was after this manner.

A

*A lovely Lasse, that had a Roman nose,
Meeting with Tyndarus, he would have kist her;
But when he should have met her at the close,
I would (quoth he) but can not kisse you (sister)*

*For had not your egregious long Nose bin,
I would have kist your lips, and not your chin.
The poor wench blisht, and burnt with secret ire,
Which set her changing colour all on flame,
And saith to him; To furnish your desire,
Since that you saia would kisse, and crave the same;*

Because my Nose no more shall let your will,

Kisse where is none, there freely take your fill.

Thus you see the greatest schollers, and gravest men, will sometimes make sport with the Muses. Many other things there are, which blast the brightest beauties, making women loathed where they have been most liked; their number is infinite: Amongst many I will give you a taste of one, borrowed from an Elegy in *Ovid* (which bears Title, *Ad Amicam*) to his Mistress, that demanded hire for her prostitution.

*As far as she that made two husbands jar,
Raising 'twixt Troy and Greece a Ten years war;
As bright as feathered Leda, great Joves rape;
She that was chang'd into a Swax-like shape;
As faire as Amimone, even so bright
Were you my Mistresse. That which Poets write
Of metamorphos'd love, how oft love chang'd him,
And from his own celestiall shape estrang'd him,
To an Eagle, or a Bull; I fear'd lest he
would likewise from high heaven descend on thee.
I am jealous now, my fear is vanish,*

*And the hot ardor of Affection banisht,
My fire is cool'd, reason assumes his place,
And now methinks thou hast not thine own face;
Do'st thou demand why I am chang'd? Behold,
The cause I'll tell thee, thou didst ask me gold;
Thou look'st that for my pleasure I should pay,
And that alone doth fright me still away.*

*Whilst thou wert simple, and in all things kind,
I with thy sweet proportion, lik'd thy mind;
Thou now art cunning grown; what hath that gain'd?
Thy bodies beauty by thy mind is stain'd, &c:
And after proceeds thus:*

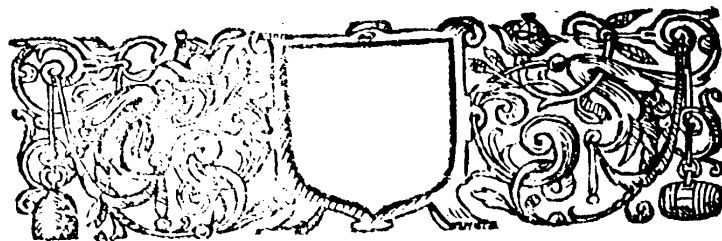
Bb 4

Look

Look on the beasts that in the meadows stray,
 Shall women bear more savage minds then they?
 What gifts do Kine from the rude Bull enforce?
 What price demands the Mare of the proud Horse?
 Or of the Ram, the Ewe? they'll couple twice,
 Before they once debate upon a price.
 Women alone have learnt to bargain well,
 Their pleasures borne with them, alone they sell;
 Alone they prize the night, and at a rate
 Chaffer themselves to strangers: O vile state,
 Alone for mutuell pastime, coin they crave,
 And ere they sell, ask first, what shall I have?
 That which delighteth both, to which both run,
 And but by joint assistance is not done,
 The pleasures which we both on even hand try,
 Why should one party sell, the other buy?
 Why should the sweets which we alike sustain,
 To me be double losse, thee double gain?
 That which comes free'y, much by that we set;
 Thou giv'st it me, and I am still in debt.
 The love that's bur'd, is plainly sold and bought,
 Thou hast thy price, and then I owe thee nought.

Then, O you Fair ones, all such thoughts expell,
 What Nature freely gives you, spare to sell:
 Let not your bodies to base use be lent,
 Goods leand'ly got, are ever loose'y spent, &c.
 And with this gentle admonition, I take leave as well of
 the Fair, as the deformed.

*Explicit lib. quintus,
 Inscriptus Terpsichore.*



THE SIXTH BOOK inscribed ERATO.

*Treating of Chast Women, and of Women Wan-
 tons.*



ERATO signifies Love; of which, there are
 but two kinds, that is, the love of Vertue, or
 of Vice: then under what Muse could I
 more properly patronize the Chast and the
 wanton? But methinks I hear some of our
 Critics marmure and say, Whither doth
 this man purpose to wander, that hath lost his way and
 gone too far already? He might do wel to break off here,
 and leave it to some other heads, either more ingeniously
 witty, or more gravely serious. To such, I make the same
 answer that Bishop Bonner did once to Henry the eight. The
 King of England, and Francis, the first of that name, King
 of France, being at ods, Henry was much incensed, and ap-
 pointed Bishop Bonner (his Embassadour) to debate with
 him sharply about the designs then in hand: who having
 accommodated all things fitting for the journey, came to
 take his leave of the King, his Master, who uttered many
 bitter and disdainfull words against Francis, all tending to
 his opprobry and dishonour; and in these terms (saith he)
 deliver unto him thy Embassie. To whom Bonner replied; If
 it please your majesty, if I should give him such harsh and
 despiht-

despightfull language, and in his own Court too, he can do no lesse then take off my head. Thy head (answered the King) If he do, it is no matter: but tell him further, if he dares to cut off thy head, ten thousand of his subjects heads shall be sent after it. To whom *Bonner* (after some small deliberation) again replied: *But I am doubtfull (my Liege) whether any of these ten thousand heads will sit my shoulders;* in that short answer as well taxing the Kings rash fury, as provident for his own safety. With which the King somewhat satisfied, and better considering with himselfe, delivered unto him a more calm and milder Embassie. So, though those heads may favour both of more Judgement and Reading, I am doubtfull whether they could more naturally sute with my own method and stile, though never so mean or barbarous: Therefore, *Deo adjuvante & Erato assistente*, I proceed. The Spartans had a custome in their solemn Feasts, to have a song of three parts, sung by three severall Chorus's, The first was of weak old men, The second of young able men, The third of boies and pretty grown children. The old men began with this verse:

Olim juventutem nos strenuam egimus.

We have been Strong, that now Decrepit are.

To whom the young men in a second quire answered:

Fortes sumus nos, fac si vis periculum.

We are both Young, and Strong, prove us who dare.

To them a third tone the children echoed:

Nos erimus his præstantiore plurimo.

With these in Youth and Strength we shall compare.

To this three fold age, I compare the triplicity of the Muses. The first three books are by this, already spent in your judgements: The second three, of which this is the last, are the pith and strength of my present work in hand; to which the three succeeding (though yet in their infancy) I shall strive to parallel, it not exceed the rest. And first of Chastity. It is reported of a woman of *Lacena*, that a great man sending her rich gifts to corrupt her chastity, she returned him this answer, Whilst I was a Virgin, I was taught to obey my father, which I accordingly did; and being a wife, to submit my selfe to my husbands will; if then you desire any correction of my hands, get first his consent, and you shall after understand my further pleasure. *Plutarch in Lacen. Instrum. relater*, that divers of these *Lacenean* Virgins were taken captives and sold in open market; one of them

*Plutarch in
Lacen. Apo.*

them being cheapned, was demanded what she knew? she answered, To be faithfull. Another being asked if he should buy her, whether she would prove chaste? answered, Whether he bought her no, she would be chaste howsoever: her master after seeking to corrupt her, she slew her self, uttering these her last words, See what a treasure thou hast lost, that knewest not my worth whilst thou wast possessed of me. There have been many men that have left unto women strict rules of Chastity by their examples. *Saint Augustine* being asked why he would not suffer his own sister to dwell in the house with him? answered, Because such as may converse with her are not my sisters; intimating, that all such as would avoid the sin, ought to shun the temptation: for he was wont to say, It is not good to look upon a woman, it is worse to converse with her, but worst of all to touch her. Therefore these fences of ours that are most subject to danger, ought most to be suppressd and bridled, *Marul. lib. 4. Capit. 7.* and *Sabin. lib. 5.* *Hierome* reports of the Abbot *Hy-larian*, That when he found any unchaste cogitations arise in his breast, he would beat himselfe upon the bosome, as if with blowes and buffets he would expell them thence (and thus said) I will tame thee, O A.S. that thou shalt no more kick and spurn against me with thy heels, I will not henceforth feed thee with Barley but chaff, I will abate thy wantonness with hunger and thirst, I will load thy back with grievous burdens, I will inure thee to the Summers heat and the Winters cold. After which time he used the spare diet of roots, and the juice of herbs; and these only when necessity compelled him to eat: He enjoined himselfe (the time of praier excepted) to strict and continuall labour, to encrease his appetite, but not augment his diet. Therefore *Hierom* against Lust, prescribes these three sovereign remedies, Fast, Praier, and hard Labour: The examples are innumerable, as well amongst *Ethnick* men, as *Christians*. *Alexander* supping with *Antipadres*, there was brought to the table and set just against the King, a wondrous beautifull woman, as excellent in voice as in face, both tempting so far, that *Alexander* began suddenly to be surpris'd with her love, and demanded of *Antipadres*, If she were a woman whom he any way affected. To whom he answered, That she was endeared to him above all other creatures living. Then thou fool (reply'd the King) cause her instantly to rise and be conveyed hence from the banquet. How farre then was this

*Plut. Apo.
Reg.*

tem-

temperate Prince from adulterating another mans wife, that was afraid to do his host the least injury in his strumpet? Therefore *Julianus* the Emperor having took the City Nalaca, wherein were many women of rare and extraordinary feature, was so far from corrupting their vertues, that he commanded, not any of them should be suffered to come in his presence. *Celins lib. 7 cap. 27.* tells us, that so great was the chastity of the Paduan women in times past, that not any of them walked out of their doors but with their faces covered. Therefore *Caius Sulpitius Gallus* sued a divorce against his wife, because she was met bare-browed in the streets, against whom he thus pleaded, Thou art only to be governed and guided by the lawes of mine eyes, thy beauty is to be approved by them, and to please them alone, thou oughtest to adorn thy self: but to desire to seem fair in the eyes of strangers, incurs the imputation both of suspension and trespass. What should we think then of that fantastick attire and gawdy ornaments so much in use now adies, which as well in youth as age, rather seem openly to proesse lust, then inwardly to protect chastity. Of these curiosities in vain and unnecessary attire, *Plautus* in *Penulo* thus speaks,

*Negotii sibi qui volet vim parare, navem & mulierem
Hec duo sibi comparato, &c.*

He that is idle and would businesse have,
Let him of these two things himselfe provide,
A Woman and a Ship: no two things crave
More care or cost, to suit the one for pride,
Th' other for tackles: they are both like fire,
For still the more they have they more desire.
And this I speak by proof, from morn to noon,
Their labours and their travels have no end,
To wash, to rub, to wipe, and when that's done,
To strive (where nothing is amisse) to mend:
To polish, and expolish, paint, and stain,
Unguents to daub, and then wipe out again, &c.

Now what generall censures these fantastick garbs and meer importunities incur, if any demand, I answer, What lesse then weaknesse of the brain, or loosenesse of life: This jest following though it be old, yet me thinks it is pity it should die unremembred. A Gentleman meeting in the streets with a brave gallant wench and richly accommodated, seeing her walk with her breasts bare almost down to the middle: laying his hand upon them, demanded of her in

*Fulgos. l. 4.
cap. 3.*

*Erasmus l.
S. Apotheg.*

her ear, whether that flesh were to be sold, who scornfully answered, No, to whom he modestly replied, Then let me advise you to shut up your shop windowes. I will end this monitory counsell with an Epigram out of *Ausonius*, which bears title of two sisters of unlike conditions:

*Delia nos miramur, & est mirabile quod tam
Dissimiles estis, &c.*

We wonder Delia, and it strange appears,
Thou and thy sister have such censure past;
Though known a whore, the habit's chaste she wears
Thou (save thy habit) nothing whorish hast:
Though thou chaste life, she hath chaste habit sought,
Her manners her, thy Habit makes thee nought.

In memory of virgin chastity, I will cite you one history out of *Marullus*, lib. 4. cap. 8. The monument of *Aegyptia* (the daughter of *Edgar* King of England, a professed Virgin in her life time) being opened after she had many years lain in the grave, all her body was turned into dust, saving her womb and bowels; and they were as fresh and faire without any corruption, as at the first day of her interment. Those that stood by wondring at the object, one Clerk amongst the rest broke forth into these terms: Wonder not to see the rest of the body cast of putrifaction, and the womb still sound and perfect, which never was contaminated with the least stain or blemish of lust. Of her, Bishop *Dunstan* thus speaks: Worthy is her remembrance to be honoured upon Earth, whole chaste life is celebrated amongst the Saints in Heaven. O great reward, due to Virgin chastity, by which such felicity is attained, that their souls are not only glorified in Heaven, but their bodies are not subject to corruption on earth. But because the Theam I am next to speak of, is of Virgins, give me leave to begin with the best that ever was since the beginning, for Beauty, Chastity and Sanctity; nor shall it be amisse to speak a word or two concerning her Genealogy.

Mary the mother of *Christ*, was the daughter of *Joachim*, of the Tribe of *Juda*; her mothers name was *Anna*, the daughter of *Isachar*, of the Tribe of *Levi*. Here (as *Saint Hierome* observes) is to be noted, That *Anna* and *Emeria* were two sisters: of *Emeria* came *Elizabeth*, the mother of *John Baptist*; also *Anna* was first married to *Joachim*, and had *Ranulphus*, by whom she had *Mary Cleophe*, who was married

Matian. l. 3.

ried to *Alpheus*. From them two came *James* the lesse (sur-
named *Alpheus*) *Simon Cananens*, *Judas Thaddæus*, and
Joseph, otherwise called *Barfabas*. *Eusebius* in his Ecclesia-
sticall history, lib. 2. cap. 2. saith, That *James* the lesse was cal-
led the brother of our Lord, because he was the brother of
Joseph, the husband of *Mary*; but his opinion is not altoge-
ther authentick. Also *Anna* was espoused to *Salome*, and
had by him *Mary Salome*, after married to *Zibedens*, and
had by him *James* the greater, and *John* the Evangelist.
Joseph the husband of *Mary*, was the brother of *Cleophas*. It
is also observed, That in the one and fortieth yeare of the
reigne of *Augustus Cæsar*, in the seventh month (which is
September) in the eleventh day of the Moon (which is the
four and twentieth day of the month) on a Thursday, *John*
Baptist was conceived; and two hundred threescore and fif-
teen daies after, on a Friday was born: So that he was the
fore-runner of Christ, both in his Conception, his Birth, his
Baptism, his Preaching, and his Death. A woman goeth
with child two hundred threescore and sixteen daies (so so
long by computation, was Christ in the womb of the blef-
sed Virgin) though all women goe not so long with child,
S. Augustine observes, lib. 4. de Civitate Dei, cap. 5. So that
Christ was longer in the womb by a day, and more, then *St*
John Baptist. *John* also was born when the daies began to
shorten and wane, and Christ when they began to wax long.
Concerning these Antiquities, I conclude with a sentence
of *St Augustine*: Against Reason (saith he) no sober man
will dispute; against the Scripture, no Christian man con-
test; and against the Church, no religious man oppose.
And so I proceed to the History.

Of Mary the blessed Virgin.

Iohan. Nyc-
rius de La-
mis, lib. 3.
Suidas.

Let it not be held unnecessary, or appear out of course,
amongst these Virgins to insert a history memorable
for the rareness thereof to all posterity. *Iohannes Neyerius* in
his book intituled *de Prestigiis demonum* hath collected it
out of *Suidas*. In the meantime that *Iustinian* was Emperor,
there was a Prince amongst the Jewes, whose name was
Theodosius; He having great acquaintance and familiarity
with one *Philippus* a Christian, a banker, or one that dealt
in the exchange of monie (for he was called *Philippus Ar-
gentarius*) this *Philip* did often sollicite and exhort him to
leave

leave his Judaisme, and be a convert, and turn to the
Christian religion: to whom he answered, Indeed he must
ingeniously confesse, he made no question but that *Jesus*
whom the Christians adored, was the same *Messias* of whom
the holy Prophets foretold, yet he could not be perswaded
to relinquish the honours and profits that he had amongst
his own Nation, and give himselfe up to a name which they
knew not, or at least would not acknowledge: yet that he
believed so of Christ, he was not only perswaded by the
Oracles of the holy Prophets, but he found it approved by
a certain mystery, namely, a writing most charily still kept
amongst the Jewes, in a place most safe and secret, where
their choice records with the especiallest care and trust are
reserved; which was of this nature: It was a custome amongst
the Jewish Nation, at what time the holy Temple was yet
standing in Jerusalem, to have continually the number of
22 chief and selected Priests (just so many as there be
letters in the Hebrew language, or books of the old Testa-
ment) and so often as any of these was taken away by death,
immediately another was elected to succeed in his place;
and being chosen (in a book kept in the treasury for that
only purpose) expressly to write down his own name, and
the names of both his parents, with the daies punctually set
down of the decease of the one and the succession of the o-
ther. Now in the time that Christ was conversant in Judæa,
and yet had not shewed himselfe to the world, nor preached
the Word openly to the people, it hapned that one of the
Priests of the foresaid number died, neither after many voi-
ces and sundry nominations was any agreed upon, or
thought fit to be ascribed into his place. At length was pro-
pounded *JESUS*, the son of the Carpenter *Joseph* (for so
they termed him) a man though young, yet for the sanctity
of his life, his behaviour and doctrine, above all the rest
commended. This suffrage standing, as having generall
approbation from all, it was convenient to send for his mo-
ther (for his father *Joseph* was late dead) into the Consistory,
only to know their names, and to register them in the afore-
said book. She therefore being called, and diligently que-
stioned of her son and his father, thus answered, That in-
deed she was the mother of *JESUS*, and brought him in-
to the world; of which, those women are testates, that were
present at his birth; but that he had no father from earth:
in which if they desired to be further instructed, she
could

Marian. l. 2.

ried to *Alpheus*. From them two came *James the lesse* (sur-
named *Alpheus*) *Simon Cananæus*, *Judas Thaddæus*, and
Joseph, otherwise called *Barfabas*. *Eusebius* in his Ecclesi-
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Joseph the husband of *Mary*, was the brother of *Cleophas*. It
is also observed, That in the one and fortieth yeare of the
reigne of *Augustus Cæsar*, in the seventh month (which is
September) in the eleventh day of the Moon (which is the
four and twentieth day of the month) on a Thursday, *John*
Baptist was conceived; and two hundred threescore and fif-
teen daies after, on a Friday was born: So that he was the
fore-runner of Christ, both in his Conception, his Birth, his
Baptism, his Preaching, and his Death. A woman goeth
with child two hundred threescore and sixteen daies (for so
long by computation, was Christ in the womb of the blef-
sed Virgin) though all women goe not so long with child,
St. Augustine observes, lib. 4. de Civitate Dei, cap. 5. So that
Christ was longer in the womb by a day, and more, then *St*
John Baptist. *John* also was born when the daies began to
shorten and wane; and Christ when they began to wax long.
Concerning these Antiquities, I conclude with a sentence
of *St Augustine*: Against Reason (saith he) no sober man
will dispute; against the Scripture, no Christian man con-
test; and against the Church, no religious man oppose.
And so I proceed to the History.

Of Mary the blessed Virgin.

Iohan. Mye-
rius de La-
mii, lib. 3.
Suidas.

Let it not be held unnecessary, or appear out of course,
amongst these Virgins to insert a history memorable
for the rareness thereof to all posterity. *Iohannes Myerius* in
his book intituled *de Prestigiis demonum* hath collected it
out of *Suidas*. In the meantime that *Iustinian* was Emperor,
there was a Prince amongst the Jewes, whose name was
Theodosius; He having great acquaintance and familiarity
with one *Philippus* a Christian, a banker, or one that dealt
in the exchange of monie (for he was called *Philippus Ar-
gentarius*) this *Philip* did often sollicite and exhort him to
leave

leave his Judaisme, and be a convert, and turn to the
Christian religion: to whom he answered, Indeed he must
ingeniously confesse, he made no question but that *Jesus*
whom the Christians adored, was the same *Messias* of whom
the holy Prophets foretold, yet he could not be perswaded
to relinquish the honours and profits that he had amongst
his own Nation, and give himselfe up to a name which they
knew not, or at least would not acknowledge: yet that he
believed so of Christ, he was not only perswaded by the
Oracles of the holy Prophets, but he found it approved by
a certain mystery, namely, a writing most charily still kept
amongst the Jewes, in a place most safe and secret, where
their choice records with the especiallest care and trust are
reserved, which was of this nature: It was a custome amongst
the Jewish Nation, at what time the holy Temple was yet
standing in Jerusalem, to have continually the number of
22 chief and selected Priests (just so many as there be
letters in the Hebrew language, or books of the old Testa-
ment) and so often as any of these was taken away by death,
immediately another was elected to succeed in his place;
and being chosen (in a book kept in the treasury for that
only purpose) expressly to write down his own name, and
the names of both his parents, with the daies punctually set
down of the decease of the one and the succession of the o-
ther. Now in the time that Christ was conversant in Judæa,
and yet had not shewed himselfe to the world, nor preached
the Word openly to the people, it hapned that one of the
Priests of the foresaid number died, neither after many voi-
ces and sundry nominations was any agreed upon, or
thought fit to be ascribed into his place. At length was pro-
pounded *JESUS*, the son of the Carpenter *Joseph* (for so
they termed him) a man though young, yet for the sanctity
of his life, his behaviour and doctrine, above all the rest
commended. This suffrage standing, as having generall
approbation from all, it was convenient to send for his mo-
ther (for his father *Joseph* was late dead) into the Consistory,
only to know their names, and to register them in the afore-
said book. She therefore being called, and diligently que-
stioned of her son and his father, thus answered, That in-
deed she was the mother of *JESUS*, and brought him in-
to the world; of which, those women are testates, that were
present at his birth; but that he had no father from earth:
in which if they desired to be further instructed, she
could

“could make it plainly appear: For being a Virgin, and
 “then in Galilee, the Angel of God (saith she) entered the
 “house where I was, and appearing unto me (not sleeping,
 “but thus as I am, awake) he told me, That by the Holy
 “Ghost I should conceive, and bring forth a son, and com-
 “manded me that I should call his name J E S U S: There-
 “fore being then a Virgin, by that Vision I conceived, I
 “brought forth J E S U S, and I still remain a Virgin unto
 “this day. When the Priests heard this, they appointed
 faithfull and trusty Midwives, with all diligence and care
 to make proof whether *Mary* were a Virgin or no: they
 finding the truth most apparant and not to be contradi-
 cted, delivered up to the Priests, That she was a Virgin,
 pure and immaculate. Then they sent for those women that
 were known to be at her delivery, and were witnesses of the
 Infants coming into the world; all which did attest and
 justify, That she was the mother of the same J E S U S. With
 these things the Priests amazed and astonished, they pre-
 sently entreated *Mary*, that she would freely professe unto
 unto them what his Parents were, that their names (accord-
 ing to custome) might be registred amongst the others.
 To whom the blessed Virgin thus answered: “Cerrain I
 “am, that I brought him into the world, but know no father
 “that he hath from the Earth; but by the Angel it was told
 “me, That he was the son of G O D; He therefore is the
 “son of G O D, and me. This the Priests understanding,
 called for the book; which being laid open before
 them, they caused these words to be inscribed: “Upon
 “such a day deceased such a Priest, born of such and
 “such Parents; in whose place, by the common and
 “unite suffrage of us all, is elected Priest, J E S U S, the
 “Son of the living G O D, and the Virgin M A R Y. And
 this book *Theodosius* affirmed (by the especiall diligence
 of the most noble amongst the Jewes, and the chiefe
 Princes) was reserved from the great sack and destru-
 ction of the City and Temple, and was transferred into
 the City of Tiberias, and there kept a long time after. *Sui-
 das* testifies, that he hath heard this discourse from honest
 men, who delivered it to him word by word, as they them-
 selves have heard it from the mouth of *Philippus Argentarius*.
 This most blessed and pure Virgin *Mary*, the mother of our
 Lord and Saviour, was born of the holy Matron *St Anne*,
 in the year of the world, 3948, and in the year before
 Christ

Christ, sixteen Of him, *Claudian* thus elegantly writes in one
 of his Epigrams:

*Proles vera Dei, cunctisq; antiquior Annis
 Nunc genitus, qui semper eras —
 True Son of God, older then time, that hast
 Thy birth but now, yet from beginning wast,
 Author of Light, and Light before all other,
 O thou that art the parent of thy mother,
 And by thine equall-aged father sent
 From Heaven unto this terrene continent:
 whose word was made Flesh, and constrain'd to dwell
 In the strait prison of a Virgins cell,
 And in a narrow angle to remain,
 whose power, no limit can, no place contain;
 who being born, didst now begin to see
 All these great works created first by thee:
 The work and workman of thy selfe not scorning
 To obey those weary hours of Ev'n and Morning,
 Of which thou art Lord, and tell each minute o'r,
 Made by thy wisdom for mans use before.
 And took'st on thee our shape, only to show
 To us, that God we did (till then) not know, &c.*

Petronilla.

When *Peter* the Apostle, had by his faith cured
 all infirmities and diseases, and in all places,
 yet he suffered his daughter *Petronilla* to be grievously af-
 flicted with a Feaver; and being demanded, why he that had
 cured others, did not help her; he answered, Because he
 knew her sickness to be most behoolful for her souls health;
 for the weaker she was in body, she was so much the stron-
 ger in faith, setting her cogitations on the joys of heaven,
 and not the pleasures of the world, desiring of God that
 she might rather die a chaste Virgin, then to be the wife of
 the Consull *Flaccus*, by whom she was at that time most ear-
 nestly solicited: whole prayer was heard, for she died of
 that sickness, and the Consull was prevented of his pur-
 pose, who had long insidiated her chastity, *Marul. lib 4 cap 8*.
 The like we read of *Hilarius Pictaviensis Episcopus*, who
 having long trained up his daughter *Appia* in chastity and
 sanctity of life, fearing lest time might alter her vows, and
 tempt her with the vain pleasures of the world, he beloughe

Cc

Eustochium

Tora.

Maria.
Egypt.

Columba.

Amata.

Sara.

Sylvia.

S. Ebbe.

Hildegunda.

the giver of all graces, that he might rather with joy follow her to her grave, then with sorrow to her marriage bed; which was accordingly granted, as the same Author testifies. *Eustochium* the daughter of *Paula* a Noble matron of Rome, is celebrated by *Saint Hierom* for the only president of Virginall chastity. *Tora* the virgin was of that chaste and austere life, that having took a vow and once entered her profession, she never put on her back any new garment, or so much as changed her shooes. *Maria Egyptiaca*, lived the life of an Hermit in the solitude of an unfrequented desert: some write of her, that as often as she was seen to pray, she seemed to be lifted up from the Earth into the Aire, the height of a cubit. *Columba* a Virgin of *Perusina*, is reported to be of that chastity and abstinence, that she never tasted any other food then the bare fruits of the earth, from the years of her discretion till the hour of her death. *Amata* was a professed Virgin, who in forty years space never set foot over the threshold of that Cloister, wherein she had confined her self, in which time she never tasted food, save bread and roots. *Sara* lived in the time of *Theodosius* the elder, she made a Vow, never to lodge beneath any roof; but inhabiting the bank of a certain river, removed not from that place in threescore years. The like is read of *Sylvia*, a Virgin, the daughter of *Rufinus*, a Prefect or Ruler in *Alexandria*, who betook her selfe to solitude for the space of threescore years, in which time she never washt any part of her body save her hands, nor reposed her selfe upon any bed save the ground. It is reported by *Edward Hall*, *John Leistsant*, *John Sleyden*, and others, of *S. Ebbe*, Abbess of *Coltingham*, That to preserve her own and her sisters chastities, and keep their vows inviolate (because they would seem odible to the Danes, who had done many outrages both against Law and Religion, and then tyrannized in the Land) she cut off her own nose and upper lip, and perswaded all the other Nuns to do the like: for which act, the Danes burnt the Abby, with all the sisterhood. *Fulgos. lib. 4. cap. 3.* speaks of *Hildegunda*, a Germane Virgin, born in *Nassau*; who after many temptations, to which she feared her beauty might subject her, in the year 1128 she changed her habit, & got to be entertein'd in a Priory neer unto worms, called *Scubna ben Hiem*: in which she lived long by the name of *Joseph*, in singular continence and modesty, till conversing amongst the learnedst and best approved schollers, even

even till the time of her death: neither was she then known to be a woman, till coming to wash her body, her Sex was discovered. In the same Monastrie, and amongst that Covent, lived *Euphrosyna*, a Virgin of *Alexandria*, by the name of *Smavagdus*; as also one *Marina*, who called her selfe *Marina*. *Euphrosyna*. *Marina*. *Gunzonis*, both dissembling their Sex. *Gunzonis*, daughter to the Duke of *Arboz*, was possessed by an evil spirit; but after, by the prayers of holy men being recovered, she vowed perpetuall Virginity. And after being demanded in marriage by *Sigebertus*, King of the Frenchmen, she was delivered unto him by her father: who debating with her concerning his present purpose, she humbly desired to be excused by his majesty, in regard she had already past a pre contract: The King demanding, To whom? she answered, She was a betrothed Spouse to her Redeemer: At which the King being startled, forbore to compell her any further, but suffered her to take upon her a religious life; she preferring her Virgin Chastity before the state and title of a Queen. And these shall suffice for Religious Virgins; I now proceed to others, that grounded their vertue on meer morality.

Baldraca was a Virgin, but of mean parentage, and of a *Baldraca*. dejected fortune: yet to her never-dying honour, and president to all ages to come (notwithstanding she was not able to supply her selfe with things needfull and necessary, either for sustenance or ornament) neither by threats or menaces, promises of worldly honours or promotion, she could not be tempted to prostitute her selfe to the Emperor *Otho*. *Saxo Grammaticus* writes of *Serytha*, the daughter of *Serytha*. *Synaldus* King of the Danes, to be of that modesty, that when the fame of her beauty had attracted a confluence of many suitors to the Court of her father, yet she could never be won either to converse with, or so much as to look upon any of them. *Tara* was a French Lady, of a noble and illustrious family: she lived in the time of *Heracitus*: who when her father *Hagericus*, and her mother *Leodegunda* would have compell'd her to marry, she fell into that excess of weeping, that with the extraordinary flux of teares she grew blind soon after. *Dula* was a Virgin famous for her chastity, *Dula*. who chose rather to be slain by the hand of a Soldier, then to be despoiled of her Virginity. *Statyra* and *Roxana* *Statyra*. *Roxana*. were the sisters of *Alibabates* King of *Pontus*, who for the space of forty yeers had kept their vow of Virginity inviolate;

Of Chast Women.

Lib. 6.

late; these hearing the sad fate of their brother : and fearing to be ravished by the enemy (at least, to fall into their captivity) by taking of poison, finished both their daies and sorrowes. *Plutarch* writes of one *Roxana*, drowned in a Well by *Statira*. It is reported of an *Hebrurian* Damofell (taken by a Souldier) who to preserve her Virginity, leapt off from the bridge *Ancisa* into the *Arnus*: of whom, *Benedictus Varchius* hath left this memory in one of his Epigrams:

Perderet intactum ne Virgo Etrusca pudorem

In rapidas sese præcipitavit aquas, &c.

The *Hebrurian* Girl, her honour still to keep,

Precipitates her selfe into the deep;

And from the bottom three times being cast

Up into th' air, as loth that one so chaste

Should there be swallow'd, she as oft sinks down

Her modest face, her martyrdom to crown,

And shame the lustfull world. What shall we say

Of the chaste *Lucrece*, famous to this day?

She for one death, is call'd the *Roman* pride;

To save her Fame, this *Tuscan* three times di'd.

Bernardus Scandoneus, lib. 3. Classe 34. *Histor. Patavine*, writes, that when *Maximilian* the Emperor made spoil of the *Paduan* territories, divers of the Country people leaving the villages empty, fled to the City; amongst whom was one *Isabella*, a Damofell of *Ravenna*, who being seized on by some of the *Venetian* souldiers that then had the charge of the City, and surprized with her beauty, drew her aside, with purpose to have dishonoured her: but finding no other means to shun the violence of their lust, she from the bridge cast her selfe headlong into the river *Medoacus*, where she was drowned: and afterwards, her body being drawn out of the river, was buried under a bank, without any other ceremony belonging to a Funerall. *Martia*, the daughter of *Varro*, was of that admirable continence and chastity, that being most excellent in the Art of Painting, she not only alienated and restrained her Pencil from limning any thing that might appear obscene, or shew the least immodesty, but she was never known to delineate or draw the face of a man, *Ravil. in Officin.* The like is reported of *Lala Cixyra*, alike excellent in Painting, and as remarkable for her Virgin Chastity. *Britannia*, a beautifull maid of *Cree* (giving her selfe wholly to Hunting, and the Chase) to shun the importunities of King *Mines* (who laid trains to

Lib. 6.

Of Chast Wives.

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vitate her) threw her selfe into a river, and was drowned; *Daphne*, the daughter of *Amicla*, retired her selfe both from walled Cities, and all publick society, and was at length enterreined into the fellowship of *Diana*, frequenting the *Laconian* fields, and *Peloponnesian* mountains. Of her, *Leucippus* the son of *Oenemaus* was enamoured; who having attempted divers waies to compass his will, but not prevailing in any, he bethought himselfe what course *Jupiter* took to stuprate *Calisto*, the daughter of *Lycan*; and attiring himselfe in the habit of a female Huntresse, was entertained by *Diana*, and admitted into their number: where he grew familiar with all, and especially endeared to *Daphne*; insomuch, that she thought no hour well spent without him. Of which acquaintance *Apollo* being jealous (in regard they had such convenience of time, place, and opportunity) he put his own dearly beloved *Daphne* in mind, to entice *Leucippus* to a river, where *Diana* with all their nymphs intended to bath themselves: Whither when they came, the Virgins disrobed themselves, even to nakednesse; and being all stript to their skins, but finding *Leucippus* only to move delays, they plucked off his garment by force, and so discovered him to be one of the contrary Sex: at which *Diana* enraged, commanded all her Virgins to take up their Bowes and Quivers, and so they shot him to death with their arrows. This is recorded by *Parthen. de Amator. Theodor. Flaestes* in *Eleg.* and *Philarchus*, lib. 15.

Of Chast Wives.



An excellent president of Chastity was that in *Rhodogune*, the daughter of *Darius*; who caused her Nurse to be slain, because her husband being dead, she perswaded her to a second marriage. A more admirable remark of Nuptiall Chastity it was of the wives of the *Thesutonicks*, remembered *Hieron.* in his Epistle to *Gerontius*; whose husbands being slain, and they taken captive by *Marius*, humbly besought him on their knees, that they might be sent to the *Vestals* in *Rome*, as a present; protesting they would be equally with them, still from the society of men, and

Theoxena.

Tyro.

Hypsistratea

and profess perpetuall chastity; but their request being denied by the Consul *Marius*, the next night following all of them with an unite consent strangled themselves. *Theoxena* was famous for her Chastity, who being environed at Sea by the Navy of *Philip* King of Macedon, seeing her husband thrown over-board, leapt after him to follow him in death; not only to express her love to her husband, but her scorn to stand to the mercy of the conqueror. *Baptista Pinus*, l. b. 2. *Elegiar.* speaks of *Tyro*, a woman of Thessalia, who (her husband being dead) could by no counsell of friends, or perswasion of kindred, be won to survive him. *Plutarch* in *Pompeio* speaking of *Hypsistratea*, saith she was so endearedly affected to her husband King *Mithridates*, that for his love she made a voluntary change of her most becoming womanish shape and habit, into a mans: for cutting her hair, she accustomed her selfe to the practise of Horse and Arms, that she might with the more facilitie endure the labours and dangers of the wars. Her husband being subdued by *Cn. Pompeius*, and his Army quite dissipate and overcome, she followed him (flying) through many barbarous Nations, where her life and safety were in hourly hazard; and these she enterprized with a mind undaunted, and a body unwearied, her faith and loyalty in all his extremities being to him no small solace and comfort: for though an Exile (being still in the society of his Queen and bed fellow) he imagined himselfe (in what place soever he reposed) to have been in his own palace, and amongst his household gods.

Of Penelope.

THE beauty of *Penelope* attracted a number of suitors, who from divers Countries came to adulterate the bed of *Ulysses*. From *Dulichium* came two and fifty, from *Samos* four and twenty, from *Xacynthus* twenty, from *Ithaca* two and twenty; of which, these are nominated by *Homer*: *Antinous*, *Eurinus*, *Eurimachus*, *Leocritus*, *Neso*, *Pylander*, *Hesippus*, *Agatus*, *Leocles*, *Ampinomus*, *Demotholomæus*, *Medon*, a common Crier, *Euphemus* a Minstrel, and *Irus* a Beggar; all which, *Ulysses* (at his return from his years travels) slew in his own house. Some of these, *Ovids Penelope* reckons up in these verse:

Dulichii, Samiiq; & quos tulit alta Xacynthu, &c.

Dulichium,

Dulichium, Samos, and Xacynthus Hill,
Throng me with troops of wanton suitors still:
What should I speak to thee of Medon fell?
Of Polibus, or of Pylander tell?
What of Antinous giddy head deplore,
Coretons Eurimachus, and others more?
These in thine absence cannot be withstood,
But still thou feed'st them with thy wealth and blood:
The Begger Irus and Melanthius too,
The Herdsman, &c.

And since we are in the history of *Penelope*, It shall not be amisse to dilate it a little further out of *Homer*: who in his first book intituled *Odyssæa*, of *Phæmius* the Harper, speaks to this purpose:

Phæmius the Harper to the boord invited,
where the bold suitors bid themselves to feast,
A dolefull song to a sad tune recited:
Of the Argive fleet in their return distrest,
And cast in sundrie exiles: on what coast
Such men miscarry, where such Princes perish,
Upon what rocks and shelves such ships were tost:
Him, whilst Penelope's bold suitors cherish,
The discontented Queen, with Prayers, and Tears,
wills him desist: the Harper soon forbears.

But to leap from the first, to the seventeenth book, and to omit all *Ulysses* travels and adventures, till his meeting with his son *Telemachus*, who brought him into his own Court in the disguise of a begger, to see what revels were kept there in his absence; Known only to his son and his friend *Eumæus*, and not yet to *Penelope*.

Jam Calum roseis rutilat Tritonia bigis.
Telemachus unto the Queen relates
The proesse of his long peregrination:
Eumæus brings Ulysses' amongst those states
That sought his bed; where they in courtly fashion
were sate at a rich banquet with his wife,
There he begs meat. Antinous' amongst the rest,
Threats with injurious words to seize his life,
But the mild Queen invites him as her guest.
Ulysses for that time forbears their fight,
But sends the Queen word he will come at night.

Odyss. lib 17
Periob.

Irus adest populi per mendicabula notus.

In his own Palace whilst Ulysses craves
Their Charity, Irus (that was indeed
One of that rank, and begg'd amongst ragged slaves)
Boldly thrusts in, amongst the rest to feed:

From words these grow to blowes; the suitors they
Encourage both parts to maintain the fray.

Proposing him that shall become for prize
The intrails of a Goat. Ulysses he
Proves victor in his beggers last disguise,
And (halfe dead) Irus of the place doth free;

For which he's rewarded, at the Queens request,
With a rich Gift from every unbidd guest.

At parte interior domus secretus Ulysses.
Ulysses with Telemachus conspires

The death of all those suitors, both devising
How to release the Queen to her desires,
And free the Palace from their tyrannizing:
And that they neither may offend, nor stand,
Complot by night, their weapons how to steal.

Next by Eumæus to the Queens fair hand
Her Lord is brought (who will not yet reveal
Himselfe to her) but saith he is of Crete,
To whom her husband once had been a guest.
They part; The Queen commands to wash his feet,
(And for that night betakes her to her rest.)
That task Euriclia takes (his Nurse before)
She a handkerchief upon his flesh espies,
Of Mount Parosaffus given her by a Bore.
It was no sooner seen, but out she cries,

Ulysses, Are you come? Be ag thus deserv'd,
He praiseth, and braves, that shew his name will hide.

--- Iamq; procos genna amplexus orabat Ulysses.

The guests, at banquet, Eclippus casts
To hit Ulysses, but he mist his aim,
(After some Healeth both time and banquet wasts)
Then to the place Theoclemenus came,
Expert in Divination, who fore-spoke
A table to them all, their eminent ruine:
But at his words they strange derisions make,
Abusing all that speak of things ensuing;

They mock the high powers, and condemn the fates,
And thrust at length the Prophet forth the gates.

Unto

Unto Eumæus and Phileteus too,

In whom he trusts, the Prince himselfe makes known,
And what that night he had intent to doe:

And how to make safe seizure of his own,
(which craft must doe) he calls for that strong bow,
In which, what time he woo'd his beauteous Bride,
All that were Rivals, must their vigors show,
Yet he achiev'd what many suitors tri'd:

This was propos'd a second marriage prize.
And now the selfe-same Bow before them brought,
All prove their strengths (save he in his disguise)
But (much unable) they prevailed nought.

The Bow the son unto his father gave;
Which they (deriding) no way would admit,
That such a needy and penurious slave

(It being a Kings) should once lay hand on it;
The rather, they being in their prime of years,
And he so aged: yet he needs must try.

And now his ancient potency appears;
They shame to see it done, and they stand by.

Squalentes Hameris habitus rejectit Ulysses.

Ulysses draws the string up to his ear,
The keen shaft flies, and stern Antinous pierces:
At this, the boldest stand amaz'd, and fear,
Whilst he enrag'd, strewes all the room with Hearses.

The Palace gates are shut, no man can flie;
Eumæus and Telemachus proceed,
With bold Phileteus, and aloud they cry,

Kill all, spare none, for now the bold'st must bleed.
The harmlesse Phemius, that but came in sport,
(Skillful in th' Harp) their ruthless furies spare;
And Medon that did ne'r offend the Court,

Or'gainst Penelope the least thing dare:
But stern Melanthius, one of her own Train,

That did the suitors in their riots cherish,
He by their swords, amongst the rest, is slain;
Twelve strumpets likewise in their furies perish.

Chalcidicum gressu nutrix superabat anili.

From sleep Euriclia soon awak'd the Queen,
Relating all that had that night been done,
What valour in her husband she had seen,
And what in her just servants, and her son:
In her distraction to beleave, or no.

(By this) Ulysses to the Queens fair bed
Approacheth, whom at first she did not know;
Till by some tokens he's acknowledged,
Receiv'd and lodg'd, he makes a full Narration
Of his Wars, Travels, AEs, and Navigation.

And so much, the better to illustrate the History of Penelope.

Evadne. Capaneus being dead, at the celebration of his funerals,
his wife *Evadne* cast her selfe into the flames, of whom
Martial:

Aserit Evadne flammis injecta mariti.

Laodamia. Of no lesse fame was *Laodamia*, her husband *Protesilaus*
(under whose jurisdiction were Antron, Philaca, and Larissa,
Cities of Thessalie) was the first Greek that was slain
in the siege of Troy, and (some write) by the hand of *Hector*: which sad newes when his wife understood, to comfort
her sorrow, she only desired of the gods to see his ghost or
shadow; which she supposing to be granted her, in the ima-
gination thereof she expired. Of no lesse memory is *Panthea*

Panthea. the wife of *Abratidas* a noble Persian, who no sooner
heard that her husband was slain in battell, but with a po-
niard stabbed her selfe to the heart, and so died. *Sophronia*
Sophronia. *Romana*, by some called *Christiana*, by others *Lucretia*; when
she could no longer put off the importunities of the Prince
Decius, having before besought the consent of her husband,
slew her selfe. As great an honour to her family was *Antonia*,

Antonia. who in the prime and flourishing time of her beauty,
having buried her husband, to prevent the temptation of
suitors, married her selfe to the strictnesse of one chamber,
to which her younger sister being a vowed Virgin, had con-
fined her selfe; thus in one bed the heat of youth in the one
was extinct, and the solitude of widowhood wasted in the
other. *Q. Curtius lib. 1.* remembers us of one *Timoclea* a La-
Timoclea. dy of Thebes, who being forcibly adulterated by a Prince
amongst the Thracians, dissembled for a time both her hate
and purpose; not long after she insinuated with him, and
told him she would conduct him to a place in which was hid
much treasure; of which he being covetous, she brought
him to the brink of a deep Well being in a remote place of
the house, to which he presenting himselfe and bending
his body downwards, to satisfy his expectation concerning
the treasure, she apprehending that advantage, thrust him
headlong into the Well, and casting huge stones after him,
revenged

revenged her selfe upon the ravisher. *Brasilla Dyrrachina* a *Brasilla*.
prime Lady, as *Ludovic. Viues lib. 1. de Instit. Tem. Christian, Dyrrachina*.
relates, being taken prisoner, and seeing an immediat ship-
wrack of her chastity threatned by her cruell victor: she
covenanted with him, that if he would but reprieve her ho-
nour for the present, she would give him an herb, with
whose juice if he would annoint any part of his body, it
should preserve it wound-free. The souldier accepts of the
condition; she from a neighbour garden plucking up the
weed that came next to hand, with the sap or moisture
thereof, annoints her own neck and throat, bidding him to
draw out his sword and make triall of her selfe, whether
she kept not with him faithfull covenant. The souldier gi-
ving credit to her words, in regard of her constancy and
courage, with one strong blow dispatched her or life. *O re-*
solute and Noble Lady, saith Nicephorus, lib 7. cap. 15 to
prefer death before the losse of her honour. *Francis Sforza*,
Prince of Mediolanum, being Generall of the Florentine
Army, having taken the City *Casanova*, certain souldiers
brought before him a beautifull captive, who with great
vociferation called out, Bring me to your Prince, Bring me
to your chiefe Generall. The souldiers moved with her ear-
nest clamour, brought her before him, who demanded of
the woman, Why she was so importunate to be conducted
into his presence? to whom she answered, For no other rea-
son, but to submit her selfe wholly to his pleasure; condi-
tionally he would secure her from the injurie of the sould-
iers; to which he willingly assented, and seeing her of such
exquisite feature and so tempting a presence, he purposed
to make use of her libeall and free proffer that night,
therefore he commanded a bed to be made ready, in which
she was lodged, whether he presently repairs, and being un-
clothed, casts himselfe by her naked side; but reaching his
arm to embrace her, her eyes being full of tears and her
heart of sorrow, she humbly besought him before he touch-
ed her body, but to grant her the hearing of a few words; at
which the Prince making a sudden pause: she pointing
with her finger to the picture of the blessed Virgin (for
Sforza was never without that or the like in his bed cham-
ber) she intreated him, even for the remembrance he bore
to the person whom that Table presented, for the honour
due to her Son and his Saviour, and for the dignity of his
goodnesse, and for the sacred memory of his noble an-
cestors,

A woman of
Casanova.

cestors, not to infringe her matrimoniall Vow, nor violate her conjugall Chastity, but deliver her back an unspotted wife to her unfortunate husband, who was then a prisoner amongst many other wretched captives. Her words took such impression in the noble General, that notwithstanding her tempting beauty (the motives to inchaſtity) his preſent opportunity, and abſolute power over her as ſhe was his vaſſall and priſoner, yet to ſhew his miraculous temperance, he preferred a name of a chaſt and continent Prince, before the imputation of a Tyrant or an Adulterer, and inſtantly leapt out of the bed, and left her to her modeſt and more quiet reſt. In the morning he ſent for her husband, to whom (after a great character of her Chastity given) he delivered her, not only freeing them both without ranſome, but from his own coffers bountifully rewarding her vertue; in the ſubduing of his own affections gaining more honor then in the conqueſt of ſo great a City. In this act not only

She was the
contracted
bride to the
Prince Indi-
bilis.

Anaſtaſias

imitating, but exceeding *Scipio*: For that incomparable Lady that was preſented unto him, was of high linage and princely parentage, beſides he lived in a free City, and to have diſhonoured her, he had not only incurred cenſure, but being then in a forrein nation purchaſed to himſelfe the name of tyrant, and hazarded a new revolt of the people: but that was nothing to oppoſe Prince *Sforza* in the ſatisfying of his luſt, ſave his own goodneſſe; for what conqueror hath not power over his captive. *Fulgoſ. lib. 4. cap. 3.* *Anaſtasia conſtantinopolitana*, when *Theodora Augusta* was jealous, that ſhe was not beloved of her husband *Juſtinianus Auguſtus*, and having to that purpoſe received ſome taunting words from the Emperreſſe, to approve her innocencie, ſhe fled both to Court and City, and retired her ſelfe into Alexandria, where ſhe lived obſcured in the ſociety of certain chaſt Virgins: But after, hearing of the death of *Theodora* her tears were not diminithed but augmented, for the Emperors love appeared to her a greater burden then the hate of the Emperreſſe; therefore to avoid that which many would have fought with greedineſſe, ſhe changed her habit, and taking the ſhape of a young man upon her, fled into the furtheſt part of Egypt, called by the name of *Anaſtaſius*; where ſhe lived privately, auſterely, and ended her chaſt life in great ſanctity. *Hieronym.* writes, that *Paula Romana*, after the death of her husband, was ſo far from being perſwaded to a ſecond, that ſhe was never known from that time

Paula Ro-
mana.

time to eat or drink in mans company. Of a contrary diſpoſition was *Barbara* the wife of *Sigismund* Emperor, *Aeneas Barbara*; *Silus* relates of her, that her husband being dead, when divers perſwaded her to continue ſtill in her widdowhood, propoſing unto her, that women ought to imitate the *Turtles*, who if one be taken away by death, the other will never chuſe other mate, but devote her ſelfe to perpetuall chaſtity? thus answered, If you have none elſe to bid me imitate but birds that have no reaſon, why do you not as well propoſe me for example the *Doves* or the *Sparrowes*? As contrary again to her was the daughter of *Demotian* Prince of the *Areopagitæ*, who no ſooner heard that her husband *Ieoſthenes* was ſlain in the *Lamick* warre, but inſtantly ſlew her ſelfe, leſt ſhe ſhould ſurvive a ſecond marriage. Others there be that have kept a viduall chaſtity even in wedlock. The Virgin *Edeltrudis*, as *Sigilbertus* and *Beda* both witneſs, *Edeltrudis*; was the daughter of *Annas* a Chriſtian King of the Eaſt-Angles, ſhe was firſt delivered by her father in marriage to *Candibertus* a great Prince, who were no ſooner married, but by mutuall conſent they vowed laſting virginity; at length he dying, ſhe was by her father compelled to a ſecond nuptials with King *Cyſbordus*, with whom ſhe lived twelve years, yet never (as they could adjudge it) unlooſed her Virgin girdle. After which time, by her husbands conſent ſhe took upon her a religious life, and entred a Monastery, where (as *Marullus l. 4. cap. 8.* ſaith) ſhe lived a more ſecure, but not a more chaſt life. Infinite to this purpoſe are remembered by *Fulgoſius*, *Marullus*, *Albertus Cranzius*, &c. as of *Maria Deſignies*, *Margarita Aegypti*, *Cecilia Virgo*, *Kunigunda Augusta* wife to *Henry* of that name the firſt Emperor. *Eſſiſſa*, beſieged to *Julianus Antiochenus*, *Stamberga* the Niece of *Cleavertius*, married to *Arnulphus* a noble Frenchman. Theſe and others without number (which is ſomewhat difficult to believe) have wedded, beaded, boarded, lien and lived together, yet went as pure Virgins to their graves as they came in to their cradles. Of theſe I may ſay as *Ovid Metamorph. lib. 11. of Daphne*.

Sape pater dixi generum mihi filia debes,

Sape pater dixi, &c.

Thou owſt me ſon, ſoft would her father ſay,
Young Bous and Cuiſſards with whom my age might play,
Thou owſt me chaſtity would he oft repeat;
When ſhe as if with ſcorn and hatred ſat

cestors, not to infringe her matrimoniall Vow, nor violate her conjugall Chastity, but deliver her back an unspotted wife to her unfortunate husband, who was then a prisoner amongst many other wretched captives. Her words took such impression in the noble General, that notwithstanding her tempting beauty (the motives to inchaſtity) his present opportunity, and absolute power over her as she was his vassall and prisoner, yet to shew his miraculous temperance, he preferred a name of a chaste and continent Prince, before the imputation of a Tyrant or an Adulterer, and instantly leapt out of the bed, and left her to her modest and more quiet rest. In the morning he sent for her husband, to whom (after a great character of her Chastity given) he delivered her, not only freeing them both without ransome, but from his own coffers bountiffully rewarding her vertue; in the subduing of his own affections gaining more honor then in the conquest of so great a City. In this act not only

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Anastasia

but exceeding Scipio: For that incomparable Lady that was presented unto him, was of high linage and princely parentage, besides he lived in a free City, and to have dishonoured her, he had not only incurred censure, but being then in a forrein nation purchased to himselfe the name of tyrant, and hazarded a new revolt of the people: but that was nothing to oppose Prince Sforza in the satisfying of his lust, save his own goodnesse; for what conqueror hath not power over his captive. Fulg. lib 4. cap. 3. Anastasia Constantinopolitana, when Theodora Augusta was jealous, that she was not beloved of her husband Justinianus Augustus, and having to that purpose received some taunting words from the Emperesse, to approve her innocencie, she fled both to Court and City, and retired her selfe into Alexandria, where she lived obscured in the society of certain chaste Virgins: But after, hearing of the death of Theodora her tears were not diminished but augmented, for the Emperors love appeared to her a greater burden then the hate of the Emperesse; therefore to avoid that which many would have sought with greedinesse, she changed her habir, and taking the shape of a young man upon her, fled into the furthest part of Egypt, called by the name of Anastasius; where she lived privately, austerely, and ended her chaste life in great sanctity. Hieronym. writes, that Paula Romana, after the death of her husband, was so far from being perswaded to a second, that she was never known from that time

Paula Ro-
mana.

time to eat or drink in mans company. Of a contrary disposition was Barbara the wife of Sigismund Emperor, Aeneas Barbara Silus relates of her, that her husband being dead, when divers perswaded her to continue still in her widdowhood, proposing unto her, that women ought to imitate the Turtles, who if one be taken away by death, the other will never chuse other mate, but devote her selfe to perpetuall chastity? thus answered, If you have none else to bid me imitate but birds that have no reason, why do you not as well propose me for example the Doves or the Sparrowes? As contrary again to her was the daughter of Demotian Prince of the Arcopagitæ, who no sooner heard that her husband Iesthenes was slain in the Lamick warre, but instantly flew her selfe, lest she should survive a second marriage. Others there be that have kept a viduall chastity even in wedlock. The Virgin Edeltrudis, as Sigilbertus and Beda both witness, Edeltrudis was the daughter of Amas a Christian King of the East-Angles, she was first delivered by her father in marriage to Candibertus a great Prince, who were no sooner married, but by mutuall consent they vowed lasting virginity; at length he dying, she was by her father compelled to a second nuptials with King Cethordus, with whom she lived twelve years, yet never (as they could adjudge it) unloosed her Virgin girdle. After which time, by her husbands consent she took upon her a religious life, and entred a Monastery, where (as Marullus l. 4. cap. 8. saith) she lived a more secure, but not a more chaste life. Infinite to this purpose are remembered by Fulgosi, Marullus, Albertus Cranzius, &c. as of Maria Desegries, Margarita Aegyptia, Cecilia Virgo, Kunigunda Augusta wife to Henry of that name the first Emperor. Bessile, espoused to Julianus Antiochenus, Stamberga the Nicce of Cloacovius, married to Arnulphus a noble Frenchman. These and others without number (which is somewhat difficult to be true) have wedded, bedded, lie and lived together, yet went as pure Virgins to their graves as they came first to their cradles. Of these I may say as Ovid Metamorph. lib. 1. of Daphne.

Sape parva exu generum mihi filia debes,

Sape parva exu &c.

Thou ow'st me son, soft would her father say,
Young Boies and Girls with womanly age might play,
Thou ow'st me child, this would he oft repeat;
When she as if with joints and barred great

*Sh' abhor'd the nuptiall bed, and held it sin,
with modest blushes did the tender skin
Of her fair cheek; then to her father growes,
And her white arms about his neck she throwes,
And saith, Deer Sir, this one thing grant your child,
That I may live from lustfull man exil'd,
A voteresse. Diana this desired,
And from her father had what she required.*

Editha.

I will produce one history or two at the most from our modern Histories, and so cease further to speak of our married Virgins. It is reported in the Legend, That after *Editha* the daughter of Earl *Godwin*, was married to King *Edward* (otherwise called *St Edward*) they mutually vowed betwixt themselves perpetual chastity, and therein persevered to the end of their lives. There continued in them (saith the Legend) a Conjugall love, without any conjugall act; and favourable embraces, without any deflowring of Virginity; for *Edward* was beloved, but not corrupted; and *Editha* had favour, but was not touched; she delighted him with love, but did not tempt him with lust; she pleased him with discourse and sweet society, yet provoked him to no libidinous desire. It is moreover in that Treatise recorded, That they used to call marriage a shipwreck of Maidenhead, comparing it to the fiery furnace of the Chaldeans; to the Mantle that *Joseph* left in the hand of a stranger, the wife of *Potiphar*; to the lascivious outrage of the two wicked Elders, who would have oppressed and vitiated *Susanna* the wife of *Joachim*; and lastly, to the enticements of drunken *Holofernes* towards faire *Judith*, one of the deliverers of her people. And so much for the Legend. But *Richardus Droghensis* saith, That being awed by Earle *Godwin*, and for the feare of hazarding his life and Kingdome, *Edward* was compelled by threats and menaces to the marriage of *Editha*. Moreover, *Polidore* reports, That for the hate he bore her father (who had not long before most traitorously slain his brother *Alfred*) he caused himselfe to be divorced from her, seizing her goods and dower to his own use and pleasure. *Ranulphus*, and one that writes himselfe *Anonymus* (as willing to conceal his name) say, That she was divorced of all her Queen-like honours, and confined into the Abbey of *Warrwel*, with only one maid to attend her, and so committed to the strict custody of the Abbess. *William* of *Malmesbury*, and *Marianus Scotus* have left remembered, That he

*Susanna.
Judith.*

he neither dismissed her his bed, nor carnally knew her; but whether it was done in hatred to her Kindred, or purpose of chastity, they are not able to determine. *Robert Fabian* confesseth as much in his Chronicle, Part. 6. cap. 210. Howsoever, the effects of that abstemious life were not only prejudiciall, but brought lamentable effects upon this distracted Kingdome, namely, Innovation and Conquest: for *Edward* dying without issue, England was invaded and oppressed by the Normans, and the people brought to that miserie, that happy was that Subject that could say, *I am no Englishman*. And in this, agree *Matthew Paris*, *Capgrave*, *Fabian*, and *Polydore*. As I hold it not necessary for married folk to tie themselves to this strict kind of abstinence, so I hold it not convenient for any such as have to themselves, and in their souls, taken upon them the strict life of Virginity, to be compelled to an enforced marriage; as may appear by this discourse following, recorded by *Gulielm. de Malmesburien*. *Simcon Dancelmus*. *Matthew Paris*, *Roger Hoveden*, *Capgrave*. &c. *Henry* the first of that name, King of England, and crowned in the year of Grace, 1101, was by the instigation of *Anselm* (once a Monk of Normandy, but after by *William Rufus* constituted Archbishop of Canterbury) married unto *Maud*, daughter to *Malcolm* the Scottish King, *Maud* she having taken a Vow, and being a profest Nun in the Abbey of Winchester. Much ado had the King her father, the Queen her mother, her Confessor, Abbess, or the Bishop, to alienate her from her settled resolution, or persuade her to marriage: but being as it were violently compelled thereunto, she cursed the fruit that should succeed from her body; which after (as *Polydore* affirms) turned to the great misfortune and misery of her children: for afterwards, two of her sons, *William* and *Richard*, were drowned by Sea. Besides, her daughter *Maud* (who was afterwards Empresse) proved an unfortunate Mother; and amongst many other things, in bringing forth *Henry* the second, who caused *Thomas Becket* to be slain; it thus hapned: All forreign wars being past, and civill combustions being pacified, in the year of our Lord 1120. *Henry* the first with great joy and triumph left Normandy, and came into England. But within few daies following, this great mirth and jollity turned into a most heavy and feartull sorrow; for *William* and *Richard* (his two sons) with *Mary* his daughter, *Otwell* their Tutor and Guardian, *Richard* Earl of Chester, with the Countesse his wife,

wife, the Kings Neece, many Chaplains, Chamberlains, Butlers and Servitors (for so they are teamed in the story) the Archdeacon of Hereford; the Princes play-fellows, Sir Geoffrey Rydell, Sir Robert Malvoyle, Sir William Bygot, with other Lords, Knights, Gentlemen, great Heirs, Ladies, and Gentlewomen (to the number of an hundred and forty) besides Yeomen and Mariners (which were about fifty; all these saving one man, which some say was a Butcher) were all drowned together, and not one of their bodies ever after found. Many attribute this great Judgement to the heavy curse of Queen Maud, others censure of it diversly: Howsoever, in this King (as Polydore saith) ended the Decent and Line of the Normans. Of this Anselm (before spoken of) there are divers Epistles (yet extant) to many women, in those daies reputed of great Temperance and Chastity: as, To Sister Frodelina, Sister Ermengarda, Sister Athelytes, Sister Eulatia, Sister Mabily, and Sister Basyle; To Maud Abbess of Cane in Normandy; and Maud, the Abbess of Walton here in England. He writ a Treatise about the same time, called *Planctus amissæ Virginitatis*, i. e. A bewailing of lost Virginitie. So far John Bale; And so much shall serve for Chast wives in this kind, being loth to tire the patience of the Reader.

Of Women Wantons.

DION the Historiographer in *Tiberio*, saith, that *Livia* the wife of *Augustus Cæsar* beholding men naked, said to the rest about her; That to continent and chaste matrons, such objects differed nothing from statues or images; for the modest heart with immodest sights, ought not to be corrupted. The unchaste eie more draws the poison of sin from beauty, which is Gods excellent workmanship, from which the chaste and contrite heart derives the Creators praise and glory. But my hope is, that in exposing unto your view, the histories of these faire Wantons, you will look upon them (should I strip them never so naked) with the eies of *Lyvia*, that is, to hold them but as beautifull statues, or like *Apelles* his woman, no better then a picture of white Marble. I have heard of a man that living to the age of threescore and ten, had led so austere a life, that in all

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that in all that time he never touched the body of a woman, and had proposed to himselfe to carry that virginall vow with him to his grave; but at length being visited with sickness, and having a fair estate purchased with his small charge and great husbandry, and therefore willing to draw out the thread of his life to what length he could, he sent to demand the counsell of the Physicians; who having well considered the estate of his body, all agreed in this, that since the Physick of the soul belonged not to them, but only the physick of the body, they would freely discharge their duties; and indeed told him, that his present estate was dangerous, and they found but only one way in art for his cure and recovery, which was in plain terms, To use the company of a woman, and so took their leaves and left him to consider of it. Loath was the old man to lose his Virginitie which he had kept so long, but more loath to part with his life, which he desired to keep yet longer; and having meditated with himselfe from whom he was to depart, and what to leave behind him; namely, his possessions, his monie, his neighbours, friends, and kindred, and whether he was to remove, to the cold and comfortlesse grave; he resolved with himselfe to prolong the comfort of the first, and delay (as long as he could) the fear of the last: Therefore he resolved rather then to be accessory to the hastning his own death, to take the counsell of the doctors. It was therefore so ordered by some that were about him, that the next night a lusty young wench was brought to his bed, one that feared not the robustious violence of youth, much lesse to encounter the imbecillity of sick and weak age. I know not with what squeasie stomach the patient relished his physick, but early in the morning he gave content to his she-Apothecary, who was conveyed out of the house undiscovered. The next day divers of his friends coming to comfort him, they found him sadly weeping, and by no means could they wean him from that extasie; at length the one of them who was privy to the former nights passage, began to compassionate with him, and told him he was sorry for his extreame heavinesse, and (as knowing the cause) said, No doubt but God was merciful, and willed him not to despair but be of good comfort, and with ghostly counsell perswaded him to take nothing to his heart, because he hoped all would be well. The old man told him he understood not his meaning, but desired him to be more plain, that he

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might

might know to what purpose his language did intend. His neighbour answered him again, Sir, I have been acquainted with you long, have known your continence and strictness of life, and withall, your abstinence from women; and I am sorry that your last nights businesse should be the occasion of this melancholy and these tears. To whom the sick (but pretty well recovered) man thus replied, Neighbour you much mistake the cause of my sorrow. I neither grieve nor weep for the good and wholesome physick I had the last night, but I now vex and torment my selfe that I have so idly spent mine age, there being such a pleasure upon earth (above all that I have hitherto enioyed) that I never had the grace to know it sooner, and try what it was before this time. If then Lust can strike this stroke, and have this efficacy in age, O how much should we pittie youth ready daily and hourly to run into this dangerous inconvenience.

Of these wantons there be two sorts, *Meretrices* and *Scortta*, that is, Whores and common Women, such as either for Lust or Gain, prostitute themselves to many, or all. The second are *Concubina* or *Pellices*, Concubines to Kings and Princes, or such as we call the private mistresses to great men. The last are as our Accidence teacheth, like *Edwardus* and *Gulielmus*, proper names to this man or that. The first like *Homo* common to all men; both degrees sinners, but not in the like kind. I have read a third sort, but know not what consonant or agreeing name to confer upon them. I have heard of some that have been called honest whores, It may be those that I shall speak of were such, and because they are the strangest, I will begin with them first. *Dositheus*, lib. 3. *Lydiacorum*, tells us, that the Sardinians having commenced war with the Smyrnians, invested themselves before the City of Smyrna, and having begun them with a streight and difficult siege, those of Sardis (it seems being hot fellowes) sent their Embassadors into the City to this purpose, That unless they would send them their wives to adulterate at their pleasures, they would not only raze their City, and levell it with the earth, but kill man, woman and child, and so extirp their memory. This message bringing with it not only terror but horror, much perplexed the besieged: and betwixt the distractions of perpetuall infamy and most certain death, not able what to determine (and having sat long in counsell, but nothing amongst

them

them concluded) a young lusty Virago (one that was hand-maid or bond-woman to *Philarchus*) desired to be admitted into the Senate. And being called in amongst them to know what she had to say, she told them, That understanding to what miserable exigent they were driven, she had desired (to pleased them to be swaied by her direction) a means not only to deliver themselves from scorn, their wives from dishonour, and their children from the reproach of bastardy, and their lives and goods from spoil, but to subject the barbarous enemy into their hands, with a noble and memorable victory. No marvell if to such a project they gave attention, when greedily demanding, By what means the least of these proposed blessings might be accomplished? she thus counselled them, Send (saith she) to the lustfull Sardinians, and tel them you wil in all points satisfie their desires: At the time appointed, let me with the rest of your slaves and vassals, be attired in the habits of our Ladies and Mistresses; for (no question) being deckt in their ornaments and jewels, we shall appeare not only free women, but sufficiently beautifull. Now in the night, when we are fast lodged in their embraces, and they dreaming of no further dangers then their delights, and that you think we have sufficiently cooled their hot courages; arm your selves against the Sardinians, whom (if they offer to rise and arm themselves at the Alarm given) we will keep still fast lock in our arms, till what we have left of them being naked, you your selfe dispatch being armed. This counsell was followed, and accordingly took effect. In memory of this, the Feast called *Eluthenia*, i. of Freewomen, is yearly celebrated in Smyrna; in which the maid-servants attired in their mistresses habits, sit at the table, and are waited on by them, whom they attend all the year after. *Arthus Mithus* lib. 1. *Italicorum*, parallels this history thus: *Aspurnus* King of the Gauls, instilling the Romans with war, and having compelled them to the like exigent, demanded the like horrible conditions of peace, namely, to adulterate their wives: but being in the same manner advised by their handmaids, and having intelligence given them by one *Retant* the chief of that counsell, when the Gauls were sunk in sleep and lust, they set upon them in the night, and gave them a brave defeat: from whence the Feast of the Hand maids took beginning, which is celebrated amongst the Romans even to this day.

Retand

A tale something like unto these, I have been told of a Mistress, that in some sort did as much to save her maids honesty; but whether to the same commendable purpose, or that I am somewhat doubtful. In some great City it was (I cannot say London) that a Citizen of good reckoning having a fair wife, kept divers prentices and maid-servants in his house: one of those busie young fellows had cast a wanton eye upon her that ruled the roost in the Kitchen, and longing as much to be in her books, as out of his time; and waiting many nights for opportunity to find her in some remote place, or dark entry, it hapned that one night he dogg'd her at the heels: she hearing him to tread softly after her, to escape him slept up a pair of stairs just as her Mistress came down. The prentice groping in the dark, catcht hold upon his Mistress, and without any word speaking, began to proportion his work according to the shortness of his time. The Gentlewoman all this while let him alone to see what he would do, and having made proof of him to the full, she might very well perceive what his unchast intent was, when clinging him close to her lest he should escape undiscovered. She asked what bold sawcy knave he was that durst offer her that injury? the young fellow knowing her voice, and finding his mistake, down on his knees and besought her to pardon him and not to tell his Master, for he took her for one of the maids: The maids saith she, which of the maids? he answered, The Kitchen-maid: and is it so (saith she) well firha, I will henceforth prevent the getting of Bastards in my house, without knowing who shall father them, and for that night said no more: but the next morning to prevent all future danger, pickt a quarrell with the Kitchen-wench, paid her her wages and turn'd her away. It seems after, the young man did well, for she made him (before his time was fully out) both her journeyman and foreman. It followes next in course, that I should define unto you, what these prostitutes and common women are; but what need I trouble my selfe so far, when in these corrupt daies, almost every boy of fifteen or sixteen years old, knowes what a strumpet is, better by his own practise, then I can illustrate to him by all my reading. And for Concubines, we need not travell so far as the Turks Seraglio, since but few Kings Palaces are without them. And for such as we call Sweet-hearts, Friends, or good wenches, should we but teach noble mens Diaries,

Gen-

Gentlemens Summer-lodges, or Citizens Garden-houses, and travel no further, we should no question find plenty sufficient. It would also become this place well, to perswade those loose and incontinent women with some elaborate exhortation, to retire themselves from that abominable and wicked course of life. But I am altogether discouraged, when I remember the positions of one most notorious in that trade; word being brought her, as of a strange and unexpected noveltie, that one who had been a famous strumpet, had retired her selfe from all her lewd courses, and was lately turn'd honest woman. 'I wish saith she, tell me that as often as you will, I will never beleve it, For once a whore and ever a whore. I know it by my selfe. Of these Plantus thus speaks in Truculentus:

Meretricem ego item esse reor

Mare ut est

*Strumpets are like the sea which doth devour
Rivers and brooks and what so else you poure,
Into his vastnesse: neither hath it been
Fuller by them, nor their great bounty seen;*

*So whatsoe'er thou spend'st upon a whore,
It doth not make her rich, but thee still poor.*

Tarentius in Helyra saith:

*Nec pot' iste metuunt Deos nec hos respicere
Deos opinor.*

Thy feare not God, and he regards not them.

I could produce innumerable adages and sayings of wise men, both Poets and Historiographers to the like purpose, but I desire to be prolix in nothing. Petronius Arbiter in his Satyricon hath left remembred, that when Panachia, a girl of Panachis, seven years old, was brought to the faire youth Gylon to be strumpeted, one wondring that so young a thing was capable of prostitution; to him *Quartilla* the bawd thus answered, *Minor est illa quam ego fui cum primum virum passa sum*, is she lesse then I was when I lost my Virginity? and thus proceeded, *May Iuno ever be displeased with me, if I can remember since I was first a maid; for being an infant I commixt my selfe and had congresses with little ones like my selfe, and as I grew in years, so I pickt out children of equall age, even till I came unto this burden that you now see, and hereupon (saith she) I think came the Proverb, Such may easily be brought to carry an Ox, that praesid at first to carry a Calf.* I think the name of *Quartilla* was given

D d 3

her

her because she began to practise at four years and held on to fourscore. From common Strumpers I should proceed to private mistresses: I will begin and end with them in this Sonnet.

A Sonnet.

Though my Mistresse seem in show,
Whiter then the Pyrene Snow:
Though I fitly might compare her
To the Lillies, or things rarer,
Chrystal, or to ice congeal'd,
Be others given and kept from me,
What care I how fair she be.

Though her visage did comprise
The glorious wonder of all eyes:
Captive led she hearts in chains,
Kill'd or cur'd with her disdain:
Chus'd Beauty (that commandeth fate)
Her forehead where to keep her state:
Should another step in place,
I care not, I'd not love that face.

Imagine next her brain divine,
Or mansion for the Muses nine:
Did her bosome yield choice places
For the Charites and Graces:
Had she stately Junos stile,
Pallas front, or Venus smile:
If he enjoy her, and not I,
For these virtues what care I.

Trac'd she Loves queen in her treasure,
And could teach the art of pleasure,
Make Lais in her trade a fool,
Phrine or Thais set to school,
To Helen read; or could she doe
Worth Io and Europa too:
If these sweets from me she spare,
I'll count them toies, nor will I care.

But if my Mistresse constant be,
And love none alive save me,

Be chaste, although but something fair;
Her least perfection I'll think rare,
Her I'll adore, admire, prefer,
Idolatrize to none but her.
When such an one I find and trie,
For her I'll care, I'll live, I'll die

Lais.

THIS Lais (as Aristophanes BIZANTIUS relates) was a Strumpet of Corinth: she was called *Axine*, for her ferocity and rudeness of manners. Her, all the prime and noblest Heroes of Greece frequented, and extas'd with her beauty, came daily in troupes to visit her. *Athenaus* in his *Dipsoph*: speaks of her Country, behaviour and sepulchre, reporting her to be so beautifull, that the most exquisite Painters of Greece came frequently to her, and besought her to bare her neck, breasts, and other parts of her body before them: For when they were to limn any extraordinary Piece, (wherein was to be expressed *Juno*, *Venus*, *Pallas*, or any well shaped goddess or woman) her fair feature or lineaments might be their example. She had a great emulation with *Phrine* the Courtizan, for they lived both in one age. *Aristippus* the Philosopher (surnamed *Cyrenaicus*) about the season that the Feasts were celebrated to *Neptune*, did yearly for the space of two months together, associate himselfe with this *Lais*, *Diogenes* meeting him upon a time: O *Aristippus* (saith he) thou keepest company with a common Strumpet, be rather a Cynick of my Sect, then a Philosopher of such loose and dissolute behaviour. To whom *Aristippus* answered, Appears it to thee, O *Diogenes*, a thing absurd to dwell in an house which others have before inhabited? who answered, No: Or to saile in the same ship (saith *Aristippus*) in which divers passengers have before time put to sea? Again he answered, Neither: Nor do I think it (replies he) O *Diogenes*, worthy thy just taxation, to accompany with a woman with whom many others have had commerce. Again, being by others calumniated for his often repair and publike recourse to her (in regard of her common prostitution, and therefore the greater blemish to his more austere profession) he thus satisfied them: This is the difference betwixt me and the rest of her Clients; I only enjoy *Lais*, all others are enjoy'd by her. When *Demosthenes* (the

(the famous O ator of Athens) desired to have had company with her, and she for one nights lodging demanded of him a thousand Drachmes; affrighted with the name of so great a sum, he thus replied: *I purpose not to buy repentance so dear.* A young man, much taken with her beauty, came to Diogenes the Cinick, and asked him this question, *What if a man should marry with Lais?* Who presently answered, *For a young man it is much too soon, and for an old man it were far too late.* Concerning her, I have read an elegant Epigram, of an old man desirous of company with her at any rate, and her witty answer to him:

*Canis rogebat Laidis noctem Myron,
Tulit repulsam protinus,
Causamq; sensit, & caput fuligine
Fucavit atra Candidum, &c.*

White headed Myron did of Lais crave
To have one night, and he her price would pay:
Which she deny'd. But why he could not have
His purpose, he perceiv'd, his head was gray:
He knew his age betray'd him, therefore he
Dyes his hair black, and did his suit renew.
She seeing head and face to disagree,
And them comparing with considerate view,
Thus saies, *Why dost thou urge me thus? the rather,
Since but ev'n now I did deny thy father.*

Nymphodorus Syracusa in his book *De admirabil.* writes,
That Lais came into Sicily from Hycaris, the most defended
City of that Country: but Strattu in *Macedon.* or Pausan.
affirms her to be of Corinth, in these words:

*Dic unde sunt ductæ puellæ
Perere nuper ex Megera Corinthiæ
Decus Lais Ingens.*

Ælian de *Variæ Histor.* lib. 10. saith, That Lais casting her
eyes upon a young man of Cyrenæ, called Eubatas, never
left soliciting him by all womanish enticements, till she had
made him promise her marriage, but the solemnization not
to be performed till he had returned Victor from the O-
lympick Games: in which having had good success, but
fearing to hazard the embraces of a strumpet, he took her
picture only, and carried it to his City of Cyrena, boasting
by the way, that he had married and borne thence Lais;
Which she hearing, and enraged at the scorn thereof, writ
to him this or the like Letter:

*O false and perjured man,
Whose lust hath no satiety,
Since nothing please thee can,
Save changes and variety:
O thou alone,
Constant to none,
In nothing settled save impiety.*

*Our Sex why dost thou blame?
Term women sole offenders;
'Tis you that past all shame,
Are still your own commenders;
That care nor fear
To whom you swear,
Cease judging, and be now suspenders.*

*Phyllis was chaste and fair,
Derwophoon false and cruel,
Sapho thought Phaon rare,
And he term'd her his jewel:
But Traitors they
Their Loves betray,
Poor we, can oft fore-see, but not eschew ill.*

*Falsely then either, thou
As foully hast betray'd me,
But I'll beware thee now
As Heaven I hope shall aid me,
All thy procurements,
And stie allurements,
Henceforth shall never more persuade me.*

*Thy Oaths I hold as Lies,
As scorn, thy crafty smiling,
Thy shape a meer disguise,
Thy practice but beguiling;
All thy protests,
As scoffs and jeasts,
And thy fair words no better then reviling*

*Poisons I'll think thy kisses,
And from mine keep thee fasting;*

Thy torments, count my blisses ;
 Thy breathings fear as blisings.
 And thank my fate,
 I now can hate
 Thee, whom I now abandon everlasting.

It is moreover reported of her, That being of purpose conveyed into the bed of *Xenocrates*, by the means of his schollers, whom he had instructed in all austeritie and strictnesse of life : but she by no whorish blandishments able to corrupt his temperance, his schollers asking her the next morning, How she sped ? she told them, They had lodged with her a Statue or an Image, but no man. *Tymæus* in his thirteenth book of histories saith, That she was beaten to death with wooden foot-stools, by certain women of Thessaly, in jealousie and madnesse, because she was beloved of a beautifull young man called *Pausanias*, on whom some of them doted : This was done at a sacrifice in one of the Chappels of *Venus* : for which cause the place was ever after called, The Grove of wicked or unjust *Venus*. Her Sepulcher was neer unto the river *Pæneus* in Thessaly, which runs betwixt the two great mountains of *Ossa* and *Olympus* ; and upon her Tomb-stone this inscription was graven :

*Roboris invicti, ac animi sit Græcia quamvis
 Victa tamen, formæ paruit illa suæ,
 Laidis, ipse parens Amor est, aluitq; Corinthus
 At nunc ipsa tenet, inclita Thessalia.*
 Though Greece of unmatched strength and courage be,
 It obey'd *Lais* to thy shape and thee :
 Love was thy father, thee *Corinthus* bred,
 who now in stately Thessaly liest dead.

(This notwithstanding) some will not allow her to have been educated in in the *Cranæum*, which is a place of exercise in the City of *Corinth*.

Phrine.

SHE for her beauty was emulated by *Lais*, and was a prostitute in Thespiæ, a City of *Bœotia* : who being for some Capitall crime convented before the Senate, and (notwithstanding she had a famous Advocate to plead in her behalfe) fearing some harsh and severe censure, she trus-

Ring

sing to her beauty, bethought her of this project; before the sentence was pronounced, she cast off her loose and upper garments, and without any word speaking, as far as womanish modesty would suffer her, exposed her body naked to the Judger. (O Beauty, thou canst more prevail then a thousand Orators.) With her rare form and extraordinary feature, the old gray-beards were so taken, that where before their purpose was to inflict upon her some severe punishment, they changed their austeritie into love and pity, and dismissed her without mulct or fine. Therefore the famous Orator and Grammarian, *Quintilian*, thus speaks : The admirable beauty of so compleat a Fabrick, more prevailed with the Senate, then all the Rhetoricall eloquence of her Advocate *Hypparis*. Upon this occasion an Edict was published, That from thence forward no Client whatsoever should be in presence whilst their Cause was in pleading, lest either pity or affection to the person should sway the ballance of justice and equity. It is further remembered of her, That *Praxiteles* the most excellent Painter of his time (for some courtesies she had done, or some favours grac'd him with) promised to give her the best and most curious Table in his work-house: but she by no perswasion or cunning, able to wrest from him which (amongst so many) had the priority, she bethought her of this sleight; watching a time when the Painter was abroad in the City, she hired a messenger to run to him in all hast, and counterteiting a sudden passion, to tell him his house was on fire, and many or most of his elaborate pieces burnt to ashes : At which *Praxiteles* amazed, and strangely moved, broke forth into this language, But is the Picture of *Cupid* safe and reserved from combustion? by which, she found that to be his Master-piece, and therefore due to her by promise. This *Phrine* never used the hot Baths, as other of her profession accustomed to doe : only at the Feasts of *Ceres* and *Neptune*, she would in the sight of all the Grecians (in her loose garment, and hair dishevelled about her shoulders) walk down to the Sea side, and there wash her selfe. And from her, as *Athenæus* in his *Dynos. lib. 13. cap. 22.* affirms, *Apelles* drew that admirable and unmatched piece, called *Venus Emergeus*, i. *Venus* swimming or rising out of the waters. Of which, *Anonim* composed an Epigram, with this inscription, *In venerem Andromenem.*

Emersan

*Emersam Pelagi nuper genitalibus undis
Cypria Apellæ, Cerne laboris opus.*

Behold fair Cypria from her native Brine,
Plunging (Apelles a brave work of thine)
Who shaking off her golden curls, late drown'd,
Rains the salt sea-drops from her shoulders round:
Her hairs, yet dank 'bout her white wrists she winds,
Which wreath'd, she in her silken hair-lace binds.
Pallas and Juno said (this having seen)
We yield the Palm to thee, fair beauties Queen.

Praxitiles, the Statuary before spoken of, drew from her the Picture of *Venus Cnidia*, and under the Table of Love (which was given to adorn the Theatre) he caused these verses to be inscribed:

*Praxitiles pinxit, prius est quem passus amorem,
Deprompsit proprio pectore qui A chetipum.
Love which himsef hath suffered, and best knew,
From his own breast (this piece) the Painter drew.*

This Picture of Love, some say was placed in Thespia, a free Town in Bœotis, nere Helicon, and dedicated to the Muses, which others take to be a City in Magnesia, near Thessaly: but her golden Picture, made by *Praxitiles*, was hung in Delphos above the Marble Statue of *Mercury*, and betwixt that of *Archidamus* King of the Lacedæmonians, and *Philip* of Amintas, having this inscription, *Phrine Epicleis Thespia*. This, when *Crates Cinicus* beheld, he said, This Table is dedicated to expresse the intemperance of the Grecians, as *Alcæus* witnesseth, lib. 27. *depositorum in Delphis*. *Apollodorus* in *Lib. Amicarum*, speaks of two *Phrines*, the one was called *Saprydis*, the other *Clausiglis*, of *Kleosi*. *Lugeo*, to mourn; and *Gelus*, i. *Risus*, Laughter. *Herodicus* saith, lib. 6. *Obiurgatorum*. That she was called by the Orators, *Sessus*, because she rifled and despoiled her Clients; and the other *Thespica*. This *Phrine* grew exceeding rich, and made offer to beginn Thebes with a new wall, so that upon the chief gate they would make this inscription: *This Alexander the Great demolished, which Phrine the Courtesan at her own charge erected*; for so writes *Callistratus* in his book *Amicarum*. *Timocles Comicus* writ of her infinite riches in his *Neæra*, as likewise *Amphis* in *Nuvacula*. *Aristogiton* in an Oration against *Phrine* affirms, That her proper name was *Mnesarete*. Of her, *Possidippus Comicus* writ more at large in *Ephesia*.

There

There was one *Timandra*, daughter to *Tyndarus* and *Læ- Timandra*, the sister to *Clitemnestra*, but *Pliny* speaks of a notorious strumpet of that name, beloved of *Alcibiades* the Athenian, for whom (being dead) she erected a famous Sepulchre: she was, with her friend *Alcis*, oppress'd in battell by *Lysander*. Equall to her in beauty was *Campaspe*, by some called *Campaspe*. *Panacsta*, a wanton of an extraordinary feature, and much affected by the excellent Painter *Apelles*; she was prisoner to *Alexander* the great, and at his earnest intercession, bestowed on him by the Macedonian Conquerour.

Glycerin or Glicera, and others.

THIS *Glicera* was surnamed *Thespianis* of the City where *Satyrus* in
she was born. *Praxitiles* the Painter much doted on
her beauty, and gave her a Table in which *Cupid* was most
curiously pourtraied: which, after her death she bequea-
thed as a legacy to the City. *Satyrus* reports, That *Stilpo*
being at a banquet with her, and reproving her as a great
corrupter of the yong men of Thespis, she answer'd, we are,
O *Stilpo*, of one and the same error guilty alike: For it is
said of thee, That all such as converse with thee, and par-
ticipate of thy precepts, thou corruptest with thy amatori-
ous and unprofitable Sophisms: smal difference then there
is to be traduced by thee a Philosopher, or by me a profes-
sed Prostitute. She was a great favourite of the Poet *Me-
nander*. *Hippiades* in an oration against *Manliotham*, as also
Theopompus affirms, That *Harpalus* after the death of *Pytho-
nice* sent for *Glicera* to Athens, who comming to Tarsus
was received into the Kings Palace, whither much conflu-
ence was assembled, bowing their knees to her, and saluting
her by the name of Queen; neither would they suffer *Har-
palus* to assume the Diadem till she were likewise crowned;
and in Rhossus where his statue was erected in brasce, she
caused hers to be placed, for so *Clearchus* writes in his histo-
ry of *Alexander*, as likewise *Cataneus*: *Clearchus* observes of
her, that when any fair young Lad appeared before her, she
used to say, Then doe boies appear most beautifull, when
they most resemble the looks and gestures of women. She
was affected by *Pansia Sicionis* a famous Painter.

Harpalus the Macedonian having robbed *Alexander* the
Great of much treasure, flying to Athens solicited there
Pythonica,
Plin lib. 21. cap. 2.

Pythonica.

Pythonica, and by many great gifts won her to his embraces; she dying, he profusely lavished many talents upon her obsequies, and as *Possidonius* in his Histories affirms, not only with the artificiall skill of many of the best artists and workmen, but with Organs, Voices, and all kinds of musical harmony, decorated her funerall. *Dicaearchus* writes,

*Dicaearchus de
discensu, ad
Trophonium*

That whosoever shall travell towards Athens, by the sacred way called *Elusinis*, there he shall behold a goodly Temple built, in state, height, and compass, exceeding all others, which who so shall considerately peruse, he shall guesse it either to be the cost of *Miltiades*, *Pericles*, *Cimon*, or of some other Athenian equally with them illustrious, and especially of such a one that for merit towards the Commonwealth, might command a voluntary contribution from the publike treasury. *Theopompus* in an Epistle to *Alexander*, thus carps at the intemperance of *Harpalus*, Consider (quoth he) and enquire of the men of Babylon, with what superfluous charge he had interred his strumpet *Pythonica*, who was but handmaid to *Bachis* the she-musician, and *Bachis* the servant of *Synope Thressa*, who from the City of *Aegina*, transported her Bawdries into Athens, she being not only of the third rank and degree of servants, but of Bawds; for with more then two hundred Talents charge, he hath dedicated unto her two sumptuous monuments, to the admiration of all men; when it hath not been known the like honour or cost to have been bestowed (by him or any other) in memory of any brave souldier, or of such as perished in *Cilicia* for the Empire and liberty of whole Greece; shee only having perdurable monuments raised to her as well in Babylon, as in Athens, Temples and Altars with sacrifices offered her by the name of *Venus Pythonica*. With other such upbraidings he complained on him to *Alexander*, of whom *Alexis* in *Licisca* likewise speaks, as also that after her death he took to his bed the beforenamed *Glicera*. Next her follows *Irene*.

Irene.

Athene.

Dipr. lib. 13.

That *Ptolomeus* that placed garrisons in Ephesus, and was the son of King *Philadelphus*, had a beautifull mistresse called *Irene*; she, when *Ptolomeus* was assaulted by the Thracians in the City of Ephesus, and to shun their violence fled into a Chappell consecrated to the goddess *Diana*, would not in that distresse forsake him, but entred the place together, and when the souldiers broke open the gates upon them to kil the King, she removed not her hand from the ring

ring of the door, but with her own blood sprinkled the Altar, till the souldiers likewise falling upon her, she expired in the arms of the slaughtered King. As noble was that of *Danae*.

Philarchus remembers one *Sophron* of Ephesus to have had in his delights *Danae*, daughter to *Leontius*, of the Sect of the Epicures, a man well seen in the speculations of Philosophy. To her trust were all the domestick affairs of the house committed, even by the consent of his wife *Laodice*; who at length perceiving his love to encline to *Danae*, she purposed at her next best opportunity to make away with her husband. This being found out by *Danae*, and in great secrecy revealed to *Sophron*, he gave at the first no credit to the report; yet at her importunacy, he promised within two daies to consider of the matter, and in that time to deliberate what was best to be done in the prevention of such a mischief, and in that interim conceals himselfe in the City: by which, *Laodice* finding her purpose to be discovered, she accused *Danae* for his murther, and instantly (without further process) by the help of her friends and servants, hurried her to the top of a high Promontory, from thence to throw her headlong; who seeing imminent death before her eyes, fetching a deep sigh, she thus said: *I marvell not now that the gods have so small honour done to them, in regard of their injustice, since I am thus punished for saving the life of my friend, and ths Laodice is thus honoured, that would have took away the life of her husband.*

Agathoclea.

VARS having been long continued betwix *Ptolomey* of *Aegypt* and *Antiochus* of *Syria*, in so much, that *Ptolomeus* was by his Embassadors, rather by fear then necessity, as it were enforced to sollicite a peace; notwithstanding, *Antiochus* invading *Aegypt*, took from him many Towns and Cities of consequence; which proffer drawing *Ptolomey* to the field, he gave him a brave affront and toile, and had he taken the advantage of a present fortune, had paid him home with an irrecoverable overthrow; but *Ptolomey* wholly devoted to effeminacy and luxury, only contented with what he had recovered of his own, and pursuing no further advantages, made choice of a dishonourable peace, before a just war, and so concluded all dissension

Just. l. 30.

Laodice.

sensation with an unalterable league. And being free from all forrein invasions, he began domestick troubles at home: For being given over to his own appetite, and besotted to his insatiate pleasures, he first began with *Laodice* (both his sister and wife) causing her to be slain, that he might the more freely enjoy the society and fellowship of his most rare and beautifull mistress, *Agathoclea*: so that the greatness of his name, and the splendor of his majesty both set apart, he abandoned himselfe solely to whoredomes by night, and to banquets, and all profuseness of riot by day: And now liberty being grown to law, the boldness of the strumpet (for no better my Author styles her) cannot be contained within the wals of the Kings house, which the over-dorage of the King, the extraordinary graces and honours conferred for her sake on her brother *Agathocles*, together with her own ambitions (growing every day more and more to greater insolence) made still more manifest. Next, there was her old mother, called *Evanthe*, a cunning Hag I may term her, who by reason of her double issue, *Agathocles* and *Agathoclea*, had a great hand with the King, or rather a great power over him. Therefore not contented with the King alone, they possess the Kingdome also: They ride abroad in all state to be seen; are proud to be by all saluted, and with such great trains to be attended. *Agathocles* (as it is sowed to the Kings elbow) was not seen without him, but with a nod or word swayed and governed the City. The gifts of all military honours, as the Tribunes, Prefects, and Captains, all these were appointed by the women, neither was there any in the Kingdome that had lesse power then the King himselfe: who long sleeping in this dream of majesty (having given away all that was essentiall in a King) he fell sick and died, leaving behind him a child of five years old by his afore murdered wife and sister, *Laodice*. But his death was by these favourites long concealed, whilst they had by all covetous Rapine, snatched what they might out of the Kings treasure, by this to strengthen a faction of the most base and dissolute subjects; that by monie thus ill got, and debauch'd souldiers thus levied, they might set safe footing in the Empire: but it sel out far otherwise, for the Kings death and their design was no sooner discovered, but in the rude Concourse of the multitude, the Minion *Agathocles* was first slain, and the two women, the mother and the daughter, were in revenge of murdered *Laodice*, hanged

hanged upon gibets, being now made a scorn to every man, that was before a terror to all: the pupillage of the infant and the safety of the Realm to his use, the Romans most nobly (after) took to their protection.

Cleopha.

*A*lexander the Great after many conquests entering into India, that he might contermine his Empire with the Ocean, and the utmost parts of the East, and, to which glory that the ornaments of his army might suit, the trappings of his horses, and the armor of his souldiers were all studded with silver; and his main army of their Targets of silver (as *Curtius* writes) he caused to be called *Argyraspides*. In processe, by gentle and pleasurable marches they came to the City *Nisa*, the Citizens making no opposition at all, trusting to the reverence due to *Liber Pater*, by whom they say the City was first erected, and for that cause *Alexander* caused it to be spared: passing those fruitfull Hills where grapes grow in abundance, naturally and without the help of art, or hand of man) he thence passed the *Dedalian* mountains, even to the Provinces and Kingdome of the Queen *Cleopha*, who hearing of his victories, and fearing of his potency, thought rather to affront him by fair means then by force, by policy then power; for knowing her self to be a woman of extraordinary state and beauty, she by her Embassadors solicited an interview; which *Alexander* granting, she appeared before him of such a Queen-like majesty, and her accomplishments of nature so helpt with the ornaments of art (for she was adorned with the richest and best shining stones of India) that her glory so captivated the heart of the conqueror, that they came to treat of composition, she proposing to him, That it were no honour for so magnificent a victor, so famous through the world for his conquests over men, to insult upon the weak spoils of a woman, inured to no other arms then the arms of a sweet and loving bedfellow; yet if for the ransom of her Empire he would accept of her love and service, in that kind she was there in person at his command, his subject and servant. Her beauty, with this submission wrought such impression in the King, that it was concluded betwixt them, and by both parties agreed, That at her honour should be the ransom of her Empire. In conclusion, they lovingly lay

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Justin. Hist.
lib. 12.

together, and so ended these threatned hostilities in an amorous peace; her body he left tainted, but her Kingdome untouched. She was that night with child by him of a son, whom after his fathers name he called *Alexander*; he inherited the Kingdome after her; but by the Indians from that time forward, in regard of her prostitution, she was called the Kings whore.

Callipyge.

Athenæus.

SO much were the Grecians given to all voluptuousness and pleasure, that (amongst others) divers Chappels and Temples were dedicated to *Venus Callipyga*, the word importing, *Quasi pulchras habens nates*, i. She that hath faire buttocks; the originall of that superstition (as *Agonias* relates) was this, A Countrey Farmer being the father of two beautifull young Virgins, these two concluded betwixt themselves which should have the priority in beauty; But modesty forbidding them to dispute it with open faces, they concluded between themselves to come to a place adjoining to the high-way, and there to expose their back-parts naked to all such as passed by, and so by the most voices to be censured. Amongst many others, a noble young young Gentleman of the next City, by accident passing that way, and somewhat astonished at so unwonted an object, enquired the reason thereof, and by one of the Spectators being presently resolved, he as suddenly gave the Palm to the elder; and intimating by that he saw, what the rest might prove, grew greatly enamored, and returning to his fathers house, surprized with melancholly, was of his brother demanded the cause; he after some few bashful denials, stil urged with the others importunacies, discovered to him the whole circumstance of the businesse. The brother desirous to be further instructed, was by the lover conducted to the place and object which made him first grow enamoured; whither he was no sooner brought, but he grew presently inflamed with the love of the younger, and gave his censure on her part. These two had an old Senator to their father, who much observed his children; of him they demanded these virgins in marriage; but he proposing to themselves matches more honourable, they would no way assent. But won at length with their importunacies, he sent in their behalte to the Farmer, to demand his daughters

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ters in marriage. An enterview was granted, the parties agreed, a marriage concluded, and after consummate, with satisfaction on all sides, From which time, ever after, the two young married wives were called *Callipyga*. Of these, *Cercidas Megapolitanus* in his Iambicks to this purpose speaks, These two lived in Syracuse, who by their marriage having attained to wealth sufficient, erected a famous Chappell to *Venus*, whom they stiled *Dea Callipyga*. These, divers other Cities of Greece (after them) imitated. This History *Archeus* likewise in his Iambicks records.

Alogunes, Cosmartidenes, Andia.

YOU shall read in the History taken out of *Ex Ctesie Persice*, That *Artaxerxes* being dead, *Xerxes* his sonne succeeded, the legitimate heir by his wife *Damaspia* (who died the same day with her husband, therefore to be registered, amongst the women most illustrious;) after their deaths the Eunuch *Bagoraxus* caused both their bodies to be born into Persia, and there to be entombed amongst their ancestors. It is remembered of this Emperor *Artaxerxes*, that he had by severall concubins, seventeen bastards, amongst these was *Secundianus* born of *Alogunes*, he by treason succeeded *Xerxes* (having before slain his brother;) this *Alogunes* was born in Babylon. By another concubine in the same City called *Cosmartidenes*, he had two sons, *Ochus* and *Arsites*; this *Ochus* by supplanting his brother *Secundianus* reigning some few months) succeeded him in the Empire. *Xerxes* had issue likewise by one *Andia*, a Lady of the same Nation, *Bagapæus* and *Parisatis*, who was the mother of one *Cyrus*, and another *Artaxerxes*. *Xerxes* the Persian Emperour (yet living) gave to his second son *Ochus*, the Prefecture over the Hircanians; Likewise *Parisatis* to wife, daughter to *Xerxes*, and naturall sister to *Ochus*. This *Ochus* was ever called *Darius*, who in all his counsels and projects, never did any thing without the advice of his sister Queen; before his aspiring to the Empire, he had issue by his wife *Parisatis*, two children, a daughter called *Amistris*, and a son called *Artabazus*, who after changed his name to his grandfathers, and was called *Artaxerxes*; after his instalment he begot him a son called *Cyrus*, after him *Artostes*, and so the number of thirteen, of all which, only the fourth son called *Darius* survived, the rest perished in minority. These were the concubins of Persia.

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Julia.

Julia.

IT is remembred of *Augustus Caesar*, whose daughter this *Julia* was, that he established a Law which was called *Lex Julia*, concerning adulterers, after what proceſſe persons so offending should be punished, being convicted and found guilty. It hapned that a young Gentleman of Rome being accused of the same fact with the Emperors daughter *Julia* before named, *Augustus* grew into such a fury, that not able to contain himselfe, he fell upon the Gentleman, and gave him many violent and sound buffets, till the supposed offender cried out, O Emperor where is your Justice? you have made a law concerning these matters, why am I not then judged by that? At which words he so repented him of his rashnesse, that all that day and night he forbore to tast any food. At a certain sword-playing or such like pastime solemnized in the great Roman Theater, *Lydia* the mother, and *Julia* the daughter, had turned the eyes of the multitude upon them twain, and that by reason of the difference of their habits and their attendants; *Lydia* being matron-like attired, was accompanied with aged Senators, and Ladies of approved modesty and gravity; *Julia* on the contrary, loosely and wantonly habited, had in her train none but butterflie-piges, wild fashion-mongers, and fantastick gallantes: which observed by *Augustus*, he the next day admonished her by letters, To observe what difference and odds there was in the appearance of two such high and noble persons; which having read, she returned him only this short answer, *Well, and these people about me shall be old likewise when I am.* This *Julia*, to a noble Senator of staid gravity, giving her counsell to frame her selfe after her fathers grave and sober behaviour, she presently replied, *Though my father doth not remember that he is an Emperour, yet I cannot forget that I am an Emperours daughter.* It is further remembred of her, that beginning to have gray hairs with the soonest and before she was old, as her maids and gentlewomen were kemberg her head the Emperour came in suddenly upon her, and espied them picking and plucking the white hairs up by the roots, which still stuck upon their garments; the Emperour for that present said nothing, but not long after amongst many other discourses taking occasion to speak of old age, he demanded of his daughter, Whether

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Whether she had rather in the proceſſe of a few years, have a reverent white head, or to be directly without any hair at all? she answered, She had rather to have a white head: Why then (said he) do thy damosels all they can to make thee clean bald before thy time? *Augustus* much grieved with her licentiousnesse, and seeing it subject to no reformation, he banished her the Court, and with her, her daughter *Julia* his grandchild, who took something too much after the mother; and after that *Agrippa* whom he had once adopted his heir, but after for his intemperance and breath and luxurious riots cast out of his favour. Whensoever mention was made of any of these three, he would recite a verse out of *Homer*, which imports thus much:

*What's now my sorrow, would have been my pride,
If I (as some) might I should have di'd.*

He used not to call any of those three by any other names then Ulcers or rotten Imposthumes, Cankers, and such like: for he used much more patiently to take the deaths of his friends then their dishonours. He further provided by his last will, That whensoever either *Julia* his daughter, or *Julia* his grandchild, expired, their bodies should not rest beneath his monument. One thing of her I had almost forgot; Upon a time coming to visite and do her dorie to her father, she perceived his eyes to be much offended with the gawdinesse of her attire, as flaying of immodesty; the next day taking occasion to revile him, she changed her habit into a comely, civill, and matronly garb, and in that sort came to embrace her father: *Caesar* who had the day before suppressed his griefe, was not now able to contain his joy, but brook out into these terms, O how much more decent and seemly are these ornaments for the daughter of *Augustus*? to whom she instantly replied, Indeed this day I apparelled my selfe to please the eyes of a father, but my yesterdaies habit was to content the eyes of a husband. She, when some that knew of her frequent incontinencies, demanded how it was possible she should bring forth children so like her husband, considering her so often prostitution with strangers? answered, Because I never take in passenger till my ship have her full freight and lading, *Macrobi. l. 2. cap. 5. Satur.* And so much for *Julia*.

Phileterus speaking of those wantons that lived afore his time, and were now dead, scoffs them thus, *Nonne Circepe jam egit annorum tria millia? &c. i.* Hath not *Circepe* already

ready lived three thousand years? (and proceeding) and rough haired *Diopithu*, and a second *Telefis* ten thousand; for *Theolite* none knowes or can remember when she was born, Was not *Thais* dead when she should have prostituted her selfe and come under? *Ionas* and *Nicera* are now dead and rotten, so is *Philace*. Or *Siphas*, *Galanus*, and *Coronas*, I speak not, Of *Nais* I hold my peace, because her teeth are now no grinders.

Sinope and *Phanostate* with others are remembred by *Demosthenes* in his Oration against *Androtiones*. *Herdicus Cratesius* speaks of this *Sinope* in his Commentaries, and saith, That when she grew into years she was called *Abidas*; she was no question of a famous strumper in her youth, for *Antiphantes* speaks of her in many of his Comedies, in *Arcade*, in *Horlicomo*, in *Medicatrice*, in *Piscante*, in *Neotide*, in *Neottide*: So likewise *Alexis* in *Cleobulina*, and *Calicratus* in *Mescione*. Of *Phanostate*, *Apollodorus* writes, That she was a prostitute in *Athens* (and that of her rank were many others) and was called *Pothrophile* or *Phther*, *Pediculus*, and *Pale Porta*, *Propter quod pediculos cum staret in limine Portæ queritabat*. *Menander* in *Aulatore* he numbers these wantons, *Chris*, *Corona*, *Anticy*, *Ischadis*, and *Nanniculum*, whom he calls *Formisum* *va de*, Exceeding fair.

Quintus Curtius in his tenth booke of the life of *Alexander* the Great, writes, That after many honourable Conquests, having already subjected sundry Nations to his jurisdiction (being now in *India*, where all his attempts were prosperous, and his designs successfull) proud of his victories, and thinking himselfe to be Fortunes minion, inasmuch that despising the off-spring from whence he came, he caused himselfe to be called the Son of *Jupiter*. Being puffed up with these thoughts, and swelling up in all ambitions, he betook himselfe to all voluptuous delicacies, and of them, to the most tempting riots of wine and women; inasmuch, that lulled in all effeminacy, he so far forgot both his high majesty, and that commendable temperance, for which he was before all his predecessors renowned, that he sent as far as *Athens* for a notorious strumper (branded in her life, though famous for her beauty) called *Potonice*, on whom the King was so much besotted, that he not only gave her most Princely and magnificent gifts in her life time, but after her death caused a Tomb to be erected over her body, on which the King bestowed all his talents. It were

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strange if our English Chronicles should not afford some or other to have correspondence with these.

Harlotta, or *Arlotta*.

THIS History is recorded by an Historiographer of ancient times, who writes himselfe *Anonymus*, or without name, by *Gulielm. Malmesbury*, *Vincentius*, *Ranulphus*, *Fabian*, *Polydore*, and others. As *Robert* Duke of Normandy, and father to *William* the Conqueror, rid through the Town of *Faleis*, he beheld a beautifull Virgin (a Skinners daughter) playing and dancing amongst others Virgins: with whose feature being on the sudden surprized, he so far prevailed by his secret messages and gifts, that she was privately conveyed into the Dukes Chamber, and there lodged and put in a bed to await his coming: who glad of such a purchase, without much circumstance made himselfe ready for the businesse intended. The chamber cleared, and the place voided, and he ready to accomplish his desires, she rent her smock from the chin to the foot, to make the freer way for the Prince: and he demanding the reason of her so doing, she made him this pretty and ready answer; It were neither fit nor comely, that the neither part of my smock should be turned up, and kisse the lips of my Lord: at which the Duke was much delighted. And that night was begot *William* the Bastard, whom our Chronicles honour with the name of Conquerour: whether at first in memory of this Jeast, or since in disgrace of the Wanton, it is not decided. But from that *Harlotta* or *Arlotta*, our prostitutes and common wenches are to this day in our Vulgar Tongue called Harlots.

In the year of our Lord 1036, *Henry* the second Emperour of that name, was married to *Gumilde*, the daughter of *Ælf Eng.* *Canutus* a Dane, and King of England. This Emperour had *Votar*, a sister, a professed Nun, whom he loved so entirely, that oftentimes he would have her lie in his own Pallace, and neer to his own privy chamber. It hapned in a cold Winters night, a Chaplain belonging to the Court (it seems to keep her the warmer, and one that had been before much suspected) lay with her: and in the morning, lest both their flogging should be seen in the Snow (newly fallen that night) she took him up, and carried him out of the Court towards his chamber. The Emperour chancing (as his custome was) to

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rise just at the same hour, was spectator of this close conveyance, and beheld how all the business hapned. Not long after fell a Bishoprick, which the Priest expected, and a Nunnery which the Nun much desired: Whereupon the Emperour calling them before him the one after the other, Take that Benefice (saith he to the Priest) but saddle no more the Nun; And you the Abbess (saith he to his sister) saddle no more the Priest, or look thou never more bear Clerk riding upon thy back. It is said, that this served after for a modest chiding betwixt them, and that they were parted upon these friendly terms.

Of divers wantons belonging to sundry famous men, and others.

*Athen. in
Dypnos.*

ARISTOPHANES, Apollodorus, Ammonius, Antiphanes, and Georgia Atheniensis, of your Athenian strumpets write as large as also of the like argument, Theomander, Cyrenæus, Elius, Amasides, Theophrastus in libro Amatorio, Polemon de Tabellis, lib. 3. Ovid, and infinite others, out of whom may be collected many famous wantons in their times. Oymus is the name of a strumpet, much beloved of a skilfull Sophist in Corinth; Thalatra of Diocles; Corianno of Pherecrates; Antea of Philistus, otherwise called Eunius; Thais and Phannium, of Menander; Opora, of Alexis; Clepsidra of Eubulus; for so Asclepiades, the son of Arius, reports in his Commentary upon Demetrius Phalareus; where he affirms her proper name to be rather Methica, which Antiphanes writes to be the name of a wanton. The Poet Timocles speaks of Cini, Nannium, Plangou, Lyca, Pithiomea, Myrbina, Chrysis, Corvallis, Ieroclea, Lapadium: Of these, likewise Amphibius makes mention. Anaxandrides in his description of the madnesse of old men, amongst others he reckons up Lagisca and Theolyte Polemon the Historiographer speaks of one Cottina, whose Statue is erected in the City of Lacedæmon, not far from the Temple of Dionysius; she is mounted upon a brazen Bull. Alcibiades was beloved by a woman of Ægida, of whom he was likewise amorous: after (relinquishing Athens and Lacedæmon) of one Medontide of Abidos, and with her sailed through the Hellespont with Axiochus a friend of his, and much devoted to his fellowship; for so the Orator Lysias witnesseth of him in an Oration made against him. He had two other mistresses with whom he was conversant, Darsasandya the mother of Lais Junior, and Theodeta, by whom he was preserved

In Agrestis.

In Novaculis.

*Athen in
Dypnos.*

served, when remaining in Melissus, a City of Phrygia, Pharnabazus laid trains to entrap his life. Abrotonax was the mother of Themistocles, a strumpet, as Amphicrates relates. Neanthes Cyzicenus (a Greek Historiographer) calls him the son of Euterpe. The second Philadelphus, King of Ægypt, had many famous Concubines, as Ptolomæus Everges in his Commentaries witnesseth; Didima and Bilitis: besides these, Agathoclea and Stratonica, whose monument was erected in the sea; Glusina, Myrtium, with many others. Polybius in his fourteenth book of Histories, remembers one Cleo, that was his Cup-bearer, in whole honour many Statues were erected in Alexandria; Mnesides (a she musician of the City Mnesis) and one Potbine: his most delicate houses, in which he took much delight, he was wont to call after the name of two of his Paramours, either Myrtia or Potbine. Timotheus, the great Captain of the Athenians, was known to be the son of a common woman of Threissa: which being objected to him as an aspersion, he answered; I am glad to have been born of such a mother, that had the wisdom to chuse Canon to be my father. Caristius in his historicall Commentaries, avers, Phileterus (who sovereignized in Pergamus, and the new Region called Beca) to be the son of a wanton she Minstrel, born in Paphlagonia. Aristophon the Orator, who in the reign of King Euclides published a Law, That all such as were not born of civill and free women, approved for their modesty and temperance, should be held as bastards; yet he himselfe is mocked by the Comick Poet Calliades, for being the son to the prostitute Chorides, as may appear in the third book of his Commentaries. Of Lamia the strumpet, the King Demetrius had a daughter called Phila: Polemon affirms Lamia to have been the daughter of Cleonor the Athenian. Machon the Comick Poet numbers Leena amongst this Kings Mistresses, with many others. Ptolomæus, the son of Agelarchus, in his history of Philopater speaking of the Mistresses of Kings, bestowes Philinna, a Dancer, upon Philip of Macedon, by whom he had Arideus, who succeeded after Alexander. Dama was the delight of Antigonus, by whom he had Alcyonæus. Mysta and Nysa were the beloved of Seleucus Junior; and Mania, most famous for her wit and ingenious discourse, of Demetrius Poliorcetes. Of her, Machon the Poet writes much, as also of Gnathæna, who with Deiphtæa were said to be two Lasses much beloved of the Poet Dipbilus. The City of Athens was so full of famous strumpets,

Hist. lib. 3.

Lib. 3.

*Polemon de
Var. Porticu*

*Herac.
Lambus
Hist. l. 33*

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Lambus
Histor. l. 33*

strumpets, that *Aristophanes Byzantius* reckon'd up at one time 135, but *Apollodorus* more; so likewise *Gorgias*; as these, *Parenum*, *Lampride*, *Euphrosine* (the daughter of a Fuller of Cloth) *Megista*, *Agallis*, *Thaumarium*, *Theoclea* (otherwise called *Corone*) *Lenetocistus*, *Astra*, *Gnathena*, with two neeces by her daughter, *Gnathenum*, and *Siga*; *Synoris*, surnamed *Lich-nus*; *Euclaea*, *Grammea*, *Thriallis*, *Chimera*, *Lampas*, *Glicera*, *Nico* (surnamed *Capra*) *Hippe*, *Metaxira*, of whom many things worthy observation are remembered. One *Sapho* is likewise numbred amongst these loose ones; not *Sapho* the Lyrick Poetresse, but another born of a strumpet. Many Roman wantons may here likewise not unfitly be inserted (as some related) others beloved and celebrated by them in their Poems; as *Ipsithilla*, of *Catullus*, *Quintilia*, of *Calvus Licinius*; *Lyde*, of *Calimachus*; *Bathis*, of *Phileta*, *Lycinea* and *Glicera*, of *Horace*; *Leucadia*, of *Terentius Varro*; *Arcineus*, *Delia*, *Sulpitia*, *Sulpitia*, *Nemesis*, *Neera*, all these affected by *Tibullus*; *Hestia*, otherwise called *Cynthia*, by *Propertius*; *Melenus*, of *Domitius Marsus*; *Martialis*; *Cesennia*, by *Caius Getulicus* the Epigrammatist; *Biffala*, by *Ausonius Gallus*; *Metella*, of *Tyrida* Epigrammatista; *Ctheris* (who was also called *Licoris*) of *Cornelius Gallus*; *Pamphilia*, of *Valerius Aedituus*; *Chrisis*, of *Trabæa* the Comic Poet; *Mantia*, of *Hortensius*; *Terentia* of *Marcus Tullius Cicero*; *Calpurnia*, of *Pliny*; *Prudentilla*, of *Apuleius*; *Neera*, of *Licinius Imbræ*, a writer of Comedies; *Æme*, of *Septimius*; *Ausina*, of *Quintius*; *Lesbia*, whose true name was *Claudia*, of *Catullus*; *Argentaria*, of *Lucanus*; *Delia*, of *Tibullus*; *Beatriz*, of the Italian Poet *Dante*; *Aureta*, of *Petrarche*; *Pandemus*, a famous Courtisan, cited by *Cælius*, and therefore may claim a place in this Catalogue. *Ægyptia* was doted on by *Theo*; *Mamulia*, a prostitute, spoke on by *Gellius*; *Barine*, the name of a famous Roman wanton, deciphered by *Horace*; *Spatale*, by *Martial* called *Mammola*; *Chione*, the name of a common woman, exprest by the same Author. *Licisca*, not only remembered by him, but by *Juvenal*, in these words: *Nomen merita Licisca*. *Cælia* is taxed in *Martial* for one that would for gain prostitute her selfe to all men. *Hermia* was a loose woman, so doted on by *Aristotle*, that he was said to sacrifice unto her, and dedicate sundry Hymns to her praise; for which, being upbraided by *Eurimidon* and *Demophilus*, he forsook Athens (where he had taught the space of thirty years) and removed himselfe to *Chalcides*. *Martial* in one of his Satyrs, reproves *Philenis*, who was much beloved

Lycæus Co-
micus.

Prop. lib. i.

Origines.

ved of the Greek *Philocrates*. So far have these wantons prevailed even with Princes, that some (to gratulate them, and continue their loves) have not spared to rob the Altars of the gods. *Bromia* a shee-minstrel, so much delighted *Phiallus*, that he rewarded her with a rich bowl taken out of the Temple, which was a gift presented by the Phocæans. To one *Pharsalia*, a Thessalian she-dancer, *Philometus* gave the golden Crown of *Daphnes*, the Offering of the *Lampacens*. This Statue of *Daphnes* was in *Merapontus*, erected in the peregrination of *Aristæus Proconnesis*. In this place *Pharsalia* appearing, and strutting in her new honours, the Priests surpris'd with a sudden fury, and in the presence of all the people, tore her to pieces, dismembring her limb from limb; and being demanded the reason, it was answered, It was the just anger of the Nymph, for being so despoiled of her Crown. *Lyda* is remembered to have been the mistress of *Antimachus*. There was likewise another of that name, beloved of *Laminthius Milesius*. *Clearchus* affirms either of these Poets to have been besotted on that name, the one expresting himselfe in Elegies, the other in a Lyrick Poem. *Manno* the Minstrel was doted on by *Mimnermus* as *Leontium* by *Hermosiax Colophonius*, both Greek Poets. *Naxcrates* produceth one *Dorica* (amongst many other fair and beautifull wantons) whom *Sapho* writes to be the sweet heart of her brother *Charaxus*, when as a Merchant he touch'd *Naxcrates*, where she complain'd that by her, her brother was despoiled of all or the greatest part of his goods and fortunes. *Herodotus* (though ignorantly) calls her *Rhodope*; not knowing that this is diverse from her, who erected those famous Obelisks in *Delphos*, of whom *Cratinus* makes ample mention. Of this *Dorica*, *Posidippus* speaks often in his *Æthiopia*, and of her compos'd this Epigram:

*Dorica te capitis ornarunt Mollia vincla,
Et late unguentum pallia quæ redolent,
Quæ quondam perimundum complexa Charaxum, &c.*

*Thy hair is'd in soft knots, become thee well;
Thy robes, that distant, of sweet odours smell,
(Fair Dorica) do thee no common grace;
In which thou erst Charaxus didst imbrace.*

Archidica; a very beautifull Girl; was likewise of this City; for as *Herodotus* affirms, this place much gloried in her faire one. *Sapho* of *Erelius* (who was enamoured of lovely

Athenæ. Gi-
mos. lib. 13.
cap. 18.

Clearch. in
1^o b. Amator.

Nicol.
Damascen.

lovely Phaon) was here famous, as she her selfe expresth to her Nymphs, in her peregrination through Asia. No ignoble wench was *Nicarete* the Megarenian, both for the antiquity of her blood, and for her practice in the best disciplines, as well to be beloved, as admired, being a profest hearer of the Philosopher *Stilpo*. To her we may compare *Bilistiche* the Argive, who derived her birth from the ancient Familie of the *Atrides*; for so they relate of her, that composed the Grecian Histories. *Bittiles* was the mistresse of the Poet *Euripilus*. *Samia* was the beloved of *Demetrius Phalareus*; he was used jeastingly and in sport to call her *Lampito*, as *Dyillus* reports; She was also called *Charitablepharus*, which signifies *Gratia Cilium*, From the beauty of her cie-browes. *Nicareta* was enioied by *Stephanus* the Orator, and *Metanira* by *Lysias* the Sophist. Of their familiarity were *Antea*, *Aratola*, *Aristoclea*, *Phila*, *Istias*, and *Neera* (who was mistresse to *Stataclides*) *Zenocides* the Poet, *Hyparchus* the Plaier, and *Phrisonius Peaneius*, the son of *Damon*, and by his sister the nephew to *Democharis*. It is said, That by arbitration *Stephanus* the Orator, and one *Phrynon*, enioied *Neera* by turns, and severall daies. These called her youngest daughter *Synbyla* by the name of *Phano*, acknowledging her to be their own, But lest with this multiplicity of Histories I should grow tedious, here (though abruptly) I will pause for the present.

Of Famous Wantons.

OF some of these, something more at large. It is a Maxim, *Amer ubiq;* in natura; Love is every where in Nature. The Poets (as *Euripides* and others) called him, The Great and most mighty of the gods; and grave *Æschylus* in *Danaïs* introduc'd his mother *Venus*, thus saying:

*Ferire purus Æther, arva concupit
Amorq; terræ, consequi vult Nuptias, &c.
The pure air ever loves to stroke the fields,
And to the nuptials of the air, th' earth yields;
The shours drop from the clear heavens, and rain down
To kisse the Earth, and give her a fesh Gown,
Whose garments were late thryd-bare: even these prove
In senslesse things, congresse, and marriage love;*

Whose

*whose birth we look for: where the Countie Swain
The Mid-wife plaies; and Apples, Fruits, and Grain
Returns us in their time. Then Ceres takes
These infants to her charge, nor them forsakes;
But (whilst she can) from all corruption saves,
Till being ripe for death, we find them graves.
If you would know who first prescrib'd these lawes
Of this free birth, I (Venus) am the cause.*

The like *Euripides* speaks in *Hyppolitus*. It then this universality of Love be in senslesse creatures, no marvel if it be so frequent in such as pretend to understand. *Herodotus lib. I* saith, it was a Law amongst the Babylonians, That all The maner women free-born, and Denizens of the City, were enjoined of the Bas once in their life times to make repair to the Temple of bylonians. *Melitta* (for by that name the Assyrians called *Venus*) and sitting in the Porch, to subject themselves to the embraces of any stranger. But some of the noblest and richest not willing to publish themselves to open prostitution, were drawn thither in Chariots covered, leaving their train and attendants behind them: many sitting in the Temple in Pews, or places allotted them, with garlands upon their heads; of which, whilst some are called apart, others still remain (for their passages to and fro are distinguished by small cords or strings, which direct strangers unto such women to whom they are most addicted.) But of these not any return to their houses (after they have once took up their seats) till some client hath cast some coin or other into her lap (be it never so small or great) and have had carnall company with her in a sequestred place of the Temple: which done, he is to say *So much I did owe thee, O goddesse Melitta*. Nor was any woman to refuse the monie that was offered her (whatsoever it were) because it was to be employed in their supposed pious uses. Neither was it lawful for a woman to refuse any man, but she was compelled to follow him that cast the first coin into her apron. This being done, it was lawfull for her to mingle her selfe in prostitution with whom she pleased. The fairest and most beautifull, were for the most part soonest dispatcht, but others that have been ugly and deformed, have been forced to sit in the Temple, some one, some two, some three years, and upwards, before they could meet with any by whose help they might give satisfaction to the Law, return to their own houses, and make use of their free liberty. The like custome though

(though not in every particular) was in Cyprus.

Amongst the Caonians (a people in Coria) there was a yearly convention of young men and women to the like purpose, as the same Author in the same book affirms. *Aelianus de var. Histor. lib. 4.* saith, That the Lydian women before their marriage presented themselves for gain, till they had purchased to themselves a competent dowrie; but having once selected a husband, they from that time lived in all continence and chastity. From this generality I come to particulars, and first of *Thau*. She was a strumpet of Corinth, whose beauty bewitched all the Attick youth. Her the Greek Poet *Menander* in his works most celebrated, of whom she was called *Menandrea*. *Clitarchus* specifies unto us, That she was much beloved of *Alexander* the Great: at whose request (after the conquest of *Cyrus*) all the Imperial Palaces of *Persepolis* (with the greatest part of the City) were set on fire, and burned down to the earth. This strumpet (after the death of *Alexander*) was married to the first *Ptolomey* of *Aegypt*, by whom she had two sons, *Leontiscus* and *Legus*, with one daughter called *Irene*, whom *Solon* King of *Cyprus* after took to wife. *Lamia* was a Courtizan of Athens, and entired to *Demetrius*, a Lord of many Nations, in so much, that in his Armour and Crown, with his Imperial Diadem, he was often seen publicly to enter her roof, to converse with her, and eat at her Table. It had been lesse dishonour for so great a person, to have given her meeting more privately. In this one thing *Diodorus* the minstrel was preferred before *Demetrius*: who being divers times sent for to this Courtizans house, refused to come. This *Lamia* was wont (as *Aelianus lib. 1.* reports) to compare the Greeks to Lions, and the Ephesians to Wolves. *Gnathæna* was of the same Countie, and born in Athens, of whom it is thus remembered: A noble fellow drawn as far as the Hellespont by the attractive fame of her beauty, she gave him both meeting and entertainment: of which he growing proud, and somewhat insolent, using much loquacity and superfluous language (being in the heat of wine and lust) she asked him, Whether (as he pretended) he came from the Hellespont? To whom he answered, He did: She replied, And do you know the name of the chiefe City there? He told her, Yes. She then desired him to give it name? He told her, it was called *Sygæum*. By which the ingeniously reproved his verbosity; since *Sygæ* (of which Greek word the City

City takes denomination) signifieth silence and taciturnity. Of her prompt and witty answer the Poet *Machon* sets down many: for she was held to be wondrous facetious and scoffing, and exceedingly beloved of the Poet *Diphilus*. *Lynceus* likewise remembers many things concerning her. *Pausanias* *Lacus* being dancing in her presence, in doing a lottery-trick above ground, and not able to recover himselfe, he fell headlong into a vessel that stood by: See (saith she) *Lacus in cadum incidit*, i. The Pool hath powered himselfe into the Vessel: *Lacus* not only signifies a Pool, but a Vessel which receiveth the wine when it is pressed. Another, offering her a small quantity of wine in a great and large bowle and told her withall, That it was at least seventeen years old, Truly (answered she) it is wondrous little of the age. Two young men in the heat of wine quarrelling about her, and going to buffers, to him that had the worst she thus said, Despair not youth, *Non enim Coronarium est certamen sed Argenteum*, i. This was a prize for monie only, not for a Garland. When one had given her fair daughter (who was of the same profession) a piece of gold valued at a pound, and had received no more then labour for his travell, and bare looks for his monie, to him she said, Thou for this pound art made free of my daughter, as those that are admitted into the school of *Hyppomachus* the Master-wrestler; who oft times see him play, but seldome prove his strength; admire his skill, but never trie his cunning. Many such (with great elegancy) came frequently from her; for (as *Lynceus* saith of her) she was *Concinna admodum & urbana*. *Aristodemus* in his second book *Ridiculorum memorab.* relates, That when two men had bargained for her at once, a souldier and a mean fellow, the souldier in great contumely called her *Lacus*, or Lake: Why do you thus nick-name me? saith she, because you two floods fall into me, *Lycus* and *Liber*: *Lycus* is a river not far from *Laodicea*, which sometimes runneth under the earth, and in many places bursteth up again. She writ a book which she called *Lex Convivalis*, imitating the Philosophers of those times, who had compiled works of the like subject: The project of her book was, how her guests ought to behave themselves at Table towards her and her daughter. The like Law *Callimachus* composed in three hundred and three and twenty Verses.

Rhodope was a Courtisan of *Aegypt*, one that by her prostitution

prostitution came to such a mass of wealth, that she of her own private charge, caused to be erected a magnificent Pyramis, equalling those that there raised by the greatest Princes. *Sappho* calls her *Dorica*, and makes her the mistress of her brother *Charapus*, upon whom he spent and consumed all his fortunes, even to the utmost of penury: of whom *Ovid* thus writes, *Arfit inops frater, &c.* *Ætianus* and others report her for a woman most beautiful, who bathing her self in a pleasant and cleer fountain in her garden, her handmaids attending her with all things necessary, upon a sudden an Eagle fowling down, snatched up one of her shoes, and flying with it as far as the great City *Memphis*, let it fall from above into the lap of the King *Psammeticus*, then sitting in publike judgement: who much amazed at the strangeness of the accident, but most at the riches, proportion, and curiositie of the shoe, instantly commanded that all *Ægypt* should be through-sought, till they could find the owner thereof, by matching it with the fellow: which hapned soon after. Being brought before the King, he was so infinitely surprized with her feature, that the same hour he contracted her in marriage, and consequently made her his Queen. Some say she was first a Thracian Damsel, and servant to *Iadmone* of *Samos*; she was after carried into *Ægypt* by the Philosopher *Zanthus Samius*. She was a friend and patronesse of *Æsopus*, so famous for his Fables still frequent amongst us.

Metra was the daughter of *Erisicthion* a Thessalian, who having spent all his fortunes, and wasted even his necessary means (as brought to the lowest exigent of penury) was forced to make merchandise of his daughters Chastitie; but she would not yield her selfe to the embraces of any man, without the gift and tender of a horse, an ox, a cow, a sheep or a goat, or some such like commodity, to the supply of her fathers necessity: (for it seems that coin and jewels were not then in use) For the exchange aforesaid the Thessalians fabled, That she could transhape her selfe into all creatures presented unto her by her lovers. And hence came that old adage, *More changeable then Erisicthions Metra*, Much of the like continence was *Cyrene*, a notorious strumper, who as *Erasmus* reports, explaining of that old proverb, *Duodectim artium homo*, i. A man of twelve Arts or Trades, could use her prostituted Venery twelve severall waies. *Archianasse* was surnamed *Colophonis*, as born in the City of *Colophon*, and

and was beloved of *Plato* the Divine Philosopher, of whom he himselfe thus protested.

*Archianasse mego teneo Colophonis amicam,
Cujus in rugis, mollia ludit amor.*

Archianasse I still bold

My streffe, and I say

There is no wrinkle in her face,

In which love doth not play.

Thus we see the deepest Philosophers and the wisest men, have made themselves the captives of beauty and vassals lust. *Demosthenes* the Orator was guilty of the like aspersions, and subject to much intemperance. It is said, that having children by a noted strumper, when both the mother and the children were cited before the judgement seat (to avoid calumny) he presented the children without the mother, though it were against the custome of the City: for as *Idomeneus* saith, notwithstanding he were outwardly of a modest disposition and carriage, yet inwardly he was profuse and incontinent. It is reported of him that he was wandrous prodigall and expensive in banquets and women, in so much, that the publike scribe speaking of him in an Oration, thus said, What shall we then think of the Orator *Demosthenes*, when what he hath by his great travel and industry purchased in a whole year, he will dissolutely spend in one night upon a woman? The like *Nicolaus Damascenus* writes of *Demetrius*, the last of that succession, who so much doted on *Myrina Samia*, That she commanded from him all things save his Diadem; so that not only Philosophers, but even Kings have made themselves subject to all kind of voluptuousness and luxuries; and what hath been the lamentable successe, but shame and dishonour, the wasting of private estates, and the miserable subversion of Kingdomes. Therefore *Claudian* in his third book in *Stiliconis Laudes*, thus saith:

—*Nam cætera regna*

Luxuriosæ vitæ edisque superbia vertit, &c.

Of other Kingdomes the imperiall State

Lost doth subvert with vices; Præ with hate

So by the Spartans Athens was subdu'd;

And so Phœbes fell: The Medes did first intrude

Into the Assyrian Monarchy: their lust

Buried their towring honours in the dust.

F

From

From the luxurious Medes, the Persians rest
 Their proud dominion: they grown lustful, left
 Their Empire to the Macedonian way,
 Who kept it till they wanton grew: then they
 Their honours to the temperate Romans sold,
 For so the ancient Sibils had fore-told.

The effects of this will more plainly appear in the History ensuing. *Aspasia*, otherwise called *Socratica*, is numbred amongst the fairest women of her time, insomuch, that she had several suitors from all the Provinces of Greece, as *Aristophanes* delivers in his discourse of the Peloponnesian war: insomuch, that *Pericles* (for the love of this *Aspasia*, and for some servants of hers, taken from her by force) begun and established that terrible decree against the Megarenses, remembred by *Stesimbrotus Thasius*. She about her private and necessary occasions sending her bawd *Symetba* to the City of Megara, the young men of the City detained here upon which restraint she sent two others, who not being suffered to return, from these strumpets did arise a war, almost to the depopulation of the greatest part of Greece. It is likewise spoken of that *Cyrus* (who warred against his brother) to have had a Mistress of great wisdom and wonderfull beauty, bred in the City of Phocis, who as *Zenophanes* saith, was first called *Milto*, and after, *Aspasia*. Of these in generall, *Juvenal* with great elegancy speaks in his Satyrs:

*Nil non permittit mulier, sibi turpe putat nil
 Cum vinâ des gemmas collo circumdedit, & cum
 Auribus extentis magnos committit elenchos.*

There's nothing that a woman will respect,
 Nothing so vile or odious that she fears,
 So she with glistring Jewels may be deckt,
 And have great pendant Pearls weight down her ears.

Of Mistresses, and others.

P*hilarchus* observes this *Mysta* to be much favoured by the King *Seleucus*: who being expelled by the Galatians, and hardly escaping with life, when his Pallace was seized and surprized, she casting aside all her Princely ornaments, put on a servile habit, and mingled her selfe in the society of her handmaids and servants, having so disguised her selfe, that she remained unknown, and by that means

was

was sold amongst the rest at a small rate, and bought by the Rhodian Merchants, to whom after she disclosed her selfe. They to insinuate into the favour of *Seleucus* (who had recovered his former fortunes) sent her to him nobly attended in great state and magnificence, of whom she was accordingly received, and they most bounteously rewarded. *Anticyra* as (*Celins*, lib. 13. cap. 6. reports) was a famous (or rather infamous) strumper, so called, because she yielded up her body to lunaticks and mad men; or else because the Physician *Nicostratus*, at his death, left her such a quantity of Hellebore. *Cubla Crispina* is called by *Tacitus*, lib. 17. the state mistress of Nero's lust, an apt pupil for such a tutorette. *Apollodorus* and *Celins* write of two sisters, called *Stragonium* and *Anthis*, both of the veneral profession: These were by a nickname called by some *Aphia*, because of the smallness of their stature, and the greatnesse of their eyes. *Cyma*, *Saluacha*, and *Casauria*, were three famous strumpets of Athens, many times remembred by *Aristophanes* in his Comedies. *Hemippus* lib. 1. de *Aristot.* speaks of *Herpithides* the Paramour of *Aristotle*, he had by her a son called *Nicomachus*. *Melissa* the daughter of *Procles* (as *Pythæetus* in his third book de *Agina* relates) was beloved of *Periander* ex *Epidaurio* King of Corinth, and numbred amongst the seven wise men of Greece: He seeing her attired after the manner of the Peloponnesians (that was, almost naked, save a garment next to her skin) and in that manner ministering wine to his servants and workmen; he was suddenly surprized with her beauty, that he first entertained her as his friend and familiar mistress, and shortly after in great state and publick solemnity received and acknowledged her his Queen and wife. *Xenophon* reports of *Socrates* to have had familiar conference with *Theodora*, whose speech was to this purpose, Behold thee O *Socrates* (saith she) I claim a just precedence, and hold my selfe the worthier person of the two: he demanding the reason, she thus proceeded, Because thou with all thy gravity and austerity of discipline canst not shew me and my society any one of my suitors and clients, but I when I please can draw from thee the best of thy schollers and pupils, both such as I like and at what time I best please. To whom *Socrates* replied, It is no wonder, O *Theodora*, since the way to thy house is meerly to naughtinesse, and lies down the hill; but the path to my school is solely tending to noblenesse and vertue,

and is the way up hill, therefore the passage sublime and difficult. It is said that *Apelles* clipping *Lais* (when she was a young Virgin) drawing water from the Pyreneanountain, admiring her beauty, which was not yet grown unto perfection, he conducted her by the arm home to his shop, and presented her to his fellow Painters; but they deriding his folly that he would entertain a virgin, one not capable of prostitution: he said, doubt you not, for within this three years I will deliver her up to the game the most beautifullest of any Virgin living. The like *Xenophon* in *Mirabil. testates*, That *Socrates* presaged of this *Theodota* in her childhood, *Quod pulcherrima esset dicebat, petiusq; quæ ratione haberet formosus*, i. He said, That she would not only prove outwardly fair, but her breast within, every way more beautifull. *Demades* the Orator had a son called *Demas*, by a she-minstrel, one that plaid upon the Flute, or the Shamm; this young man puffing and blowing, and being as our English phrase saith) in a pelting chate, *Hyperides* then standing by, Peace (saith he) young man, and be patient, for thy cheeks begin to swell bigger then thy mothers. *Nicæus* in *Successionis Philosoph.* saith, That the Philosopher *Doristhenites*, was the son of a strumpet called *Olympia Lacedæna*. *Sophocles* the Tragedian had in his delights one *Theorides*, in his age and decaying strength; therefore in his praise to *Venus* he thus saith,

*Onutrix juvenum exaudi, mibi da mulierem
Abnuere hanc, &c.*

*Hear me thou nurse of youth, I thee intreat,
And grant that she to whom my love's so great,
May shun the bids of young men, and despise
Their hot affection: only cast her eyes
On aged men, whose heads are snow'd by time,
Who though decay'd in strength, have minds sublime.*

Stasimus saith, that this *Theorides* was the first friend of *Theoria*. *Sophocles* after forsaking her, made election of another, called *Archippe*, whom as *Hegesander* writes, he made his heire. *Isocrates* the modestest of all Orators, was taxed with two wantons, namely, *Metanira*, and *Calles*, for so *Lyfias* affirms in his Epistles. *Demosthenes* in an Oration against *Neæra*, confers *Metanira* upon *Lyfias*, who had another mistress called *Lagu*, whose Encomium was writ by the Orator *Cephalus*, as *Alcidamus Læites* (the scholler of *Georgius*) most eloquently penned the praises of his beloved *Nais*.
This

This *Nais Lyfias* gave description of in an Oration against *Philonides*, her proper name was *Archias*: of her *Aristophanes* makes mention in *Geritade* and in *Pluto*, where he saith,

Amat ne La's, num tua Philonidem causa?

Which should be writ *Nais*, not *Lais*, as *Athenæus* is of opinion. *Hermippus* speaking of *Isocrates*, saith, That he entertained into his house the Strumpet *Lagisca*, by whom he had a daughter. *Lyfias* in an oration reckons up divers other prostitutes, *Philyra*, *Scione*, *Hyppaphesis*, *Theoclea*, *Pfamathe*, *Lagisca*, *Ambæa*, *Aristoclea*, and *Dagnista*. *Alce* was the name of a famous Curtizan, as may be gathered out of the words of *Liberius*, *Petrus Crinitus*, and others. *Pythagoras* the Samian Philosopher, in speaking of his transformations, reporteth himselfe first to have been *Euphorbus*, then *Pyander*, then *Calidena*, and after a strumpet of admired feature called *Alce*: with this Pythagorean *Metamorphosis*, *Liberius* the Mimick Poet thus sported,

*Ut nunc olim mutant Philosophi
Et nunc de mulo hominem, de muliere colubrum,
Faciunt*——

i. As the Philosophers of old change us, making of a Mule a Man, and of a woman a Snake. *Petrus Crinitus* calls her *Famose nomen Alce*. In the threelcore and fourth Olympiad, in the time that *Hippias* and *Hipparchus* tyrannised in the City of Athens (as *Eusebius* relates in his Annals) *Harmodius* and *Aristogiton* with others (but those of the most note) made a conjuration against the two Princes, and in this conspiracy was *Hypparchus* slain, *Leæna* a famous strumpet, being known to be affected to some of that faction (as being endeered to them for some former curtesies) was called into question, and being commanded to discover the Regicides, and obstinately refusing it, she was adjudged to the rack, where with wondrous patience enduring many almost insufferable torments, and still being urged to discover what she knew concerning that confederacy; she with a noble and memorable resolution, bit out her tongue, and cast it into the face of the tyrant *Hippias*: which act, *Pliny* and others record as a president of admirable patience in a woman. Let *Leæna* (saith he) the strumpet be memorized for her inconstancy, who by no tortures could be enforced to discover *Harmodius* and *Aristogiton*, by whose hands the tyrant *Hypparchus* fell. For the like resolution is *Anaxarchides*.
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des renowned amongst men by Zeno and others. *Erasmus* in *Chiliad*, speaks of *Sinope* before named, a famous strumpet of Corinth, to be so extreemly given over to lust, that from her came the Latine word *Sinopissare*, which signifieth, to be in the highest degree libidinous or voluptuous. *Suidas* saith, That *Nannium* the whore was called *Capra*, because she devoured a Vintner (or made him break) called *Thal-lus*, which word sometimes signifies *Germen*, i. A bough or sprig on which Goats love to feed. *Acta Laurentia*, the wife of *Faustulus* the Kings shep-herd, who being a beautifull woman, prostituted her body for gain: she was surnamed *Lupa*, and from her even to this day all brothel-houses are called *Lupanaria*. She nursed and brought up *Romulus*, and *Remus*, *Liv. lib. x. Decad. 1. Plutarch in Vita Romuli*. *Flora* the strumpet, who was likewise called *Laurentia*, constituted the people of Rome her heir; from her came the yearly feasts celebrated, called *Floralia*: of her, *Gellius lib. 6. cap. 7. and Vellat. lib. 16.* speaks more at large. *Manilia* was a Roman Curtesan, whom *Hostilius Mancinus* called into question, because a stone was cast upon him from one of her galleries: *Gellius*. *Phoebe* was a freed woman to *Julia* the daughter of *Augustus Caesar*, and a companion with her in all her lusts and brothelries; who when she heard that her mistress was confined by her father, curing some severe censure from the Emperor, threw her self to prevent further torture: *Dion in Augusto*. The immoderate lust of *Celia*, *Martial, lib. 7.* thus reproves:

*Das Cattis, das Germanis, das Cælia Dacis,
Nec Cilicum spernis Cappadocumque toros, &c.*

*To th' Catti, Germans, and the Dacians thou
Cælia giv'st welcome, and thou dost allow
The Cappadians and Cilicians bid:
Besides, from Tharo thou art furnished
With Memphian whorers, from the red sea sails
The swarthy Indian, and he brings thee vails,
And thou tak'st all, neither wilt thou refuse
The offer of the circumcised Jewes, &c.*

Catullus of his *Lesbia* thus speaks:

*Nulla potest mulier tantum se dicere amatum;
Vere, quantum à me Lesbia amata mea est.*

*No woman truly can report to be,
So well belov'd, as Lesbia thou of me.*

So *Quintus Frabaus Comediographus* of his *Chrysis*
*De improviso Chrysis ubi me aspexerit,
Alacris obviam mihi veniet, &c.*
*When Chrysis on the sudden me espied,
She took'd upon me with a cheerful face,
Wishing withall, that me she might embrace;
To whom she owes her selfe: this I have tri'd.
It is a fortune I have seldom known,
And such as I prefer before mine own.*

Dion, Nicæus. and X philius, in the life of the Emperour *Commodus*, besides the strumpet *Martia* whom he took to wife, remembers one *Damodriata*, whom he after bestowed upon *Cleander*, him whom from a bondman he raised to be of his privy chamber. Time, Paper, and Leisure would faile me before example, and I desire not to be tedious. I have hitherto shewed you what whores are, I now desire to expresse unto you what they should be. *Mary Magdalen* the daughter of *Syrus* and *Eucharis*, and sister to *Lazarus* and *Martha*, for some years gave her selfe up to all voluptuousness and pleasure, insomuch that she had incurred the name of a common strumpet; but after, when she cast her selfe prostrate and washed the feet of our Saviour with her tears, and dried them with the hairs of her head, and anointing him with costly ointment in the house of *Simon the Leper*, her sins were forgiven her. We read likewise of *Aphra* who was born in *Creet*, her mothers name was *Hylaria* a notorious bawd: This *Aphra* with her three servants, *Dimna*, *Eugenia*, and *Eutropia*, for many prostituted themselves to all men; but she her selfe being after converted to the Faith, by *Narcissus* Bishop of Jerusalem, abjured all incontinence, and adhering to the Christian Religion, proved so constant in the same, that for the true Faith she suffered martydome. *Niceta* and *Aquilina*, were two beautifull strumpets, and made gaine of their bodies; these were imploied by King *Dagne* to tempt and traduce the blessed Saint *Christopher*, and to upbraid him of false Religion, but it fell out the contrary to the purpose of the tyrant; for those two being by him converted to the true faith, and not to be removed by menaces or torments, were after by the same King both caused to be slain. *Faucula Clavia* is remembered by the Historiographer *Livy*, who though she was of that wanton and loose behaviour, yet highly commended for her piety; she to her great charge ministred food and

sustenance to many of the distressed Roman souldiers, all the time that *Hannibal* was possessed at Capua. *Marullus lib. 2. cap. 12.* and *Sabin. lib. 5. cap. 5.* speak of *Thaïs* an Egyptian Strumper, who by the often admonitions of the Abbot *Pan-nutius*, repented her of her wicked and lewd life; and to give the best satisfaction to the world that she was able, she caused a great fire to be made, and all that wealth which she had gathered by her prostitution she cast therein, and caused it to be burned before her face; and from a common Brothel-house, retired her selfe to a private Monastery, where after three years penitentiall solitude, she expired. *Pelagia Antiochena*, so called because she was born in Antioch, exceeding in wealth, and excelling in beauty, was wholly given over to immoderate luxuries, insomuch, that no woman appeared in publike more gawdily apparelled, or more voluptuously minded then her selfe; but being drawn by some religiously disposed friend of hers, to hear the Sermons of *Nonius* Bishop of Heliopolis, she acknowledged her error, cast off her gay and gawdy attire, bewailed her sins, and lamented her lewd course of life, distributing her wealth amongst the poor, and as a farewell to all loosenesse and intemperance, builded a poor Cottage in the mount of Olives. And lest any violence in such a solitude might be done unto her, in the way of prevention she changed her habit, and called her selfe *Pelagius*, proceeding in that sanctiry of life that where before of *Pelagia* she was called *Pelagus Vitorum*, i. A sea of Vices, she was after stiled *Pelagus Virtutum*, *amarissimus Marath aquas in dulcis convertens*, i. An Ocean of Vertues, turning the most bitter Waters of *Marath* into sweet. And thus I conclude with these Wantons, wishing all such whose lives have been as ill, and intamous, that their ends might prove as good and glorious.

*Explicit lib. Sextus,
Inscriptus Erato.*



THE SEVENTH BOOK *inscribed* POLYHIMNIA, or MEMORY.

*Intreating of the Piety of Daughters towards their
Parents, Women to their children, Sister to their
Brothers, Wives to their Husbands, &c.*



Here is no gift (according to Reason) bestowed upon man, more sacred, more profitable, or availing towards the attaining of the best Arts and Disciplines (which include all generall Learning) then *Memory*, which may fitly be called the Treasure-house or faithful *Custos* of Knowledge and Understanding. Therefore with great wisdom did the Poets call her the mother of the Muses, and with no lesse elegancy did they place Oblivion below in Hell, in regard of their opposition and antipathy. Our Memory (as *Sabellius* saith) is a benefit lent us from above, that hath her existence in Nature, but her ornament and beauty from Art. *Alexand. ap Alex. Lib. 2. cap. 19.* That the Egyptians in their Hieroglyphicks,

glyphicks, when they would figure any man of an excellent memory, they would do it by a Fox, or a Hare, with upright and erected ears; But when they would represent one dull and blockish, they did by a Crocodile. That Nation, of all others, hath been remarkable for their admirall retention; who, before they knew the true use of Letters, had all the passages of former ages by heart, and still the elder delivered them to the younger, keeping no other Records then their own remembrances. *Themistocles* in this was eminent; insomuch, that *Simonides* the Poet promising by Art to add something unto that which he had already perfect by Nature, he told him, he had rather he could teach him the Art of Forgetfulness, because he was prone to remember such things as he desired to forget, but could not forget such things, as he gladly would not remember. *Cic. lib. 2. de Finibus*. It proceedeth from a moderate temperature of the brain, and therefore may be numbred amongst the necessary good things which belong unto mankind. Many men have in this been famous, but few women, unlesse for remembering an injury. Most necessary to a good Memory, is Meditation; for as *Ausonius* saith, in *Ludo septem sapientium*:

*Is quippe solus rei gerendæ est efficax,
Meditatur omne qui prius negotium.*

*He only squares his deeds by measure true,
That meditates before what shall ensue.*

And again:

*Nihil est quod Ampliorem Curam postulat, &c.
Nothing there is that greater care should ask,
Then to fore-think ere we begin our task:
All humane actions justly are derided,
That are by Chance, and not by Counsel guided.*

There is a Proverb frequent amongst us, *Oportet mendacem esse memorem*, It behoves a Liar to have a good memory. Neither is the sentence more common, then the practise is in these corrupt daies: insomuch, that one speaking of the generality of it, thus said, or to the like effect; Young men have learnt to lie by practise, and old men claim it by authority: Gallants lie oftner to their mistresses, then with them; nay, even womens aprons are stringed with excuses. Most of our Trades-men use it in bargaining, and some of our Lawyers in their pleading. The Souldier can agree with the thing it selfe, but quarrels at the name of the word.

word. It hath been admitted into Aldermens Closets, and sometimes into States-mens studies. The Traveller makes the modestest use of it, for it hath been his admittance to many a good meal. At a meeting of Gentlemen about this Town, whether in a Tavern, or an Ordinary, I am not perfect, but amongst other discourse at the Table, one amongst the rest, began thus:

It is recorded (saith he) by a Spanish Nobleman who had been Ambassador in Russia, that in the time of his residence there, a strange accident befel, which was after this manner: A poor man of the Country, whose greatest means to live was by gathering sticks and rotten wood in the Forrest, and after to make merchandize thereof amongst the neighbour Villages; he climbing a hollow tree, much spent with age, and that Country (above many others) being full of Bees, as appears by their traffick of Wax and Honey, of which, in the bulk and concavity of the Tree there was such a quantity, that treading upon a broken branch, and his foot-hold failing, he fell into the trunk thereof, where presently he was up to the arm-pits deep in Honey, besides the emptiness above his head, not being able to reach to any thing by which he might use the help of his hands. In this sweet pickle he continued the space of three daies, feeding upon the reliefe the place afforded, but altogether despairing ever to be released thence, as not daring to cry or call out for help, fearing the danger of wild beasts, of which in those wildernesses there are infinite plenty. But it so fell out, that a mighty great Bear coming that way, and by reason of the poor mans moving and stirring himselfe up and down the Tree, smelling the Honey (which they say Bears have appetite unto above all other things whatsoever) he mounts the Tree, and (as their custome is) not daring to thrust in their heads first, as fearing to fall headlong, provident Nature hath allowed them that foresight, as catching fast hold upon the top with their fore-feet, with one of their hinder legs (as with a plummet) they sound the depth of the place, and how far it is to the commodity for which they come to search. All this the Bear did, at such time as the miserable poor man, was casting his arms abroad to catch hold of any thing by which he might raise himselfe out of that pittiful Purgatory, who meeting with such an unexpected Pulley or Crane, catch fast hold upon the Bears leg: at which, the beast being suddenly affrighted

affrighted (tearing to leave one of his limbs behind him) drew it up with such a mighty strength, that he pluckt out the man withall to the top, where he first fell in, by which means the poor wretches life was preserved, and the affrighted Bear (as if the Devil had been at his tail) never looked back, till he had got into the thickest part of the wilderness.

His discourse being ended, and everyone admiring the strangeness of the accident, a Traveller that sat next affirmed it for truth, as being then in the Country at the same time; and thereupon took occasion to discourse of the Cities, the Rivers, the Manners, and Dispositions of the people; and withall the coldness of the Climate, which in some places (saith he) I protest is to extreame, that one of my Country men and I talking together one morning in the fields, our words still as we spoke them, froze before us in the air, and that so hard, that such as the next day past that way, might read them as perfectly and distinctly, as it they had been texted in Capitall Letters: to which one of the Gentlemen with great modesty replied, Truly, Sir, methinks that should be a dangerous Country to speak treason in, especially in the depth of winter. Something before this discourse was fully ended, came up the Gentlewoman of the house to bid her guests welcome, and taking her chair at the upper end of the table; It seems Gentlemen (saith she) your discourse is of Russia; my first husband (God rest his soule) was a great Traveller, and I have heard him in his life time speak much of that Country, but one thing amongst the rest, which I shall never forget whilst I have an hour to live, That riding from Mosco the great City, to a place in the Countie, some five miles off, in a mighty great Snow, and the high way being covered, and he mistaking the path, he hapned to tumble horse and man into a deep pit, from which he could not find any possible way out, either for himselfe, or for his beast; and lying there some two hours, and ready to starve with cold; as necessity will still put men to their wits, so he bethought himselfe, and presently stepping to a Village, some half a mile off, borrowed or bought a spade; with which coming back, he tell to work, and first digged out himselfe, and after his horse; when mounring, he (without more trouble) came to the end of his journey: And this (saith she) he hath told to a hundred and a hundred Gentlemen in his own hearing.

A cold country.

My Hostesses Lie.

hearing. To end this discourse in a word (which by examples might be exemplified into an infinite) one of the guests sitting by, said, I can tel you a stranger thing then all these being demanded what? he answered, I beleeeve all these things related, to be true. *Plutarch* in his book *De educandis liberis*, saith, *Præter hæc omnia ad suæ faciendi sunt pueri ut vera dicant, &c.* Above all things, children ought to be accustomed to speak the truth, in which consisteth the chiefe sanctimony: but to lie, is a most servile thing, worthy the hate of all men, and not to be pardoned in servants. *Homer, Iliad.* 1. to shew the difference betwixt Truth and Falshood, hath these words:

*Pæne mihi est orci portis invisor ipse,
Cujus verba sonant aliud quam mente recondit.*

He's to me hateful, as the doors of hell,
That when he ill doth mean, doth promise well.

Juvenal in his third Satyr gives it a more full and ample expression, after this manner:

*Quid Romæ feciam? mentiri nescio; librum
Si malus est, nequeo laudare, &c.*

What should I do at Rome? I cannot lye:
If a bad Book be laid before me, I
Nor praise it, nor desire it; I have no skill
In the Stars motions, neither can nor will
I make deep search into my fathers fate,
To know when he shall die, nor calculate
From the Frogs entrails by inspection: never
Was it my study, how by base endeavour
To panderize, or close conveyance hide
Betwixt th' Adulterer and anothers Bride.
These practises, seek they (that list) to attain,
Such as I have been, I will still remain.

This Muse *Polybimnia*, under whom I patronize this seventh Book, as she is the Mistresse and Lady of Memory, and consequently of the multiplicity both of Hymns and Histories, so from her I assume a kind of liberty to continue my variety of discourse, and from *Mendacia* come to *Sales*, or *Distertia*, i. From Lies to Jeasts, or ingenicus witty answers. For which, *Athenæus* in his *Dynof. lib. 13* remembers these women famous; *Lamia*, *Gnathena*, *Lais*, *Glicera*, *Hyppo*, *Nico*, *Phrine*, *Thais*, *Leontium*, and others. Yet lest women should not be content to equall men only, but to antecede them; I wil here commemorate some things, wittily and tacetiously

A Physician. Is spoken by Princes and others. *Anton.* in *Melissa*, Part. 1. *Serm.* 56. speaks of an unskillfull Physician comming to visit an old friend of his (or at least an acquaintance) saluting him in this manner: Sir, God be thanked you have lived to a fair age, and are grown an old man; Yes, Sir (saith he) and you have ny health too, for I never made use of any *Physitian* *Cicero* thus plaide upon *Vatinius*, who was but a few daies Consul: A great prodigy (saith he) there hapned in the year of his Consulship, That there was neither Spring, Summer, Autum nor Winter, one asking him, Why he had neglected to visit the Consul in his honour? he answered, He had purposed it, but the night prevented him. He sported in the like kind upon *Cavinius*, of him (saith he) we had a most vigilant Consul, who never so much as slept in his Consulship. *Lucilius Mamilius*, an excellent Painter, had drawn wondrous beautifull faces, but his children were exceedingly deformed: A friend of his supping with him one night, taunted him in these words, *Non similiter fingis & pingis*: as much to say, Thou dost not get thine own children, as thou dost paint others; No wonder, answered he, For I get those faces in the dark; but when I paint others, I do them by the light of the Sun. The Christian Princes having united their forces to redeem the Holy Land from the oppression of the Infidels, *Santius* brother to the King of Spain was made Generall of the Christian forces; a man of great sanctity, and of an austere life, and withall a noble souldier: he amongst other Princes sitting in Council with the Pope, but not understanding the Roman Tongue, in which the busynesse was then debated, only having his interpreter placed at his feet; upon the sudden (after their Decree) there was a great acclamation and clamour, with flinging up their caps, &c. At which *Santius* demanded of his interpreter what that sudden joy meant? he told him, It was because the Pope and Colledge of Cardinals, had by their publick suffrage created him King of Ægypt (for the Saladin then usurped in the Holy City.) Is it so (saith he) then arise and proclaim the Pope Caliph of *Baldadcha*. Thus with a Princely liberty modestly taxing their forwardness; who as they gave him a Kingdome without a Countrey, he to requite the Popes gratitude, gave him a Bishoprick without a Diocesse. *Pacuvius Taurus* having tor his former service sued to *Augustus Caesar* for some great and grosse sum of money, and the rather to induce the Emperor to boun-

Santius of Spain.

ty, told him, That it was voiced in the City, and was frequer in every mans mouth, how he had already received a large donative from *Caesar*: to whom he answered, Let them say what they will, but donot thou *Pacuvius* beleve it. To another that was removed from his command, and sued for a pension, yet insinuating with the Emperor that it was for no covetous intent, or any hope of gain, but because it should be thought, that for no criminall caule he was put out of his place, and dismist his office, that he desired an annuall fee from the treasury: to whom *Augustus* replied, Do thou then report openly that thou hast a pension, and if any shall ask me about it, I will not deny but that I have given it. The same *Augustus* going into a shop to buy Purple or Scarlet (for in these daies the Emperours were not so curious as some gentlemen are now) he cheapning a piece of cloth, but not liking the colour of it, because it was not bright enough, and the Draper having (it seems) a dark shop (such as are common amongst us in our daies) saith the Draper to him, So please your Majesty but to hold it up into the light, and you shall the colour more perfect. Gracemy for that (saith he) so when I purpose to shew my selfe amongst my subjects, to shew the true colour of my garments, I must likewise be tied to walk upon the Tarrestes and tops of houses. Many other things are remembered of him, worthy to be commended to posterity. *Philip*, the father of *Alexander the Great*, had a custome when his army was in the field, to leave his own Tent, and come into the private Halls and Cabbins of his souldiers, and observe how they spent their idle hours: The Poet *Calliniad*. then following the Camp, to whom the King had a particular love, he stole upon him one day, and found him busily seething a Conger, stirring up the fire, skimming the Kettle, and doing other such Cook-like offices, for his particular diet: the King clapt him upon the shoulder, and said; I never read, O Poet, that *Homer*, when he was writing his famous work called the *Iliads*, could ever find so much spare time, as to kindle a fire, set on water, and skimm a Conger. To whom he presently answered: Neither remember I O King, that I ever read in *Homer*, the Prince of Poets, that *Agamemnon*, in all the time of the ten years siege of *Troy*, had such vacancy as thou hast now to prie into the Booths of his souldiers; and neglecting the publike affairs, to busie himselfe to know how every private man cookt his own diet. This was a modest passage betwixt

Philip of Macedon.

betwixt him that contended to a noble deeds, and him that the King knew could give them full expression. *Crassus*, lib. 8. *Apoth.* speaks of the Orator *Crassus*, That when one *Piso* (being accused by *Sylus* for some words speaking) had incurred a Censure, and *Crassus* being then the advocate of *Piso*, found that *Sylus* his testimony proceeded merely from malice and envy; after the Sentence was past, *Crassus* thus spake to *Sylus*: It may be (saith he) this *Piso* (notwithstanding this accusation) was moved, or angry, when he spake those words: who answered, (as reverencing his authority) Sir, It may be so. It may be too *Sylus* (saith he) thou didst not at that time rightly understand him: who again answered, It was like enough. And it may be (saith *Crassus* again somewhat hastily) That *Piso* never spake those words which thou saiest thou heardest; who answered unadvisedly, and it may be so too. At which the auditory fell into a great laughter, *Piso* was acquit, and *Sylus* punished by the reversalment of judgement. It pleased a King of France, who had heard a great fame of the learned *Scotus*, to send for him, and to seat him at his Table (which was a grace not common) with expectation (it seems) to hear from him some extraordinary rare discourse, answerable to the fame was given him. The scholar seeing such rarity and variety set before him, only intended that for which he came, and eat with a good sound stomak: Which the King a pretty while observing, interrupts him thus; *Domine, quæ est differentia inter Scotum & Scotum?* i. Sir, What is the difference betwixt a Scot and a Scot? To whom he without pause replied, *Mensa tantum, i. The Table only*: the King playing up on his name, and betwixt the Kings ignorance. A great Earl of this Kingdome was sent over by Queen *Elizabeth*, to debate concerning State-businesse, and joined with him in commission one Doctor *Dale*, a worthy and approved scholar: to meet with these, & the Spaniard were sent (amongst other Commissioners) *Richardetti*, that was Secretary to *K. Philip*. These meeting about State-affairs, question was made, In what Language it was most fit to debate them? *Richardetti* standing up (and belike having notice that our Embassader was not well practised in the French tongue) thus said: In my opinion, it is most fit that this businesse about which we are met, be discoursed in French; and my reason is, because your Queen writes her selfe Queen of France. At which word, up start the Doctor, and thus replid:

Nay

Nay then rather let it be debated in the Hebrew tongue, since your King writes himselfe King of Jerusalem.

These may appear digressions: I wil only, because this is a wo mans book, end this argument with the answer of a woman remembred by *Petrarch*, *Azo*, the Marquesse of Este, *The wife*, was eminent for many extraordinary blessings both of Nature and Fortune: But as these were never perfectly enjoyed without some difficulty and trouble, so it proved in him; for having a beautiful to his wife, he grew extremely suspicious of her faith and loyalty. He having by her a young son and heir then in the Cradle, looking earnestly upon him, he fetcht a deep sigh; of which she demanding the cause, he thus said, I would God wife this child were as certainly mine, as it is assuredly thine, to confirm which to mine own wishes and desires, I would willingly part with the greatest moiety of my means and fortunes. To whom she answered, Let this be neither grieve to your heart, nor trouble to your mind, for of this doubt I will instantly resolve you: and taking the infant from the Cradle, and holding it in her arms, she thus said, No man, Sir, I hope, makes question but this child is mine: to which words he assenting, she thus proceeded, Then to clear all former doubts and suspicions, Receive him freely from my hands as my gift, and now you may presume he is only and absolutely yours. Whether she equivocated or no, I am not certain, only this I am most sure of, That she hath left a precedent behind her to all succeeding wives, how their jealous husbands may be best confirmed in their suspected issue. I fear I have been somewhat too long in the Preamble, I wil therefore now proceed to the matter. And first of Filial piety, ascending from daughters to their Parents.

Of Pious Daughters.

OF Sons that have been remarkably grateful to their Parents for their birth and breeding, the histories are many, and the examples infinite: as of *Coriolanus* to his mother, celebrated by *Vallius Lelio*, *Dionysius Halicarnassus*, *Plutarch*, *Pliny*, *Gellius*, *Appianus*, &c. as likewise of *Lucius Mætrius Terquatus*, of *M. Cotta*, *Caius Flaminius*, *Cimon*, remembred by *Justine*, lib. 2. *Cleobis*, and *Bithon*; *Amphinomus*,

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and *Anapix*, recorded by *Herodotus* and *Solinus*; the son of *Cresus*, &c. Yet should I undertake to write them all at large, they cannot exceed that piety of which I have read in women. *Suetonius* and *Cicero* in an Oration *pro Caelio*, speaking of *Claudia* one of the Vestall Virgins, thus report of her: She seeing her father in his triumphant Chariot, riding through the streets of Rome, and by the Tribunes of the people (who envied his glory) pluckt and haled from his seat, she with a wondrous dexterity, and a masculine audacity, freed him from the hands of their Tribunes and their Lictors, and maugre all their opposition, lifted him up into his chariot; nor forsook him, till she saw him in all magnificent pomp received into the Capitol: insomuch, that it was questioned amongst the Romans, which of them merited the greater triumph, he for his vertue and valour in the Forum, or she for her zeal and piety in the Temple of *Vesta*; nor can it yet be decided which may claim a just priority, the Father for his victory, or the Daughter for her goodness. *Plin. lib. 7. cap. 36.* and *Solinus*, speak of another Roman Lady, of a noble Family, who when her mother was condemned at the judgement-seat by the Prator, and delivered up to one of the *Triumviri* to be committed to strait prison, and there for her offence to be privately executed. But the keeper of the Goale commiserating the Matron so sentenced (either because he pitied her gravity, or suspected her innocence) did not cause her to be instantly strangled, according to the rigour of her sentence. At the importunacy of the daughter, he gave her leave to visit and comfort her mother, but narrowly searcht before her entrance into the prison, lest she should carry with her any food or sustenance to her relife; rather desiring she should perish by famine, and die that way, then himself to have any violent hand in her execution. The daughter having daily access to the mother, who now had past over more daies then the keeper thought was possible by nature, and wondering in himself how she should draw her thred of life out to that length, without any means to maintein it; he casting a more curious eye upon the young woman, and watching her, might perceive how she first drew out one breast, and after another, with her own milk relieving her mothers famine. At the novelty of so strange and rare a spectacle, being amazed, he carried newes to the Triumvir, he to the Prator the Prator related it to the Consuls, they brought it before

before

before the Senat; who to recompence what was good in the daughter, pardoned all that was before thought ill in the mother: Nor what will not love devise? or whither true zeal not penetrate? What more unheard or unexpected thing could be apprehended, then for a mother to be fed from the breasts of her daughter? Who would not imagine this to be against nature, but that we see by proof, true naturall piety transcends all bounds and limits? The like of this we may read of in *Pliny*, of another young married woman, who when her father *Cimon* was afflicted with the same sentence, and subject to the like durance, prolonged his life from her breasts, for which she deserves equally to be memorised. Our parents in no danger or necessities, are to be by us abandoned, and that by example of *Aeneas*, in whole person *Virgil* thus speaks, as to his father *Anchises*, *Aenid 2.*

Eia age dare pater cervici imponere nostrae,

Ipsa subibo numeris, nec me labor iste gravabit, &c.

Come my dear father, and get up, for see,

No burthen to my shoulders you can be,

No weight at all; and hap what can betide,

One danger, or one safety, we'll abide.

Sabell. lib. 3. cap. 6. remembers us of *Ruflicana*, a noble Matron of Rome, and the daughter of *Synnarchus*, who with his brother *Boetius* (the famous Philosopher) being put to death by *Theodoricus*, King of the Goths. She, after the Tyrants miserable end, was the cause that all his Statues in Rome were demolished and ruined, purposing utterly (if it were possible) to extirp his memory, that was the inhumane murderer of her father; for which fact of hers being called in question before King *Totila* who succeeded him, she was so far from excuse or deniall, that she approved the deed with all constancy; whose noble magnanimity and resolution, proved more available to her safety, then any timorous evasion could have done, for he not only dismissed her unpunished, but highly applauded and commended. *Fulgos. Sabellius* and *Egnatius* writing of *Alboinus* King of the Longobards, who at his first entrance into Italy, having subdued and slain *Tarismundus* (whom some call *Cunimundus*) son to *Cunimundus* King of the Gepidanes, and after taken his daughter *Rosamunda* to wife; the History saith, he made a boile of her fathers scul, in which one night having drunk somewhat lavishly, he caused it to be filled

G g 2

with

with wine, and sent to *Rosamunda*, then in her chamber, with this message, Commend me to thy Queen, and say, I command her to drink with her father. The Lady though she knew him to be slain by the *Lombards*, receiving his death by a common casualty and chance of war, and by this assuring her selfe that he fell by the hand of her husband; betwixt filiall duty and conjugall love (being for a time distracted) the bond of her affection towards her father, prevailed above those nuptiall fetters in which she was tied to her Lord; insomuch, that to revenge the death of the one, she resolved to take away the life of the other: to bring which about, she devised this project, she had observed one *Hemegildus* a noble man amongst the *Lombards*, to be surprized with the love of one of her waiting Gentlewomen, with whom she dealt so far, that when her maid had promised to give this *Hemegildus* meeting in a private and dark chamber, she her selfe supplied the place of her servant; after which congression she caused lights to be brought in, that he might know with whom he had had carnall company, and what certein prejudice he had therein incurred, protesting withall, that unless he would join with her in the death of the king, she would accuse him of rape and outrage. The *Lombard* to prevent his own disaster, undertook his sovereign's death, which was accordingly betwixt them performed. The murder done, they fled together to *Ravenna*, the preferring the revenge of a slaughtered father, before the life of a husband, the title of a Queen, State, Sovereignty, or any other worldly dignity whatsoever.

The love of mothers to their children.

Something is not amiss to be spoken in this place concerning the love of mothers to their children, which as *Plutarch* in his *Grec. Apotheg.* saith, was excellently observed in *Themistocles* Prince of the Athenians, who was wont to say, That he knew no reason but that this young son (whom his mother most dearly affected) should have more power and command than any one man in Greece whatsoever; and being demanded the reason he thus answered: *Athens* (saith he) commands all Greece, I *Themistocles* have predominance over Athens, my wife over private me, and my son over-rules his mother. *Olympias* the mother of *Alexander*, caused *Iollas* grave to be ript up (who was Butler to her son) and his bones to be scattered abroad, raging against him in death, on whom in his lifetime she could not be revenged on for the death

of

of her sonne, to whom this *Iollas* was said to have ministred poison. *Aerippina*, the mother of *Domitius Nero*, by all means and industry possible labouring to confirm the Empire unto her son, enquired of the *Chaldeans* and *Astrologers*, Whether by their calculations they could find if he should live to be created *Cæsar*? who returned her this answer, That they found indeed by their Art that he should be Emperor, but withall, that he should be the death of his mother. To whom she answered, *Interficiat modo Imperet, i.* I care not though he kill me, so I may live to see him reign, *Sab. lib. 3. cap. 4.*

The same Author tells us, that in the second *Punic* war, the Romans being overthrown with infinite slaughter, in the battels fought at *Thrasymenus* and *Cannas*, many that were reported to be assuredly dead escaping with life, after their funerals had been lamented, returning home unexpectedly to their mothers, such infinite joy oppressed them at once, that as it sinking beneath too great a burthen, betwixt their kisses and embraces, they suddenly expired. *Antonia* the Roman being proscribed by the *Triumvirate*, his wife would needs have him take her dearly beloved son along with him, to associate and comfort him in his travels, who when they were gone a ship-board intending for *Sicilia*, and crost by an adverse tempest, could neither proceed on in their voyage, nor return to any safe landing; such was their fate that they perished by famine, which the mother understanding, more for the griefe of her son (whom she her selfe proscribed) then for her husband exiled by the *Triumvirate*, slew her selfe. The mothers of *Carthage* in the third *Punic* war, when the choicest of all the Noble young men of the City were selected to be sent as hostages into *Sicilia*, with weeping and lamentation followed them to the water side, and kept them hugged in their strict embraces, not suffering them to go aboard; but when they were forcibly plucked from them, and sent onto the ships, they no sooner hoisted saile, but many of these wofull and lamenting mothers, oppressed with the extremity of sorrow, cast themselves headlong into the sea, and there were drowned, *Sabel. lib. 3. cap. 4.* The wife of *Proclus* *Nausitides*, having a wild and misgoverned son, addicted meerly to voluptuousness and pleasure, and withall to Cocks, Horses, Dogs, and such like pastimes; his mother did not only not reprove him in this licentiousness, but would be still pre-

Loving Mothers.

The mothers of Carthage.

The wife of Proclus.

sent

sent with him to feed his Cocks, diet his Horses, and cherish his Dogs; for which being reproved by some of her friends, as an encourager of his unstead and irregular courses, to whom she answered, *No such matter, he will sooner see then into himselfe and correct his own vices, by conversing with old folks, then keeping company with his equals.* Niobes sorrow for her children, *Auctolinos* death at the false rumour of her son *Ulysses* his Tragedy, *Hecuba's* revenge upon *Polymnestor*, for the murder of her young sonne *Polydore*, and *Tomiris* Queen of the Massagets against *Cyrus*, for the death of her son *Sargapises*, are all rare presidents of maternall piety; nay, so superabundant is the love of mothers to their children, that many times it exceeds the bounds of common reason, therefore *Terence* in *Hecaton*, thus saith:

*Matres omnes filijs
In peccato adiutrices, & auxilio in patres
Solent esse—*

7. All mothers are helpers in their childrens transgressions, and aid them to commit injuries against their fathers: Therefore *Seneca* in his Tragedy of *Hippolitus* breaks out into this extasie:

*— Oh nimium potens
Quanto parentes sanguinis vinculo tenes
Naturam? quam te colimus inuicti quodq;
—— Nature ob
Too powerfull, in what bond of blood thou st ill
Bind'st us that parents are: commanding so,
We must obey thee though against our will.*

So great was the love of *Pandaris* the mother of *Cyrus* the lesse, to her son, that he being slain, her revenge upon the murderers exceeded example; for she caused one of them, whose name was *Charaxes*, to be ten daies together excruciated with sondry tortures, after commanded his eyes to be put out, and then moulten lead to be poured down into the hollow of his ears; the second, *Metrochines*, for the same treason she commanded to be bound fast betwixt two boats, and to be fed with figs and honie, leaving him there to have his guts gnawn out by the worms, which these sweet things bred in his entrails; or which lingering torment, he after many daies perished; the third, *Metasabates*, she caused to be flayed alive, and his body to be stretched upon three sharp pikes or stakes, and such was his miserable end, a just reward for Traytors. *Fulgos*, lib. 5. cap. 3. tells us, That *Augustus*

Cesar

Cesar having subdued Cappadocia, and taken the King *Adiutoriges* prisoner, and his wife, and two sons; after they had graced his triumphs in Rome, he gave command, That the father with the eldest son, should be put to death: now when the ministers designed for that execution, came to demand which of the two brothers was the elder (for they were both of a stature) they exceedingly contended, and either affirmed himselfe to be the eldest, with his own death to reprieve the others life, this pious strife continuing long, to the wonder and amazement of all the beholders. At length *Diotantus*, at the humble intercession of his mother (who, it seems, loved him some deal above the other) gave way (though most unwillingly) for the younger to perish in his stead. Which after being known and told to *Augustus*, he did not only lament the innocent young Princes death, but to the elder (who was yet living with his mother) he gave great comforts, and did them after many graces and favours; so great a reverence and good opinion doth this true nobill love beget even amongst enemies. Neither was this Queen to be taxed of severity or rigour to the youngest, since it was a necessity that one must die; it was rather a Religion in her, hoping to leave her first-born to his true and lawfull inheritance. Now lest I should leave any thing unremembered that comes in my way, that might tend to the grace and honour of the Sex, there is not any vertue for which men have been famous, in which some women or other have not been eminent; namely, for mutuall love, amity and friendship. *Marul*, lib. 3. cap. 2. tells us of a chaste Virgin called *Bona*, who lived a retired life in a house of religious Nuns: She had a bedfellow, unto whom above all others she was entired, who lying upon her death-bed, and no possible help to be devised for her recovery, this *Bona* being then in perfect health of body (though sick in mind for the infirmity of her sister) fell upon her knees, and devoutly besought the Almighty, that she might not survive her, but as they had lived together in all sanctity and sisterly love, so their chaste bodies might not be separated in death. As she earnestly prayed, so it fortunately hapned, both died in one day, and were both buried in one Sepulchre, being fellowes in one House, one Bed, and one Grave, and now (no question) joyned and joyned in the same of one Kingdome. Thus far *Marul*. But now to return a little from whence we began, Some sons have been kind to their parents as in

Friendship
in women.

Sicilia, when the mountain *Atna* began first to burn, *Damon* snatcht his mother from the fire. *Aeneas* in the fatall massacre of *Troy*, took his father upon his back, his son *Ascanius* in his hand, his wife *Cressa* following him, and passed through the sword and fire. We read like life in *Hyginus*, of *Cleops* and *Bithias* (whom *Herodotus* calls *Cleobis* and *Bythion*) who when their mother *Adippe*, the Priestess of *Juno Argyra*, should be at the Temple at the appointed hour of the Sacrifice, or failing to forfeit her life: but when she came to yoke the Oxen that should draw her Chariot, they were found dead, her two sons before named laid their necks under the yoke, and supplying the place of those beasts, drew her in time convenient unto the place where the sacred Ceremonies were (according to the custome) celebrated. The Oblations ended and the willing to gratifie their filiall duty, besought of the goddesse, That it ever with chaste and undefiled hands she had observed her sacrifice, or if her sons had born themselves proudly and religiously towards her, that she would grant unto them for their goodness, the greatest blessing that could happen to any mortall or humane creatures. This Prayer was heard, and the two zealous sons, drawing back their mother in her chariot from the Temple, unto the place where she then sojourned, being weary with their travell, laid them down to sleep. The mother in the morning coming to give her sons visitation, and withall, thanks for their extraordinary and unexpected pains and travel, found them both dead upon their Pallets: by which she conceived, That there is no greater blessing to be conferred upon man, then a fair death, when Love, good Opinion, and Honor, attend upon the Heart. These (I must confesse) are worthy eternall memory, and never-dying admiration: But hath nor the like piety towards their parents been found in women? I answer, Yes. How did *Polopea*, the daughter of *Thiestes*, revenge the death of her father? *Hypsile* the daughter of *Thoris*, gave her father life, when he was utterly in despair of hope or comfort. *Calciops* would not lose her father, or leave him, though he had lost and lost his opinion. *Hypalce*, the daughter of *Harpalicus*, restored her father in battel, and after defeated the enemy, and put him to flight. *Ergone*, the daughter of *Icarus*, hearing of the death of her father, strangled her selfe. *Agave*, the daughter of *Ladon*, slew the King *Lycorax* in *Illyria*, and possessed her father of his before usurped Diadem. *Xanthippe*

tippe fed her father *Nyroneus* (or, as some will have it, *Cinnus*) in prison with milk from her breasts. *Tyro*, the daughter of *Salmonus*, to relieve her father, slew her own children. Who will be further resolved of these, let him search *Hyginus*. And so much shall suffice for filiall duty towards their Parents.

Of Sisters that have been kind to their Brothers.

THE Poets and Historiographers, to impresse into us the like naturall piety, have left divers precedents to posterity. Innumerable are the examples of fraternall love betwixt Brother and Brother. To illustrate the other the better, I will give you a taste of some few. *Volater*, lib. 14. cap. 2. de *Atropo*, relates, how in that war which *Cai. Cornelius Cinnus*, Tribune, (being expelled the City with *Caius Marius*, and others) commenced against the Romans, there were two brothers, one of the *Pompey's* army, the other of *Cinna's*, who meeting in the battel, in single encounter, one slew the other: but when the victor came to riddle the dead body, and found it to be his own naturall brother, after infinite sorrow and lamentation, he cast himselfe into the fire where the slaughtered carcasse was burned. *M. Fabius* the Consul, in the great conflict against the *Hetrurians* and *Veientians*, obtained a glorious victory: when the Senate and the people of Rome had with great magnificence and cost, at their own charge, prepared for him an illustrious triumph; he absolutely refused that honour, because *Q. Fabius* his brother (fighting manfully for his Country) was slain in that battel: What a fraternall piety lived in his breast may be easily conjectured, who refused so remarkable an honour, to mourn the losse of a beloved brother? *Valer* cap. 5. lib. 5. We read in our English Chronicles of *Archigallo*, brother to *Gorbomannus*, who being crowned King of Brittain, and extorting from his subjects all their goods to enrich his own Coffers, was after five years deposed and deprived of his roiall dignity, in whose place was elected *Eldurus*, the third son of *Morindus*, and brother to *Archigallo*, a vertuous Prince, who governed the people gently and justly. Upon a time being hunting in the Forrest, he met with his brother *Archigallo*, whom he lovingly embraced, and found such means, that he reconciled him both to the Lords and Commons of the Realm; that done, he most willingly resigned unto him his Crown and Scepter, after he himselfe had

had governed the Land five years. *Archigallo* was re-instated, and continued in great love with his brother, reigning ten years, and was buried at York; after whose death, *Eliadurus* was again chosen King. What greater enterchange of fraternall love could be found in brothers? To equall whom, I will first begin with the sisters of *Phaeton*, called by some *Heliades*, by others *Phaetonides*; who with such funerall lamentation bewailed the death of their brother, that the gods in commiseration of their sorrow, turned them into trees; whose transformations, *Ovid* with great elegancy expresseth, lib. 1. *Metamorph.* as likewise *Virgil* in *Cutice*, their names were, *Phaethusa*, *Lampitia*, *Phebe*, &c. *Antigone*, the daughter of *Oedipus*, when her brother *Eteocles* was slain in battel, she buried his body, mangre the contradiction of the Tyrant *Ereon*: of whom *Ovid*, lib. 3. *Tristium*.

——— *Fratrem Thebana peremptura*

Supposuit tumulo rege vetante furor.

The Theban sister to his Tomb did bring

Her slaughter'd brothers Corse, despite the King.

Hyas being devoted of a Lyon, the *Hyades* (his sisters) deplored his death with such infinite sorrow, that they wept themselves to death; And for their piety, were after by the gods translated into stars, of whom, *Pontanus*,

Fratri Hye quas perpetuus dolor indidit astris.

Thus you see how the Poet did strive to magnifie and eternize this Vertue in Sisters. No lesse compassionate was *Electra*, the daughter of *Agamemnon*, on her brother *Orestes*, and *Iliona*, the sister of *Priam*, when she heard of the death of young *Polydore Stobaeus*, *Serm. 42.* out of the History of *Nicolas de morib. gent. um*, saith, That the *Aethiopians* above all others, have their sisters in greatest reverence: inasmuch, that their Kings leave their succession not to their children, but to their sisters sons; but if none of their issue be left alive, they chuse out of the people the most beautiful, and warlike withall, whom they create their Prince and Sovereign. Even amongst the *Romans*, *M. Aetretius Commodus*, so dearly affected his Sister, that being called by his mother to divide their fathers patrimony betwixt them, he conferred it wholly upon her, contenting himselfe with his grandfathers revenue. *Pontanus de lib. cap. 11.*

I will end this discourse concerning Sisters, with one His-

tory out of *Sabellius*, l. 3. cap. 7. the same confirmed by *Intaphernes*, lib. 5. cap. 5. *Intaphernes* was (say they) one of these

contederate Princes, who freed the Persian Empire from the usurpation of the *Magician* brothers, and conferred it upon *Darius*: who now being established in the supreme dignity, *Intaphernes* having some business with the King, made offer to enter his chamber, but being rudely put back by one of his grooms or waiters, he took it in such scorn, that no lesse revenge would satisfy his rage, then to cut off his ears and nose, of which the King having present notice, his indignation exceeded the others rage; for he gave commandment, That for his insolence and outrage done in the Pallace, and so near his presence, that not only *Intaphernes* the Delinquent but all the male issue of his stock and race whatsoever, should be laid hold upon, and after, to the dread and terror of the like offenders, by mercilesse death cast the terror of the Kings inclement. The sentence of their apprehension was performed, and their execution hourly expected: when the wife of *Intaphernes* cast her selfe groveling before the Court gate, with such pitiful ejaculations and clamours, that they came even to the ears of *Darius*, and much penetrated him; being uttered with such passionate and moving accents, able to mollifie the Flint, or soften Marble. Imprest therefore with her pitious lamentations, the King sent unto her, That her teares and clamours had so far prevailed with him, that from the condemned society they had ransomed one, and one only, to continue the memory of their Name and Family chuse amongst them all, whose life she most favoured, and whose safety with the greatest affection desired, but further then this to grant her his sentence was unalterable. None that heard this small (yet unexpected) favour from the King, but presently imagined she would either redeem her husband or at least one of her sons, two of them being all she had then groaning under the burthen of that heavy sentence. But after some small meditation (beyond the expectation of all men) she demanded the life of her brother. The King somewhat amazed at her choice, sent for her, and demanded the reason, Why she had preferred the life of a brother before the safety of such a noble husband, or such hopeful children? To whom she answered, *Behold (O King) I am yet but young and in my best of years, and I may live to have another husband, and so consequently by him more children: But my father and mother are both aged, and stricken in years; and should I lose a Brother, I should for evermore be deprived of that sacred Name.*

At

At which words the King exceedingly moved, to see with what a fraternall zeal they were spoken, he not only released her brother, but added to his unexpected bounty, the life of her eldest son.

Of Matrimony, or Conjugall Love.

IT was inserted in Plato's Lawes, That what man soever lived a Batchelor above five and thirty years of age, was neither capable of Honour or Office, *Alexand. ab. Alex. lib. 4. cap. 8.* Licurgus, the Lawgiver amongst the Lacedemonians, (as the same Author testifies) to shew the necessity of marriage, made a Decree, That all such as affected singleness and solitude of life, should be held ignominious. They were not admitted to publike Plaies, but in the winter were compelled to passe through the Marketplace naked, and without garments. The Law of the Spartans set a fine upon his head first, that married not at all; next, on him that married not till he was old; and lastly, on him they set the greatest mulct, that married an evill wife, or from a strange Tribe, *Stoba. Sermon. 55.* Fulgostius calls the judgements *Cacogamia*, and *Opfigamia*, *lib. 2. cap. 1.* So laudable and reverent was Marriage amongst the Lacedemonians, procreation of Children, and fertility of issue, That whosoever was the father of three children, should be free from Watch or Ward by day or night; and whosoever had four, or upward, were rewarded with all Immunities and Liberty: This Law was confirmed by *Q. Metellus Numidicus*, Censor; after, approved by *Julius Caesar*; and lastly, established by *Augustus*. Memorable are the words of *Metellus* in a publike Oration to the people, *If we could possibly be without wives, O Romans* (saith he) *we might all of us be free from molestation and trouble: but since Nature excites us, and necessity compels us to this exigent, That we can neither live with them without inconvenience, nor without them at all; above expedient it is therefore that we aim at the generall and lasting profit, then at our own private and momentary pleasure.* *Græfson. lib. 7. cap. 22.* The Athenians, the Cretans, the Thracians, all in their Statutes and Ordinances encouraged Marriage; and punished the obduracy of such as took upon them the penitents of singleness and solitude, either with

amerement or disgrace. To that purpose was the Law *Julia* instituted, that incited young men in their prime and flourishing age to the marriage of wives, propagation of issue, and education of children; and that such should be encouraged by rewards, and the opposers thereof to be deterred with punishments. *Tiberius Caesar* deprived one of his Quæstorship, because he divorced himselfe from his wife, having been but three daies married, alledging, That he in whom there was such lightnesse, could not be profitable for any thing. *Claudius Caesar* caused the Law *Papia* to be abrogated, giving men of threescore years and upwards, the free liberty to marry, as at those years of ability to have issue, *Theodoretus, lib. 1. cap. 7.* and *Sozomenus, lib. 1. cap. 10.* both write, that in the Nicene Council, when certain of the Bishops would introduce into the Church a new Decree, before that time not known, namely, That all Bishops, Prelates, Priests, Deacons, and Spiritual or Religious men, should be made incapable of Marriage; as also all such as in the time of their Life (before they took the Ministry, or any service of the Church upon them) should be separated from their wives, of whom they were then possess: One *Paphnutius* Contessor (who was likewise Bishop of a City in the upper Thebais) stood up, and with great fervency opposed the motion, yet a man of approved chastity, and great austerity of life, who though he were mightily opposed, yet at length so far prevailed with the Synod of the Fathers, that it was definitively concluded, That though the marriage of Priests were interdicted and singleness of life enjoined them, yet all such as had wives were dispensed withall, till death made a separation betwixt them. *Pius*, the second Pope of that name (being a man of unquestioned prudence and gravity weighty in his words, and discreet in all his actions) was often heard to say, That he held it more convenient and consonant both to reason and Religion, that their wives should be restored to Priests, then taken from them. For the wise Bishop well understood, that the restraining them from lawfull marriage, was the occasions of their falling into many great and grievous sins, which by the former legal and regular course might be prevented: and if the liberty of marriage were again admitted, peradventure many of those sins might in time decrease and be forgotten, into which by that restraint they were subject hourly to fall. *Fulgos lib. 2. cap. 2.* This short discourse shall serve for the necessity of Marriage,

Marriage, which is ever the most pleasing and contented, when it is made betwixt equals. I therefore *Ovid. lib. Epist. Heroid.* thus writes :

*Quam male inaequales veniunt ad aratra juvenci
Tam premittitur magno conjuge Nupta minor,
Non honor est sed onus, &c.*

Which though not *verbum verbo*, yet the intent of the Author I give you thus in English :

*Unfightly do the unmatcht Heifers draw,
Nor can the Plough go even then : such the Law
Of wedlock is, to prevent the nuptiall strife,
There must be parity 'twixt man and wife.*

*Then needs the one the other must oppresse
The husband great in power, the wife much lesse :*

*It is no honor, but a burthen rather,
To join, and not be equall : this we gather
From th' uneven yoke, for so you cannot strike
The furrow straight ; if match, match with thy like.*

Times for-
bidden in
Marriage.

From the convenience or rather necessity of marriage, I will speak briefly of the times granted and allowed for the ceremony, or limited and forbidden amongst other Nations ; as also of some proems or preambles, before the consummation. It was religiously observed among the Romans, that no marriage was suffered to be celebrated in the month of May, in which the *Lemuria* were kept solemn, which were in remembrance of *Remus*, and to the pacification of his ghost or shadow ; nor whilst the *Feralia* nor the *Parentalia* were solemnized. The first was to appease the gods for dead souls, (as our All-souls day) the others were feasts made at burials of their fathers, brothers, or ancestors ; neither any day that was held impure, nor when the *Amylia* were observed, nor upon any festival or holy day, nor in the month of June til after the Ides, neither did the Romans in their espousals neglect Auguries and Presages, if either there were earth quake or a troubled firmament, they held it fatal ; and therefore deferred it to a more quiet Earth, or less turbulent Heaven. A Crow they hold to predict a fortunate Omen, and an inviolate league of future faith and loyalty betwixt the Bride and Bridegroom for such is the society of Crows, for if one die, the other which is widowed never chooseth other mate : the like is remembred of the beast called a *Loz* or *Lynx*, above all other the quickest sighted, as also of the Turtle. *Alex. ab Alex. lib. 2. cap. 5* No betrothed Virgin

Virgin could marry amongst them, upon any of their holy-daies, or such as they called festival ; but a widow had that liberty, so it were done in private, and without any solemn ceremony : the reason pretended was, Because to a widow there could be no force offered as to a Virgin, and therefore it was no violent but a meer holy-day labour : Upon this *Verrius Flaccus* took occasion *apud Verronem* in these words,

*Fossas veteres festis diebus licet tergere
Novas facere non licet.*

*Old ditches on the feast-daies they might scour,
But to dig new the law admits no power.*

The Persians were only permitted to contract matrimony in, or before the Summer equinoctiall, but not after : *Ceremonies before Marriage.* The Dapsolites once a year make a solemn convention of all the men and women that are disposed to marriage, in one day, in which after their great feast, the women retire themselves, and lay them down upon their severall pallets, the lights being all put out, the men according to their number are admitted in the dark, where without any premeditate choise, but meer lot and chance, every man chuseth her whom he first lights on and divirginates her ; and be she fair or foul, ever holds her as his wife, *Stobae Serm. 42.* Amongst the Carmanians no man is suffered to marry, before he hath presented the head of an enemy to the King. About the Lake Meotes, there is a people called *Laxamatae*, amongst whom no Virgin contracts marriage before she hath subdued an enemy. There is a law amongst the Armenians, that Virgins are first prostituted in an old Temple, dedicated to the goddess *Anetes*, whose picture was of solid gold ; which *Antonius* after sacrilegiously (as they held it) took away : according to the gain of their compression, it was lawfull for any man to chuse a wife where he pleased. Amongst the Ciprians, the Virgins before marriage daily repair to the Sea-shore, and there company with strangers, till they have got such a competent sum as may make up their marriage dower. The Phoenicians do the like in the City of *Syca*, but their prostitution is in the Temple of *Venus* ; but the surplusage that ariseth above the dower, returns towards the repairing of the Church. The Carthaginians observe the like custome. The Lydian Virgins before they were suffered to lie with their husbands, made themselves for a certain time common to any man, til tired with society they

they came gentle and quiet to their beds, and from that time forward vowed chastity, but if any one was found ever after to transgress the bounds of temperance, she was punished with all rigor and cruelty, *Ælian lib. 4. de Var. Hist.* *Lycurgus* having prescribed a certain age, before which time it was not lawful for young men and maids to have carnall company, being demanded the reason, answered, Because the issue that proceeds from those of ripe years and grown strength, is likewise able and perfect; but the hasty and untimely generation is still subject to weaknesse and infirmity. *Plutarch in Lacon.*

Of Contracts before marriage, and of Dowries, amongst whom they were allowed, and by whom forbidden.

Of con-
tracts.

It was a custome amongst the Grecians and Lacedæmonians, when a young man and a Virgin were contracted, to eat of bread together that had been divided by a sword. *Romulus* the first erecter of the City Rome, caused the covenant of marriage to be performed betwixt them by a reciprocal receiving of bread and water. There was after his time no stipulation or nuptiall league fully confirmed, without fire and water placed at the threshold of the door where they should enter, both these they were both enjoined to touch, with the water the new Bride was after sprinkled, as it by that ceremony they were coupled and joined in an expiable covenant, and inseparable bond of affection; these two being the chief elements of nature, on which the life of men in our common food, most essentially exist. Amongst the Indians, and also both the husband and wife anointed their bodies all over with a certain gum or oile distilling from certain trees growing by the River *Phasis*, the matrimony was not to be allowed. The Persians and the Assyrians, only joined their right hands in contract, so likewise the ancient Germans, accounting that the only firm pledge of their love and loyalty. Amongst the Galatians in their cousts, the bridegroom drunk to the bride a cup of Greektish wine; in other places of milk, which she pledged him; by this ceremony intending that their nuptials were not only firmly contracted, by that mutuall love, equall society, conjugall loyalty, marriage concord, but like

food

food and diet should alwaies be common betwixt them. *Alex. ab Alex. lib. 2 cap. 5.* Concerning nuptiall Dowries, by some Nations approved, by others interdicted. *Lycurgus* and *Solon* because they would not have the Virgins oppressed by the coverousnesse of men, torbad by their Lawes that any man should demand a dowre with his wife (a necessary and profitable decree;) by which he was condemned, that being a long suitor to the daughter of *Pylander*, and promising her marriage in her fathers life time, repudiated the Contract after his death, because he dying poor, her dowre did not answer his expectation, *Ælian. lib. 6. de Var. Histor.* Amongst the Hætrurians it was held base and ignoble, and absolutely forbidden by their inscribed statutes, for a man to send tokens or gifts to her whom he affected; accounting them no better then bribes or mercenary hire, not fit to be thought on in such a sacred commixion, where nothing should be meditated save sincere love and conjugall piety. The Egyptians were so opposite to demanding of portions with their wives, that they called all such as received them, no better then slaves to them and their dowries. Now touching bridall gifts and presents. It was an ancient custome among the Greeks, that the father, the day after the solemnization of the marriage, sent to the Bride some spousall offerings, which they called *Epanthia dora*, they were ushered by a beautiful young lad attired in a long white vesture reaching to his heel, bearing in his hand a bright burning taper; in order followed after him all such young men and maids youthfully attired, that brought the presents; one presented Gold, another Gems, a third a Bason and Ewre, with other Plate dishes, a fourth Boxes of Alabaster full of sweet oiles and unguents, a fifth rich Sandals or Slippers, with other necessities belonging as well to the whole house, as to their private bed-chamber, *Alex. ab Alex. lib. 2. cap. 5.* *Solon* to this marriage offering allowed only three sorts of garments for the Bride to bring with her, besides such small gifts as were tendered by the kindred, friends, and household servants. A damosel of *Lacæna* being poor, and demanded, What Dowre she had to bring to her husband, and to marry her with; answered, That which was left me as an inheritance from mine ancestors, namely, Vertue, and Modesty; Ingeniously interring, that there is no more commendable Dowre to be expected in marriage, then chastity and uncorrupt manners, The daughters of *C. Fabricius*, *Cn. Scipio*,
H h and

Of Nuptiall
Dowries,

Of Nuptiall
Gifts or
Presents.

and *Manius Curius*, because their fathers left them not portions sufficient to bestow them according to their birth and quality, had their dowers allotted them from the common treasure. There was a Law among the Romans, That no virgins Dower should exceed the sum of ten thousand pieces of silver: But after, that limitation was taken away, and brought to forty thousand and upward. Inasmuch that *Metulia* (because the Dower of which she possessed her husband, amounted to five hundred thousand pieces) had a surname bestowed upon her, being ever after called *Dotata*. In ancient times the husbands wooed their Brides with a Ring of Iron, without any Stone or Gem, but merely circular and round; by that denoting the parsimony of dier, and frugality in living. *Homer* (the Prince of Poets) having no wealth with which to bestow his daughter upon a thrifty Citizen, gave her only an *Epithalamium*, with certain Cyprian Elegies; for so *Pindarus* and *Aelianus*, lib. 9. affirm. The Carthaginians gave no Portions with their Virgins, but were only at the charge of the Nuptiall Feasts, which grew to be immoderate and wasteful. Amongst the Indians none can claim a greater Dower with his wife, then the price of a yoke of Oxen; neither can he marry out of his own Tribe. The Assyrians brought their noblest Virgins into the market place, and their prices there publicly proclaimed by the Cryer, whosoever wanted a wife, and would reach to the sum propounded, might there be furnished; and he that had had not ready mony, if he could put in good security, it was held sufficient. The like custome was amongst the Babylonians; in which they observed this order; They first set out to sale the most ingenuous and beautiful, and those at an high rate; and when they were put off, they brought forth the worse featured, even unto the degree of deformity, and then the Crier proclaims, That who will marry any of them, he shall have so much, or so much, to recompence her foulness or lameness. And this mony which sells them, is collected from the overplus of the price of the other: so that the beauty of the fair ones, helps to bestow and dispose of the foul. The Massilienses would not suffer any man to receive with his wife more then an hundred pieces of Gold. Amongst the Cretans, halfe the brothers estate was conferred upon the sister, to make her a Dowrie. The ancient Germans when they had made choice of such with whom they meant to marry, at their proper charge

charge provided them of Dowries. Which custome even to these latter times hath been continued amongst the Celtiberians, who dwell in a part of the Pyrenes, a Province which is now called Biskay, *Fulgos. lib. 2. cap. 1.* And with the Dower which he sent, he was tied to present her likewise with a Horse bridled, a Sword, a Target, and an Armour, with a yoke of Oxen. And these were held to be the most assured pledges of Conjugall love, without which no nuptials were legally solemnized, *Alexand. ab. Alex. lib. 2. cap. 5. Idem lib. 4. cap. 8.*

Of Nuptiall Ornaments, Pomp, Feasts, Epithalamions, &c.

Amongst the Greeks, the Bride was crowned with *Wreaths* or *Mints*, or *Cresses*: her head was kempt with a *Nuptiall Ornament*, piece of a Lance or Spear of a Fencer, with which some man had been slain; it is was called *Calibanus*, which imported, that the new-married Bride should be as conjointly commixt with her husband in mutuall affection, as that spear was inward in the transfiered body, when it was drawn from the wound. A strange Enigma it appears to me; howsoever it is so recorded. Her hair was parted the one way and the other, leaving a seam in the midst, that her forehead and face might be the plainer discovered. Some interpret it as an Emblem, that she might be the breeder of a warlike and valorous Issue; or else, that by that ceremony she should ever acknowledge her selfe obsequious to the will and pleasure of her husband, *Alexand. ab. Alex. lib. 2. cap. 5.* In other places of Greece the Brides heads were covered with a Veil, to signify her bashfulness and modest shame: It was of Clay coloured; Saxe, by which the colour the Matrons of the most temperate life and modest carriage, denoted unto the world their conscience and vertue. Amongst the Athenians, the Bridegroom, upon his bride concealed and covered at home in the place where she was after to be devirgin'd: the door or the house were adorned with white wool, and crowned and beautified with Lawrel, which were first touched by the Bride, who adorned the posts and daubed the threshold with Swines grease, or the fat of Wolves, to prevent all Pest, or pernicious diseases, from ever having entrance into that house. Some used to sprinkle their heads with a rough kind of herb called *Cavix*, much like unto Broom, with the fruits of Palm-trees, with

Pulse or Pease, and with a kind of powder which belongs to painting: this office was still performed by new servants, at their first entrance into the houses of their Masters. The Law of *Lycurgus* amongst the Spartans was, That the Bride should cut her hair, and putting her selfe into mans habit, be brought into her chamber by the Bride-maids, who had before prepared it; and being left by them, the Bridegroom then entered, and first unloosing her Virgin Girdle, he had free liberty of congression. In *Bœotia* their Virgins were crowned with a wreath made of the herb called *Sperage*. In the Isle *Cous* the husbands were compelled to enter the Bride-chamber, attired like women. It was an use amongst the *Loerenſes*, for the Matrons to pick and gather selected flowers to make garlands for the Brides; but such as were bought for monie, were held vile and contemptuous. The ancient Latins, as wel the Bride as Bridegroom, wore Ribbands and Laces party-coloured, White and Purple: so likewise they are appparelled in checkred garments, of the same colours; or else their necks are put into one yoke (a ceremony they have) of which *Juno*, the goddess of Marriage, is called *Jugalia*; intimating, that with concordant minds and equall sufferance, they should bear all distresses and disasters. All marriages amongst the *Lusitanians* were celebrated in Rose-coloured garments, or else not permitted. The *Chelidoni* women that had prostituted themselves to strangers, went with halfe of their faces open, the other halfe covered, else it was not lawfull for them to be seen abroad. They wore girdles of Sheeps wool woven, about their Waists, which was fastned about them with an *Herculean Knot*, which was not lawfull for any to unloose, but either in the Bride-bed, or in the celebration of the Sacred; in which they observe a kind of *Omen*, that they should prove as fruitfull in the propagation of issue, as *Hercules* was in the getting of children. The German Virgins, when they prepared to give meering to their betrothed, and so to proceed to the Conjugall ceremony, put on a straight or plain garment, such a one as they in some places call a *Huke*, and over that a Cloak without spot or stain, bearing a garland woven of *Vervaine*, an herb dedicated to *Venus*, with other selected flowers intermixed. And so much for their Habit and Nuptiall Ornaments used amongst forrain Nations: I will now give you the description of a Bride, in her way to the Bride-chamber.

Description

Descriptio egredientis Sponsæ.

At length comes forth the Bride (in all parts rare)
Full ripe for man (of Venus the just care:)
A Virgins face, a Virgins chaste attire
She wears, Now modest blushes kindle fire
Within her bashful cheek, which by degrees
Growes still more hot, and warms all that she sees.
The youthful frie, dispersed here and there,
On tip-toe move, to see this star appear,
And rise with such resplendence: on each hand
The aged Fathers and the Matrons stand,
And make a reverend Lane for her to passe:
She makes them think upon the time that was,
Their prime, their youth, their strength (now gone & wasted)
And Nuptiall sweets, which they before have tasted.
On still she goes, and by the arms her lead
Two Ganymedes: where she vouchsafes to tread,
The earth would have her feet still to insist,
As loth to part with what so late it kist.
Still further she proceeds upon the way,
With her loose locks the winds delight to play,
And Boreas (as if once again turn'd lover)
Blowes off her Vaile the better to discover
So rare a Beauty; and amaz'd, dare swear
A new Orythea doth in her appear:
He wantons with her garments, to behold
Her pictured Vesture clouded late in gold;
Did not her modest hands her coats keep down,
He'd blow her bare, then seize her as his own.
Thus habited was *Agave* Hellen seen,
When *Menelaus* made her *Sparta's* Queen.
The Goddesses celestiall, when they trace
The milky path to Joves high Pallace, grace
Their rich attire no better, scarce so well:
They in some one thing 'bove the rest excell,
But she in youth, strength, state majesticall,
In untoucht purity, pulchritude, all
That beautifies the Sex. Thus is the Bride
Brought to the place, where she must now reside:

The Bride
comming out
of her cham-
ber.

Egrediens Sponsus.

The Bride-
grooms first
appearing.

See from another part the gates set wide,
From whence the Bridgroom issues tow'ards the Bride,
A youth of the first haire, whose tender skin
Yet never razor felt, his budding chin
(Save Down) can nothing shew: upon him flows
A curious mantle, which he carelesse throwes
About him with neglect, as scornfull pride,
The ground thereof in Tyrian Purple dyed,
And mixt with golden woves; for understand,
'Twas woven with his careful mothers hand;
About the edge double meanders run:
'Twas long in work, but against this day done;
His count'nance lousy, and his shoulders spread,
As sometimes we have seene geeks figured:
In whose bright eye the life of youth doth shine,
And as the day star from the Ocean beam
Where he hath newly w-shed himself, appears,
And as he moves, the place about him clears;
So he, his star-like eyes arm at the place
To which he hasts, his deere love to embrace:
Love troubles him, whilst she attends him still,
Till entring, he finds time to gaze his fill,
And feasts his eyes upon his soveraign bliss,
That done, they first take hands, embrace, then kisse.

Oblatio munusum, or the Offering.

The Nupti-
all offering.

The young men with their Parents next proceed,
With an affected gait, they neither speed,
Nor doth their pace seem tard, but on a row
In order march, to make the goodlie shew.
(Their parents set about them) now behold,
The first a rich robe offers staid with gold,
Figured with beasts and birds and creeping things.
Talents of gold and ivory the next brings,
One an embroidered Chair, and then another
A Cabinet which for the time doth smother
Jewels and Gems. The Tables seem to bend
And swell with golden heaps the offerers send,

of

Of Coin and Plate, the next before them throwes
Chaplets set round with stones to deck their browes,
To her a hand maids given, at either breast
A sucking babe; the morall is exprest,
In fertile marriage, as he would have sed,
"Lo here the fair fruits of a Nuptiall bed.
Four young men, and as many Virgins stand
Obsequious all to hers and his command.
Their hairs alike (as 'tis the custome) shorn,
And all their necks rich chains of gold adorn.

The Epithalamium, or Nuptiall song.

The mothers then with more then common care
Take businesse, and bestir them; who prepare
To lead them to their rest, whom as they bring
Neer to the chamber door, the Quirers thus sing:

"O you most Fair, most Chast, and meriting Bride,
"Of a like Husband; now to sports united
"Apply your selves: and may your Nuptiall sheets
"Flow and abound with all delicious sweets:
"O may Lucina when her childing growes
"Be present, and release her painfull throwes;
"Prove fruitfull as the Vine, let Bicchus fill
"Her cup to th' brim, with juices that distill
"From his choice grapes: the husband in all places
"Scatter ripe Nuts, with Ribbands and with Laces;
"The Altars hang and deck, since he hath got
"To lodge with him, a Virgin without spot;
"A Flower, a Vertue, Glory of man-kind,
"And of her Sex the pride, O may you find
"Long daies of joy, nights shortned in your rest,
"And as your parents are in you, live blis
"In your fair Issue, you are happy then,
"Hark, hark, to this, the Fates cry all, Amen.

Ingressus in cubiculum, i. Their entrance into their bed-chamber.

Being entred, and the bed with all things fit,
Upon the side thereof a while they sit,

H h 4

The Nupti-
all Song.

A ceremony
for them to
cast Nuts a-
bout, used a-
mongst the
Romans.

Their going

when

when (left alone) they talk and toy and smile,
 She whilst she can, the time seeks to beguile,
 Till suddenly her cheeks are all bewept,
 To lose so soon what she so long hath kept,
 And oft she casts her eie upon the place
 Where she's to wrestle, and she hides her face,
 But thinking on't, nor daves to enter in,
 Doubting what's lawful, still to be a sin:
 He with such gentle force compels the lasse,
 As would not break her, were she made of glasse,
 So loath he is to hurt her, yet he throwes
 Her softly down and to her side then growes,
 Venus begins to teach them a new trade,
 The marriage Queen here plaies the chambermaid;
 Juno her selfe, who's now effigies grown,
 And there attends to teach them what was unknown,
 Till whilst he seeks for babies in her eyes,
 Feels her white neck and reely busts that rise
 Like two white swanie Hils, and still doth praise
 All that he feels or touches, then thus saies
 O fish and flesh, O Virgin, now my Bride,
 And are you grown at length thus neer my side?
 Of all my hopes the Store-house and the treasure,
 My long expected, now my latest pleasure:
 My sweetest and dearest wife, this could not be,
 Nor happen thus but by the gods decree,
 And will you now the power of Love withstand?
 As thus he saies, and strikes his forward hand,
 Trembling to think on that which was to ensue.
 Or prove the thing which yet she never knew.
 'Tis but Hope and Fear, she thus replies, O fair
 And lovely Youth, list to a Virgins praier,
 By these I istrea, by those which got thee, such
 Thy parents (loes) I only beg thus much,
 Pity my tears, put me to no affright,
 I only am reprieve but for this night.
 With that she seems intranc'd, and prostrate lies,
 Hath not one word to utter more, nor eies
 To see her selfe awingi'd, winks, lies still,
 And since he needs must, lets him att his will:
 Betwixt them two they quench their amorous fires,
 She, what she feares, he hath what he desires.

I dare proceed no further with the Author, whose conceit I have borrow'd, but his words not altogether imitated; those that have read him, I make no question, will say I have broke off and shook hands with him in good time, and as far as I have gone hand in hand with him, rather added to his invention, then any way derogated from his stile, or detracted from his conceit; therefore I now pause and proceed to the Nuptiall Pomp, used amongst forrein Nations, according to my promise.

Pausanias hath left related, That it was the custome amongst the Grecians, for the Bride to be placed betwixt her betrothed husband, and one of her next kindred, and so in a Chariot (which was called by them *Parochus*) to be drawn throu the streets. the Axel-tree thereof at her coming home was taken off, and burned before the gates of her house to signifie, that she must ever after be an hufwife and keep within, as a faithfull and industrious overseer of their domesticall affaires and businesse. It was the fashion in other parts of Greece, that those of lower degree (I mean the Brides) when they were conducted home to their husbands, a young boy went before them hung round with Oaken leaves and Acorns, bearing on his arm a wicker basket full of bread; who all the way cried aloud, *Effugi malum, & juveni bonum*, i. I have thunned the bad, and found one made choise of the good. As she enters the doors, there the Bridegroom stands ready to receive her, the children demand wall-nuts, which are cast unto them in abundance. Amongst the Rhodians, the Bride is called from her fathers house by the common Cryer, and by him conducted to the bed of her betrothed. The Romans observed another custome: Their Brides were not to touch the ground or pavement with their feet, but were snatched up in their arms, and born upon their shoulders, and as if she were rapt and forcibly against her will hurried to her bedchamber: so *Plutarch* affirms, others add, that their hair was braided and combed with a piece of a souldiers spear intimating that they were now valiantly and resolutely to enter a new war and skirmish. Amongst the Lusitanians, she was not permitted either to talk her selfe, or be led to her nuptiall chamber, but the young men came, and with pretended rudenesse and force snatched her from the arms of her mother, as if according to the Roman custome she were ravished thence; before them went a piper, and one that sung an Hymenæan

Hymenæan song, all her alliance and kindred attended her, of whom one bore a distaffe with Tow, another a Spindle, next her a young man and a maid, that had their parents living, one lighting them with a taper, whose staffe was made of a Pine-tree; and with these Ceremonies she was conducted to her Bride-bed.

Sacred Auguries and Nuptiall Expiations, &c.

THE Auspices or Auguries, were Southayers, and such as used to handstall or contract marriages, and these were still consulted with, as well in undertaking wars, as propounding Nuptials, as also in most of their publick enterprizes or private employments: these divined either from the voices, or by the flying of birds. The women supped with their husbands the first night in their beds as they lay together, which seemed to be an invitation of the gods, because Jupiters banquets are (as some report) after the same manner celebrated, for he still feasted in his bed, and Juno and Minerva sitting in chairs or upon benches, *Valer. lib. 2. cap. 1.* The Athenians at their Bridals had the room furnished with the skin of a black dog, burned in the fire, his privy parts were buried under the threshold of the door; at the outward gate was hid in the earth, the snout of a Wolfe, and there they held to expell all Eff-cinations and Witch-crafts from the house: other use a fish called *Stella Marina*, or the Sea star, which sprinkled with the blood of a Wolfe, preserved the marriage couple from all dangers or disasters. *Cynthia* and *Gamelia Juno* were devoutly celebrated in Hymenæan contracts. In all their sacrifices they took from the entrails the Gall of the beast, and buried it in an obscure and remote place not far from the Altar, thereby signifying, that all marriage ought to be without gall or bitterness. Amongst the Boeotians and Locrenses no contract was held firm unlesse they had before offered at the Altar of the Virgin *Euclia*. In Rome there was a custome of old, that all maids before marriage should kneel some certain houres in the Temple of the god *Futurus* (whom we may term the god predominant in the act of Copulation) and of him intreat happy successe in their future congression. The Etrurians in their Hymenæan bargains from the noblest to the lesse qualified, slew hogs in their sacrifices, by that calling the gods to witnesse, That their

Their league and covenant was thenceforth, inviolable, not to be altered but by lawfull Divorce, Death, Captivity or Slavery and losse of freedome. Many other are reckoned up by *Alex. ab Alex.* too tedious here to insert; a word or two of their Hymns and Nuptiall Invocations

The ancient Greeks used a kind of Verse, which they called *Hymns and Ambocum carmen*, the same which (they say) was sung by the gods at the Brydals of *Peleus*, the father of *Achilles* and *Thetis*. *Aristophanes* in *Avibulism*, That they were wont to cry aloud, *Humin Ho Humerai Eo Humin*. In other places, at marriages, the Matrons held the Tapers and Torches, at which time were sung *Fescruini*, which were broad and bawdy Verses: and they being ended, that which they call the solemn and sacred Hymn in the Athenian Espousals, was sung:

Bonos ama, timidos repelle, &c.

Love those that good are, and the fawfull shun;

Observing these, thou dost what's to be done.

Plato in *Gorgia* affirms, That at Nuptial Feasts was used to be sung this short Hymn following:

Formosum est divitum & bene valere,

Summum existimari bonum.

To attain the sovereign blisse, let us implore

Health, wealth, and Beauty, then we need no more.

The Romans (as *Liv. lib. 1. Decad.* and *Plin cap. 2. de viris illustribus*, affirm) in all their celebrations called aloud upon the name of *Thalassias*, which they held as an Omen to their future successe and prosperity. Their Brides, when they entered into the houses of their husbands, whilst their feet were yet upon the threshold, invoked the name of *Cana Cecilia*, by another name called *Tanaquilla*, continuing and not surceasing to iterate that name from the door, till she came into the Bride-chamber. *Tanaquilla* was the wife of *Tarquinius Priscus*, King of the Romans, for temperance, modesty, vertue, and all the accomplishments that best grace a woman, most eminent; thus intimating, that by remembering her name, they might imitate her life. All other ornaments laid apart, there was only borne before them a Distaffe and a Spindle: and thus the mothers of *Martia*, of *Portia*, of *Lucretia*, were first ushered to their Nuptiall Chambers.

Touching their diet, *Solon* published a Law, That no Nuptial Virgin might be permitted to enter the Bride-bed, if at Dinner supper

Alex. ab Alex. lib. 1. cap. 24.

supper her husband and she had not before tasted of a Quince-Pear, which they call *Malum Cydonium*. The Nauratians in all such Feasts forbid both eggs, sweet meats, or any confection in which there was Honey: Amongst them no service was admitted saving Skallions, or such roots as were divided into cloves, Pine-Apple Nuts, the juice of the herb, called Rochet, and Pepper, and these were in the place of a Banquet. Amongst the Persians, the husband was not permitted to come to visit his Bride, unless he had first eaten an Apple, or else tasted a sweet Rush called *Squinanthum*, or Camels meat; neither might he eat of any thing else for that day. Amongst the Babylonians they bedded nor, without red Storax first tasted. The Carthaginians in their *Hymenean* Festivals sliced the fish called a Tunny, without the eating of which there was no perfect and absolute celebration. *Alex. ab Alex.* From their Feasts I come to ceremonies observed concerning the copulation in or before marriage; and of that briefly.

Nuptiall
Copulation.

Amongst the Trogloditæ, their betrothed Virgins were first brought forth by their nearest kinsmen and allies, and by them promiscuously prostituted. After which time, they betake themselves to all civility and continence, which whosoever was known to violate or digresse from, was most severely chastized, without all commiseration or pity. The same custome is observed amongst the Gymnesians, the Lydians, and the inhabitants of the Baleares. The Andrimachides (a people of Africa) before they can bestow their daughters, offer their Virginities to their Princes first, and such as he best affects he viuiates at his pleasure, and then they are permitted to marry. The like custome was held in Scotland: but since the Christian Religion was there professed, that Law hath been there abrogated; only the maids redeem their Virginities with a certain piece of monie, and by that Tenure their lands are held to this day. The Volcinienfes are tied to a more base servitude, because they are compelled before marriage to prostitute their free daughters to their slaves and servants. *Alex. ab Alex. lib. 1. cap. 24.* Herodotus writes, That the Adymachidæ present their daughters maidenheads first to their King, ere their betrothed husbands can be admitted any congress with them. The Babylonians never have company with their wives, but they before sitting about a fire, make a fume of a strong scent, which they snuffe up at their nostrils; by the Au-

thors

thors description, it should not much differ from that which we have now in such frequent use, and call Tobacco: In the morning they both wash, before they touch any Vessell whatsoever. The Spartans (by the Decrees of *Lycurgus*) in all their Bridals, the man still came into the womans chamber, the Light being first extinct; where (with bashful fear, and a religious kind of modesty) they performed the Offices of Nature, Love, and Custome.

The Conjugall Love of Women towards their Husbands.

HAVING done with the superstitious ceremonies of the Gentiles concerning marriage, as far as *Polyhimnia* or Memory will help me; I will now proceed with some few remarkable examples of Conjugall Love, being an argument that cannot be too oft remembred, nor overmuch handled, I begin with the women of India. These, according to the custome of the Country, being many married unto one man, he is no sooner dead, but they all contend together which of them was of him in his life time best beloved; and if it cannot be determined amongst themselves, they bring the controversie before the Judges, and plead as earnestly to accompany him in death, as for some great fortune and honour: the amongst the rest that prevails, exults with joy, as having attained a great victory, when being led by her best friends and nearest of kindred (partakes with her in the same triumph) unto the place where her husbands body is to be consumed; with a pleasant and merry countenance she casts her selfe into the fire, and is there burned with him together; the rest that survive, and were deprived of this last honor, consume the remainder of their lives in great discontent, sorrow, and anguish. Of this custome *Cicero* remembers us. *Tusc. Quæst. lib. 5. Valer. Maxim. lib. 2. cap. 1. Alex. ab Alex. Alianus, Egnatius,* and others. This funerall ceremony, as *Fulgos. lib. 2. cap. 6.* is continued amongst them unto this day: alluding to this purpose, is that of *Propert lib. 3.*

Indian wo-
men.

Felix cõ's lex funeris una maritis, &c.

Which I thus paraphrase in English.

You Eastern Husbands, in your funerall Lawes
Most happy, and their first inventors wise,
In which you are more famous then, because
On you the blushing morning first doth rise,

when

When Death bath with his last mortiferous wound
The Husband struck, his last Rites to prepare,
A pious troop of wives engirt him round,
Drying their moist cheeks with their scatt'ed hair,
Who strive which shall associate him in fate,
And bed with him, together in the flame,
To live beyond him is a thing they hate,
And he once dead, life is to them a shame:

She that can die with him, bath her desire,
And leaps with joy into the funerall fire.

Thracians.

The like is observed by a people of Thrace, that inhabit a little above the Crestonæans. They likewise are delighted with plurality of wives; who after the decease of their husbands enter into the like contention, as the women of India; and she that is Victorell (as if glorying in some great conquest, adorned in her best and richest ornaments) is with great ceremonious pomp (amongst all her kindred and allies) conducted unto the place where his body is to be interred: where being flaine by her next of Kin (as the best office he can do her) she is buried in the same grave with her husband. *Herod. lib. 5.* The wives amongst the Geates repair to their husbands sepulchre, and holding all life tedious and burthensome without them, offer their bodies willingly either the sword, or to the fire. The Custome of the *Catheoreans* was, That when the Bride chose her husband she made a covenant with him, at his death to be burnt in the same Pile, *Alex. ab Alex. lib. 1. cap. 25.* The women amongst the *Herulians* (a people that inhabit beyond the river of Danubius) repair to the graves of their husbands, and just over against them, strangle themselves. Which marriage-love appears the more strange, because the men are of that barbarous and inhumane incontinence, that they hold it no shame to leave the society of their women, and have congression with brute beasts. *Bonifacius* in his Epistle unto King *Ethelbaldus*, as *Gabriel. Malmshur. lib. 1. cap. 64 de Anglia*, relates it, saith, That the *Winedi* are the worst and the most nasty people among the Germans; yet their wives are of that incomparable zeli and piety toward their husbands, that she is held to be the most laudable and praiseworthy, that with her own hand kills her selfe, to burn with him in his last funerall fire. From the generality of women, I descend to particulars. Admirable was the love of *Phila* towards her husband King *Demetrius*, and haughty and mag-

mag-

magnanimous her spirit; who receiving newes of his defeat in battel, and that his whole army being dispersed and scattered, he was retired into *Castandria*, drank poison, and so died. The wife of *Straton*, Prince of *Sydonia*, when the City was straitly besieged by the Persians, her greatest care was, lest the person of her husband should fall into the hands of the merciless enemy, which she purposed to prevent by death. When therefore she heard they had scaled the wals, and were ready to be instantly possess of the Town, and seize upon the person of her husband, she snatcht from him his sword, with which she first slew him, and then (laying out his body with as much comelinesse as the shortnesse of the time would permit) after fell upon the same sword; thus by voluntary death preventing the dishonour of captivity. *Fulgos. lib. 4. cap. 6.* *Fannia*, the daughter of *Arria* the younger, wife to *Pætus Patavinus* (before remembred in her brave and heroick death with her husband) was the spouse of *Helvidius Priscus*, who followed him in all his exile, even to his unfortunate and most unjust death: she was the third time confin'd, from the reign of *Tiberius Nero*, to the death of *Domitian*. *Pliny* with infinite praises applauds the incomparable vertues of this *Fannia*, with both the *Arrias* in *Lib. 9.* in his Epistle to *Quadratus*, and in his seventh to *Genitor* and *Priscus*. *Triaria* was the noble and chaste wife of *L. Vitellius*, brother to *Aul. Vitellius* the Emperor, who as *Hypsicratæa* followed *Mithridates* in all his combustionous wars, so she never forsook her husband, but was present with him in all those civil diffentions against *Vespasian*. And the night when *Vitellius* her Lord with a great army of Souldiers invaded and entred the City *Terecyna*, she presented her selfe in the middelt of the slaughter, not only daring but doing equallly with the most valiant, killing on all sides, till she had hemmed her selfe in with dead bodies, slaine by her own hand; so bold and magnanimous a spirit had the conjugal love to her husband imprest in her; Her memory is made famous by the same Author, *Antonia Flaxilla* (by some called *Archona*) when her husband *Priscus* was found guilty of the *Pysonian* Faction, and for that cause exiled by *Nero*, and when she might have enjoied all the plenty and abundance in Rome, left all the pleasures and delights of the City, to accompany her desolate Lord in his penurious and uncomfortable banishment. Her example *Egnatia Maximilla* imitated, who likewise associated her husband

Gallus,

When Death bath with his last mortiferous wound
The Husband struck, his last Rites to prepare,
A pious troop of wives engirt him round,
Drying their moist cheeks with their scatt'ed hair,
Who strive which shall associate him in fate,
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Gallus,

Gallus, guilty of the same conspiracy with *Priscus*. *Fulgos*. lib. 6. c. 7. From *Jacobus*, the son of *Vifon Cassannus*, amongst many other Captains that revolted, there was one eminent in that rebellion, called *Pandoerus*, who had a most beautiful young wife (her age exceeded not sixteen years) to whom he was ardently and in conjoined love affected. He being by her often earnestly entreated to forbeare all conflicts with the enemy, but by no means, either moved by her tears, or perswaded by her intercessions and prayers (persisting resolute for a present encounter) she then begged of him. That before he hazarded himselfe to the extremity of danger, he would first take away her fears, by transpiercing her with his sword: which when he likewise denied, he presently left her, and gave signall of battell, in which conflict he was vanquished and slain, his Tent rifled, his wife surprized, and committed into the hands of one of the chief Captains belonging to the King: who pitying her tears and sorrow (to which her feature and beauty gave no common lustre) made instant suit unto her, to make her his wife. She (whilst she could) put him off with all possible delays: but after perceiving, that what he could not compasse with her good will, he purposed to attain unto by compulsion and force, she craved only some few hours of deliberation privately to her selfe: which granted, and being retired, she first writ in a short Scedule these words, *Let none report, that the wife of Pandoerus harboured so little love, as to out-live him*. Which Note leaving upon the table, she took a sword then hanging in the chamber, with which she immediately dispatcht her selfe of life, and so expired, following him in death, with whose life she could be no longer delighted. *Ibidem*. Equall in all Matrimoniall piety with this Lady, was *Cecilia Barbatica Veneta*, who after the death of her husband *Philippus Vedraminus*, by no counsell, comfort or perswasion, could be won (either by her kindred or friends) to take the least food whatsoever, or give answer to any word that was spoken to her; in which silence and consumption, she (after some few daies of unpeackable sorrow) breathed her last, *Egnat. lib. 4. cap. 6. Petrus Candianus*, after the decease of his first wife, espoused a second, called *Walberta*, the daughter of *Ugon*, one of the Princes of Italy, who lived with him in all obedience, with a religious observation of true love and piety, never forsaking him in any disaster, but attending him with her young son in law,

Vitalis.

Vitalis. The Duke her husband being after slain by the Venetians in a seditious mutiny, *Vitalis* escaped the fury of the Massacre, and fled, but she staid to abide the utmost danger, with the body of her dead husband, meditating all possible means to revenge the death of her husband upon the conspirators: but her womanish inability not prevailing, she likewise secretly left the City, and followed her son *Vitalis*; in whose society she fled to *Adelata*, the wife of *Otho* the German Emperor, who at the same time resided in the City *Placentia*; but after long vain intercession (seeing her hopes and purposes quite frustrate) she retired again into her own City, where she lived a sad and solitary life, still invoking the name of *Petrus Candianus*, with whose name in her mouth, she not long after deceased. *Egnat.* (the remembrancer of the former History) speaks likewise of *Franciscus Foscarius*, another Duke of Venice, who married a second wife out of the Noble Family of the *Nana*, with whom he conjoinedly lived long, and had by her hopefull issue: But the Senat in his age depriving him of the Principality, with the grieve thereof he retired himselfe into the most ancient house of his own family, and there (after three daies) died. Whose body, when the Fathers would have had brought forth to a solemn and Princely Funerall, because he had once been their Duke and Sovereign, she shut her gates against them, blaming their former ingratitude, alledging, she had both wealth and will sufficient (without them) to bestow upon him the latest rites due to a worthy and so all husband: And though the Fathers were instantly persisted in her resolution, not suffering them once to approach the place, much lesse to take thence the body wee she herselfe carefully bestowed it, still exclaiming on the Senates malice, and the Commonweals ingratitude, who to their own wrongs were about to add this new injury, not to leave him in debt to her, whom they had so perjuriously to live forsaken. Notwithstanding these exclamations, they shut her up in her chamber, and perforce took thence the body, all the Fathers attending upon the Hearse, upon which they bestowed a solemn and a pompous funeral. The greater their counterfeit sorrow was outwardly, the greater was her essentiall grieve, still more and more weeping, every succeeding day adding to her tears, to think that her Princely Husband should in his death be for any

source

courtesies at all beholding to his enemies; desiring, that he (whom for his principality they had degraded, and compelled to a private life) might only by her end from her have had a private Funerall; with whose choice affection, and rare conjugall piety, I have broke off to enter upon a new Project.

De Lænis, Or of Bawds.

From the honor of Women, I now come to the disgrace and shame of their Sex, in which I will treat as briefly, as I know the very name to be to all chaste minds odious. *Sotades Mæionites Cinædus*, that is, one abused against nature, or addicted to preposterous Venery, was a Poet, and writ most bawdy and beastly Iambicks in the Ionian tongue, which he intituled *Cinædis*, in which were described the forms and figures of severall new devised Lusts (and before that time) unheard of prostitutions: Of whom *Martial* thus saies,

Nec retro lego Sotadem Cinædum.

Neither do I read Sotades Cinædus backward.

For as *Volterræ* lib. 17. *Antropoph.* relates, his verses were all to be read backward, lest their included nastiness might appear too plain and palpable. *Tranquil.* reports of *Tiberius Cæsar*, That he built Cellars and Vaults, in which all kind of lusts and monstrous congressions were practised in his presence, which would offend modest ears but to hear related. The Emperor *Domitian* succeeded, if not exceeded him in those detestable and devilish abominations, He as *Suetonius* affirms, devised that which was called *Clinopæes*, i. The wrestling in the bed; he was often seen to bath himselfe and swim in the company of the basest and most common strumpets, he stuprated his brothers daughter yet a Virgin, after she was contracted to another man. *Cratinus Atheniensis* the Comick Poet, was so dissolutely addicted both to Wine and Venery, that he hung his chamber round with Glasses, the better to discover himselfe in his own unnatural and beastly prostitutions. The like some of our scandalous Grammarians most falsely would asperse upon *Horace*, *Suet.* confers the like upon *Tiberius*, as likewise *Gyrall.* *Dial. 6. Historie Pectarum. Elephantis Philexis and Astianassa*, writ

writ books of the severall waies of Congression, with the pictures of them inserted; but of them I shall speak further in the title of the Poetesses, but before I come to these she-monsters in particular, I will remember some few men infamous in the like kind. *Erasmus* in *Chiliadib.* speaks of one *Cleobulus* a most wicked He-bawd, who kept in his house two most infamous strumpets, whose bodies he prostituted for money to all strangers, and what the whores could not extort from them, he himselfe would rob them of, from whence came the Proverb, *Cleobulignum*, which was still in use when two knaves of like dishonesty were seen to have friendship and society together. *Timæus apud Erasmus*, speaks of one *Cymarus* a Selenusian Bawd, who all his life time promised to leave his ill gotten goods to the Temple of *Venus*, in whose service he had got them; but at his death they were all squandered and lost, by the direption of the multitude. One *Cippius* counterfeited himselfe to sleep and snore, that others with the lesse fear or doubt might have free intercoure and carnall society with his wife; an argument that he was not haunted with the fiend called jealousy: from him grew the adage which *Cicero* used in an Epistle to *Fabius Gallus*, *Non omnibus dormio*, i. I sleep not to all men. *Lactantius apud B. roaldum.* *Catullus* remembers us of the Bawd *Silo*, and *Guald.* of one *Byrphus*, that made his wife basely mercenary. *Cal. Tullius Montemansis*, provoked his wife to inconstancy for no other reason then to defraud her of her jointure. *Gemellus* one of the Tribunes of Rome, a man of a noble family, yet was of that corrupt and degenerate condition, that he made his own Pallace no better then a common stew, in so much, that in the Consulship of *Metellus* and *Scipio*, he suffered two great Ladies, *Mutia* and *Fulvia* (innobled both wies in their families) with the noble child *Saturnus* to be violated in his own house. *Ch. mens Alex. in drinus lib. 3. S. romanum* and lib. 4. have left remembered, that the Arch Heretick *Nicolaus* having a false wife, and being reproved of jealousy by the Apostles, to shew himselfe no way guilty thereof, he brought her into the publike assembly, offering her freely up to the prostitution of any man whatsoever (in my mind). finding in his too much reason that she before in his over great stricture. Nay lest this detestable sin should want a countenancer, even from royalty, *Iyc. theus* in his Theater of Hamane life, tells us of *Muricus Rex Castellonensis*, who shamed not to be a

Of him
came the
N. colatari

Bawd to his own Queen, you may read further of him in the Spanish History by the title of *Henry the Unable*. Now of *She Bawds*, and of them briefly. *Plutarch* in the life of *Pericles*, reports, That *Aspasia* his sole delight, made her house a Stews, in which the bodies of the fairest young Women, were made common for monie. It is reported that *Callistion*, surnamed *Proche*, being hired to lie with a common fellow or bond-man, and by reason of the hot weather being naked, she espied the marks and scars of blowes and stripes upon his shoulders: to whom she said, Alas poor man, how came these? he willing to conceal his base condition answered, That being a child he had scalding hot Pottage poured down his neck, I beleeve it (saith she) but sure they were *Calves Pottage*, or made of *Calves flesh*, promptly reproving his quality, because slaves eat pottage made of Veal, and the things with which they were lashed and scourged, were made of Calves skins. *Erasmus Apophtheg. 6.* *Dipsas* is the name of an old Bawd in one of *Ovid's* Elegies, whom for instructing his mistress in the venereal trade, he reproves in these verses:

*Est quedam (quicunque vult cognoscere linam
Audiat) est quedam nomine Dipsas anus.*

*If any man an old Bawd list to know,
'Tis the crone Diptas she is tild so.*

Of the Bawd *Quartilla* I have before given you a true character from *Petronius Arbitr.* *Tacitus lib. 17.* puts us in mind of *Calpurnia Crispina*, who was the School-mistresse of *Nero's* Lures, a fit tutorette for such an apt and forward Pupil. In my opinion to be wondred at it is, that these being past their own actual sins, wherein too much society hath bred surfer, or the infirmity of age, or disease, a meer disability of performance; yet even in their last of daies, and when one foot is already in the grave, they without any thought of repentance or the least hope of grace, as if they had not wickedness enough of their own to answer for, heap upon them the sins of others; as not only enticing and alluring Virgins and young wives, to that base venereal trade, and the infinite inconveniences both soul and body depending thereupon, but to wear their garments by the prostitution of others, and eat their Bread, and drink Sack and Aqua-vive by their mercenarie sweat; and so base an usury and uncomely travel of their bodies, as is not only odious in the eyes of man, but abominable in the sight of Angels.

Angels This apprehension puts me in mind of what *Cornelius Gallus* writes in a Periphrasis of old Age, which I hold Of Age. not altogether impertinent to be here inserted. These be his words:

*Stat dubius tremulusq; senex semperque malorum
Credulus, & stultus quæ facit ipse timet,
Laudat præteritos, præcætes despicit annos
Hoc tantum rectum, quod facit ipse, putat, &c.*

What he speaks of the old man, may be as well appropriated to the aged woman, his Verses I thus English:

*The trembling old man he is doubtfull still,
And fea-full in himselfe of that known ill,
Of which he's author, and in this appears
His folly, to be cause of what he fears.
Past years he'll praise, the present he'll despise,
Naught save what's his, seems pleasing in his eyes.*

It after followes,

Hæ sunt primitiæ, &c.

*Of Death these the first fruits are, and our fathers
Declining towards the Earth, she her own gathers
Into her selfe, though with a tardy pace.
We come at length; the colour of the face,
Our habit, nor our gate, is still the same,
Nor shape that was, yet all at one place aim.
For the loose garments from our shoulders slides,
And what before too short seem'd, now abides
A trouble to our heels; we are contracted,
As if (of late) in a new world compacted,
Decreasing still; our bones are drier within,
As seems our flesh shrunk in our withered skin.
We have scarce liberty on Heav'n to look,
For prone old age, as if it in some book
Meant to behold his face, looks down-ward still,
Prying where he the indubited place might fill,
From whence he first was borrowed, and the same
Matter return to Earth, from whence it came.
We walk with three feet first, as infants creep,
Next crawl on four, as if the ground to sweep,
We follow our beginning, all things mourn
Till to their generation they return,
And fall upon the breast where they were nurs'd,
'That goes to nothing, which was nothing first.*

This is the cuse that ravenous Age still beats
 Th' Earth with th' fl. ff' he leans on, and intreats
 A place to rest on, as if he should say
 With ostentatious noise, my mother gave me way,
 At length into my bosom took thy son,
 Whose pain would sleep now all his labours done.
 Let this suffice as a short admonition to these old corrupters of Youth.

De Gulosis & Vinolentis. i. Of women addicted to
 Gluttony and Drunkenness.

Of these there are not many left to memory, the reason
 (as may be conjectured) is, because to seem the more
 temperate are, bring invited to publique Feasts and
 Banquets, many of them will dine at home before they
 come, using in private, and drinking in corners. Of men
 for their incredible voracity, there are presidents in fable, I
 will give you only at first of some few, and those not alto-
 gether common, as with them to compare some women. I
 will pass over *Epicur* remembered by *Quintus Metellus* by the
 Poet *Araxilus*, *Morches* bleaved by *Antiphanes*, *Atlan-*
thus by *Suidas*, these are by *Rufus Taurus* (who at one meal
 eat up a whole Bull in imitation of *Atlas*, who devoured an
 Ox at a breakfast), *Pub. Cilius* by *Lucius* surnamed *Gorgus*,
 as also the Roman Emperors intemperate for the insatieties
 of their throats and bellies, as *Tiberius Nero*, *Caligula*, *Ne-*
ro Galba, *Puella*, *Albinus*, *Vernus*, *Plautianus*, *Severus*, *Anton-*
inus, *Elagabalus*, *Domitianus*, *Maximus* Imperator, *Probus*, *Galle-*
rius, *Augustus*, though must moderate in diet of them all, able to
 ground a History. *Petra* remembers me of one *Hugotio*
Frugilanus, a Prince, who after many rough and tempestu-
 ous storm, of Fortune, as his last refuge, retired himselfe
 into the Pallace of *Caius Magnus*, Duke of Verona, *Hugotio*
 being then an old man, where he was magnificently feasted
 and received, more like a father revered, then a guest
 entertained; upon a time discourse being commenced at
 table concerning eating and devouring stomachs, where
 many of ravenous and insatiable appetites were remem-
 bered, *Hugotio* being a man fat gross, and of an extraordi-
 nary bulk, began to recite many unbeleevable things con-
 cerning

cerning his appetite in his youth. One *Petrus Nauus* sit-
 ting then at table, a man of a ready and acute wit, thus re-
 plied, We wonder not O Prince at these strange marvelous
 things which you have already related, having concealed
 greater then you have yet spoken of, for there is none here
 but knowes, that at one dinner you devoured the two rich
 Dukedomes of *Luca* and *Pyfa*; in these few words repre-
 hending both his incredible voracity, and discommendable
 prodigality. As a fit match to this great eater, *Ælianus* puts
 us in mind of *Aglaia* the daughter of *Megacles* a she-min-
 strel, who at one meal usually devoured twelve pounds
 of flesh, four great loaves of bread, by the Grecians called
Chœnices panum (a *Chœnix* contained a measure of a quar-
 ter of a peck, which was as much as a man was allowed to
 eat in one day) to which she usually drunk four Congi-
 ums of wine, every one containing six Sextaries, and is ac-
 cording to our measure, a Gallon and a Pint. *Timocreon*
 of Rhodes for his gulosity in meat and wine, was called
Helluo, which signifies an insatiable glutton, after his
 death this Epitaph was inscribed upon his Tomb stone;

Multa bibens, tam multa vorans, male plurima dicens

Multis, hic jaceo Tymocreon Rhodius.

Much drinking, eating much, and much ill speaking, I

(Of many) here beneath this stone Rhodian Tymocreon lie.

What shall I now think of *Agarista* the daughter of *Cli-*
sibæus, who it seems had an extraordinary good stomach,
 since *Ælianus* in his twelfth book tells us, that when *Smin-*
drides of the City *Sybarita* came to visite her as a suitor, he
 sent before him a thousand Cooks, a thousand Bird-catchers
 or Fowlers; and a thousand Fishermen to catch fishes, and
 all to the furnishing of one table. *Astidamas Milesius*, being
 invited to supper by the Persian *Ariobarzanes*, he alone de-
 voured what was provided for himselfe and all his other
 guests. It is read likewise of *Galbis* Queen of Syria, to be
 so gluttonous, that she caused an Edict to be published with
 a great penalty depending upon the breach thereof, That
 it was not lawfull for any subject to taste or eat fish, unless
 she were invited to the feast. *Ravinius*, *Philoxenus*, *Erebus* the
 son of *Leucadius*, a Parasite, for his gluttony was called
Philodipnos, by others *Philobibis*, by *Aristotle*, *Pachemerus*, and
 in his third book *Ethiæcorum*, *Opsophagos*, because (as *Me-
 lanthius* before him did) he with his neck so long as a Crane,
 that he might be the better delighted in the swallowing of

his junkets. If any dish were set before him that relished his Pallat, he would purposely cast therein some nasty or noisome thing offensive to the guests, that they abhorring the taste thereof, he might have the liberty to devour it alone: he being set at *Dionysius* his Table, and a small Mullet being placed before him, when the greater were set at the upper end of the boord, he took the little fish and held the mouth thereof close to his eare, which *Dionysius* observing, asked what his reason was so to do? who presently answered the King that he was inquiring of that small fish concerning *Nertus* and *Galatea*, to be relieved of some newness; but the young Mullet excused himselfe by reason of his youth and juniority, but commended him to those his elders and greater above, from whom he might be better satisfied. *Dionysius* pleased with his jeast, reached him down the bigger fishes on which he fed to his content. This *Philodipnos* died in *Syracusa*, after he at one meal had devoured up a whole Po-pulse of two cubits long, all save the head. *Gwald. Dial. 9. Histor. Poetarum* Though not for such voracious devouring, yet for her profaness and prodigality in diet, *Chopatra* the last Queen of *Egypt*, is remarkable, who as *Sidonius* testifies of her, at one supper to which she invited *Marc. Antonius*, bestowed an infinite masse of treasure, one dish in the second course being valued at two hundred and fifty pieces of Gold; more famous she was for her draught in which she drunk unto him, in which she powdered a Pearl that was valued at no less then the ransom of a King. From eating I come now to drinking. The Greeks in all their feasts and celebrations used at first small cups and moderate draughts, but after, bowls of greater receipt and deeper quaffing healths, insomuch it grew to a proverb, if any man took an extraordinary draught, he was said, *Græco more bibere*, that is, to drink after the manner of the Grecians, *Alex. ab Alex. lib. 5. cap. 21. saith*, There was a law amongst them established, that such as would not freely take the round as it pass, must depart the place. They used at those publick meetings, in their cups to salute the gods, and in turning up the bottom of the bowl or glasse at the end of every draught, to nominate them. At the chusing of their Magistrates, or conferring any new honours upon a man, they drunk to him in a cup brimmed with wine, as a confirmation of his dignity: And from them it may be conjectured, these drunken Healths (so frequent in these daies)

The first drinking of Healths.

daies) had their first originall. I need not reckon up any great Drinkers of old, or derive the custome from antiquity, since this age in which we live, is not able to equall them only in deep carowing, and quaffing, but far to exceed them in strange and new devised Healths: nay, there is now scarce any meeting without superfluity of wine, and drinking, even to surfeit. *Adrianus Barlandus. Centuria prima*, reports, That a young man being at a Banquet, was accused for many scandalous and calumniated words spoken against a Priest; for which being questioned and cited before the Judges, a question was demanded him, Why he durst speak so contumaciously against a man of his holy profession and sacred order who answered, Should he invite me again unto the like Feast, and ply me so fast with wine as he did then, I should not only be apt to malign and revile, but beat out of the room (if they were then present) the twelve Apostles. The Judges by this understanding, that his contempt only proceeded from the excess of wine, dismissed him unpunished, and upon the Priest that had first invited him, and after accused him; they laid this penance, That he should taste no wine for four whole daies together. Old *Ennius* (notwithstanding these effects) never buckled himselfe to the writing of any brave Heroick Verse, before his brain was moistned, and his Muse kindled and awaked with the spirit of the grape: of whom *Horace*,

*Ennius ipse pater nunquam nisi potus ad arma
Prostituit, &c.*

They need no further explanation, the former words expresse them fully. *Tiberius* was so addicted to immoderate cups, that being in the camp, the souldiers used to nickname him, and instead of *Claudius* called him *Caldus*; for *Tiberius*, *Bibarius*; and for *Nero*, *Mero*; all of them reproving his intemperate Vinosity. *Juvenal* in his Satyrs reports one *Lanfella*, a woman, for an incontinent wine-bibber. *Marial* taxes another, called *Myrtale*, for her insatiable drinking; but because her breath should not smel of the Grape, she used to temper her wine with the leaves of Lawrell: His words be these:

*Fastore multo Myrtale solet vino
Sed fallat ut nos, folia devorat Lauri.*

*Myrtale drinks much wine: which to excuse,
Lest that her breath thereof should stink and smel,
To deceive us, she in her cups doth use
To have her wine with Lawrell temp'ed well.*

The

The like Epigram he hath, *lib. 1.* of another called *Fescenina*, a great drinker of wine, whom he brands for her intemperance. In so great a custome was this rioting in drink grown, that when the great and sumptuous Espousals of *Hyppolita* and *Alphonsus* were celebrated by King *Ferdinand* his father, where every thing was carried with extraordinary magnificence and state, as well the martiall exercises abroad, as the Masks, Revels, and private sports within, which extended not only to condign praise, but admiration of all the Spectators; and all these Pastimes, Feasts, and Banquets, kept to the end with great plenty and abundance, yet without vain excess and loose flutery. In the shutting up all these solemnities, one amidst the multitude (by Nation a German) clamoured out aloud (even to the hearing of the King, and all his Princely guests) in these words; *Ob valeant ludi quibus nemo bibit.* Happy be those sports, in which there is no excess in drinking. *Pentamus.* And thus for the present I give over Healthing.

Of women beloved of divers creatures.

E*Gesidemus* upon *Pliny*, tells us, That the child *Hermias* was so beloved of a Dolphin, that she would come to the Sea-shore and suffer him to get upon her back, then swim with him into the sea; and having sported with him sufficiently, bring him safe to land, and then attend him the next day. It hapned, that having long continued this love betwixt them, upon a time being mounted on the Dolphins back, a sudden tempest arose, by the violence of which the Lad was beaten off, and so perished in the sea. Which the Dolphin perceiving, and having lost him whom she much loved, she left the water, and casting her selfe upon the dry Continent, there gave up her selfe to a voluntary death. Of the love of that kind of Fish to men and children, there are divers remembrances, as of *Arion*, and others. In *Argis*, the child *Glennus* was affected by a Goose: so likewise *Lycidas* the Philosopher, who would never depart from him, nor be driven out of his company, but was his continuall associate, in publike and private, in the Bath, in the night, the day, without any intermission. *Plin. lib. 10. cap. 22.* *Glauce* the Harper was beloved of a Ram; a youth of *Sparta* by a Daw. *Nicander apud Caelium* witnesseth, That one *Selandus*, the Butler to the King of *Bithynia*, was beloved of a Cock, whom they

they called *Centaurus*. A Cock doted likewise on a young Lad, whose name was *Amphilocheus*, by Nation an *Olenian*. Why may we not then as well give credit, that *Semiramis* was affected by a Horse, and *Pasiphae* by a Bull? when *Pliny* tells us, that in *Leucadia* a young *Damocles* was so beloved of a Peacock, that the enamoured bird never left her in life, and accompanied her in death; for seeing the Virgin dead, she never would receive food from any hand, but so pined away, and died also. In the City of *Sestos*, a young Eagle (taken in a nest) was carefully brought up by a Virgin: The Bird being come to full growth, would every day take her flight abroad, and all such foul as she could catch, bring home, and lay them in the lap of her mistress: And this she used daily, as it were to recompence her for her fostering and brinking up. At length this Virgin dying, and her body being borne unto the Funerall fire, the Eagle still attended: which was no sooner exposed unto the flames, but the bird likewise cast her selfe, with a voluntary flight, amidst the new kindled pile, and to her mistresses Hearse, gave her selfe a most grateful sacrifice. *Plin. lib. 10. cap. 5.* *Saxo Grammat.* in the tenth book of his Danish History reports, That certain young maids of a Village in *Swethland*, playing and sporting together in the fields upon a holy-day, suddenly an huge beare rushed out of the Forrest, and snatched up the fairest amongst them, and hurried her away to his Den; but gently, and without any harm: where having bestowed her, long gazed on her face, as if with a kind of admiration, he grew so enamoured of her on the sudden, that in the stead of a murderer he became a lover, imparting unto her all the prey that he got abroad. The sequels of this History (which is almost past believe) I am loth (for many speciall reasons) to prosecute any further here: therefore (though abruptly) I break it off.

Gratitude.

Of women excellent in the Art of Painting, Weaving, &c.

INnumerable are the men that have been excellent in the Quality of Painting: the Catalogue of their Names (without a Capitulation of their Works) would ask much paper, but great pains to set down. Yet as of the rest, I will give you a small taste of their exquisite dexterity in that Art. I have read, That *Apelles* having made an excellent

Piece,

Piece, in which he had deciphered a Horse to the life, he thought it then a Present worthy *Alexander*: and coming to present it to the King, he only gave it a neglected look, neither praising it, nor discommending it, but found other discourse. The Painter still holding it up, *Bucephalus* (on whom the King was then mounted) casting his eye upon the Table, fell a neighing, thinking the lively effigies had been a living Beast. Which *Apelles* observing, could no longer contain himself, but cried out aloud; O *Alexander*, I now well perceive thy Horse hath better judgement in Painting than thy selfe. *Zeuxes* being almost with him equally famous, *Apelles* maligning that any Painter should be named whilst he was yet alive, took occasion in an humour, to make a purposed Journey to give him visitation, but especially to observe the manner of his shop, and work-house; and crossing an arm of the Sea, he came to the City where *Zeuxes* then lived, and enquiring out his house, was directed thither, where knocking, the maid came to the door, *Apelles* asked her for her master: she told him, he was gone into the Town upon very serious occasions, and was not then within; but I pray (Sir) when my master returns, who shall I say was here to speak with him? *Apelles* spying a fair Table hanging in the shop, ready to be wrought, but no work therein, and the Pensils and Colours all ready by it, By thy leave maid (saith he) and entering the shop, chused out a Pensill, with which he only drew a curious small line crosse the Table, almost of that fineness to deceive the eye: which having suddenly ended, Tell thy master (saith he to the maid) That he that drew this line was here to have spoken with him, and so away he goes: who was no sooner out, but *Zeuxes* returning, and asking her, If any man had been there to ask for him in his absence? she told him all, and shewed the line drawn upon the Table; on which he looking with admiration, suddenly broke into an exclamation, saying, *This could never have been done but by the hand of Apelles*; and instantly sent up and down the Town to seek him. In the interim (this president being still standing before him) in a kind of emulation, it animated him to adventure on something worthy the sight of *Apelles*; when chusing out another colour, differing from that *Apelles* had wrought, he with his Pensill cut the first line just in the middle with a kind of miraculous steadfastness and evenness: when glorying in his work (which indeed was rare)

Now

Now tell the Painter (saith he) if he come again to enquire of me, that I have been since at home, witness that, and shew him the Table; and so retired himselfe into the inner part of the house. Soon after comes *Apelles*, and asks the maid if her master had been yet at home? Yes, Sir (saith she) and bid me shew you this, and asks you how you like it. *Apelles* wondered (as thinking it had scarce been to be found in Art) and was startled at the first; but as one that never had been equalled, and loth now to be exceeded, he again took the Pencill, and altering the colour, in the very life and spirit of Art, he divided the (almost invisible) line of *Zeuxes*; parting it in the middest, in such a constant proportion, that it seemed altogether to exceed the practice of Science. Which having done, Now (saith he) commend me once more to thy Master, and ask him from me, if this last line hath not made good the imperfections of the former: at which word *Zeuxes* appeared, and before he had the power to give him any salutation (looking upon what he had done) acknowledged him *Victor*, yet held it no dishonour to him to be so overcome. This Table was after held as a rare and an unparallel'd Master-piece, and being sold for a great sum of monie, as a choice Jewel hung up in the Capitol of Rome, where it was long preserved, even till time had defaced the colours, and razed out the memory thereof. Amongst thousand Excellencies both in their Works and Inventions, these shall suffice in this place: I now come to my Women Painters.

Tymarete, the daughter of *Mycon* or *Mycaon* (a man eminent in that quality) amongst other curious pieces (wrought by her own hand) made that admirall picture of *Diana*, which was hanged up in the Temple of Ephesus, claiming priority above many that proceeded from the best Artists: she flourished in the time that *Archelaus* reigned in Macedonia, *Plin lib. 35. cap. 11.* *Irene* was the daughter and scholar of the Painter *Cratinus*; she was famous for the pencilling the Maid, whose effigies was kept as a Relike sacred to Memory, in the City Eleusina. *Calipso's* excellency was expressed to the life, in drawing the old Jugler *Theodorus*. *Alcibhine* lianned a Dancer and she Minstrel, and by that got her a name amongst the best. *Aristarete* was the daughter and scholar of the Painter *Marcus*, and drew *Asculapins*. One *Olympias* protested the same Art, and instructed many scholars; amongst whom (as *Pliny* saith) was *Antobulus*.

bulus. *Lala Cyrena* lived a perpetuall Virgin, and was the sole daughter of *Marcus Varro*: she practised in Rome, and drew both with the Pencil, and with a sharp pointed Quill called *Cestrum* she cut in Ivory. She medled not with the Faces of men, but women only; she made her own picture from a Looking-glass: she was commended for the nimbleness and dexterity of hand, for none ever equalled her in quickness; and for curiosity, she exceeded two of the greatest and best practitioners in her daies, *Sopylon* and *Dionysius*.

From Painting, I come to Weaving: The practise of which was held in great use and estimation amongst Princesses, and the chier Matrons in which to be excellent, was held as a prime honour. The exercise thereof was accounted a commendable thing in Wives, and a great sign of womanish modesty in Virgins. It was first brought from the Phrygians to the Romans. King ** Attalus* was the first that devised to weave with threads of Gold. It grew to that reverend and respected custome, that sisters for their brothers, mothers for their sons, and women for their husbands, with their own hands, weaved Cloaks and Gowns. And therefore the Romans in all their marriages, caused the new married Virgins to present their husbands with a Distaffe, Thread and Spindle: it is a custome which the Iberians still observe; as also, That whatsoever their women first spin, and after weave, is brought to be viewed in publick, and rated, she that hath done most, and best, hath so much the more respect and honour, *Alex. ab Alex. lib. 4. cap. 8.* Amongst the *Plæcenses*, the men mind only navigation, and the women Texture and weaving; but amongst the women of Persia, it is held a great dishonour to lay her hand to the Web or Needle. *Penelope*, by the testimony of *Homer*, and other Poets, in this Art was excellently practised, of which came the Proverb, *Tela Penelope & Icarotis*, The Web of *Penelope* or *Icariotis* (because she was the daughter of *Icarus*.) *Virg. Aeneid lib. 5.* nominates one *Pholoe* to be eminent in that exercise. *Plin lib. 11. ca. 22.* confers the invention of Weaving upon *Pamphile*, the daughter of *Plates*, who devised it in the Ill. *Coor.* In this, *Acecaus Patavicus*, and *Helicon Carissus*, exceeded all others: these two brothers wove and embroidered a Vesture and a Hood for *Pallas Polades*, who was honoured in the Temple of *Athena*, which was done with such unimitable cunning, that thereupon came the

Adage

Adage in Greece, if any thing were curiously or exquisitely performed, it was called, The work of *Acecaus*, and *Helicon*. Above others most magnified by *Ovid. Metamorph. lib. 6.* is *Arachne Lydia*, the daughter of *Idmones*, whose mother was born in the final City *Hypepis*: she having by many degrees exceeded all mortall women, and that without difficulty durst compare with *Minerva* her selfe, who for her boldness and pertinacy she turned into a Spider. Her controversy with *Pallas*, is with great elegancy expressed in *Ovid. Alexander of Macedon*, and *Octavius Augustus*, the one wore a Garment woven by his Mother, the other a Mantle by the hands of his Wife. These Ladies had sequestred places, in some part of their Pallaces, and kept their hand-maids and damosels at work; of which, these two potent and mighty Queens disdained not to be the daily Directresses and Overseers. *Alex. ab Alex. cap. 4. lib. 8.* Part of the Wool which *Tanaquil* spun, with her Distaffe, Spindle, and Slippers, were long time reserved as sacred Reliques in the Temple of *Ancus Martius*, as also a Kingly Garment or Imperiall Robe, woven quite through with Raies and Flames of Gold, wrought with her own hand, in which *Servius Tullius* oft went in state, and sat in the high Judgement-Seat, in the Capitol. *Varro apud eundem.* By the Law called *Pagana*, all women were forbidden to spin or draw out any thread in the streets or common high waies, because they held it ominous to the prosperity of the Grain sown in the Earth, or the Fruits blossomed, or growing upon the Trees, as the same Author testifies. *Ansonius* speaks of one *Sabina*, not only excellent in this Science, but a Poet withall, which he left to posterity in one of his Epigrams:

*Sive probas Tyrio textam sub tegmine vestra
Sive placet inscripti commoditus tituli, &c.*

Which is thus Englished.

*If thou affect'st a purple Robe,
Woven in the Tyrian stain,
Or if a Title well inscrib'd,
By which thy wit may gain;
Behold her works unpartially,
And censure on them well:
Both, one Sabina doth profess,
And doth in both excell.*

And thus I take leave of weaving, for Memory now transports me to another Argument.

of

Of Women Contentious and Bloody.

Textor in his *Officine* remembers us of one *Kailla*, who was of that barbarous and inhumane cruelty, that being at diffension with her husband *Vazules*, she having banished all conjugall piety and pity, caused his eyes to be digged out of his head, spending the remainder of his age in uncomfortable darknesse. These subsequent stories of flinty and obdure hearted women, though I could willingly have spared them out of this work, that the world might almost be induced to believe that no such inhumanities could ever have place in the smooth and soft bosomes of women, yet in regard I have promised briefly to run over all Ages, Features, Affections, Conditions and Degrees, though they might perhaps have been thought well spared by some, yet I make no question but that they might be challenged at my hands by others. The rather I present them, and with the more confidence unto your view, because, though their actions to the tender breasted may seem horrid and fearful, and therefore the harder to purchase credit, yet the testimony of the Authors being authenticke and approved, will not only bear me out as their faithfull remembrancer, but in the things themselves fasten an inherent beleefe. I proceed therefore. *Cyrce* the Witch, slew the King of *Sarmatia* to whom she was married, and usurping the regall throne, did much oppress her subjects. of her *Satallies* writes more at large. *Clitemnestra* was the wife of *Agamemnon*, Arch Duke or Generall of the *Grecians* at the siege of *Troy*, she by the help of *Ægistus* (with whom she adulterated) slew her husband, of this *Virgil* speaks, lib. 11. *Seneca* in *Ag. memnon.* and *Juv. in Satyr.* *Danaë* the son of *Belus*, had fifty daughters, who were espoused to the fifty son of *Ægistus*, they made a conjuration in one night to kill all their husbands, which they accordingly did. All save the youngest. *Hippomenestra*, who spared the life of her husband *Iametus*. *Seme. Heroul. Eur.* *Alexander Ph. cut a Tyrant of Italy* when he had slewed his wife *Nak. Eur.* a certain *Babarian*, she took it so impatiently, that she cut his throat sleeping. *Ovid* in *Id. n. Volterrano* reports, that *Albina* daughter to a King of *Syria*, had two and thirty sisters,

sisters, who all in one night slew their husbands, who being exiled their Countie, landed in *Brittain*; and that of this *Albina*, this Kingdome first took the name of *Albion*. *Laodice* was the wife of *Antiochus* King of *Syria*, who caused himself to be call'd God the poison'd her husband because of his too much familiarity with *Berenice* the sister of *Ptolomey*. *Fabia* slew *Fabius Fabricianus*, that she might the more freely enjoy the company of *Petronius Volentanus* a young man of extraordinary feature, with whom she had often before accompanied. *Agrippina* poisoned her husband *Tiberius Claudius* the Emperor. *Lucilla* the wife of *Antonius Verus* Emperor, poisoned her husband because she thought him too familiar with *Fabia*. *Achobus* Prince of *Ferolivium*, married with the daughter of *Joannes Bentivolus*, of whom being despised, and finding her self neglected, she hired certain cut throat Physicians, who slew him in his chamber. *Andreas* the son of *Carolus* King of *Pannonia*, was slain by his wife *Joanna* Queen of *Sicily*, for no other reason but that he was idle and held unprofitable to the weal publick. *Alibea* sorrowing that her two brothers *Plexippus* and *Texenus* were slain by her son *Meleager*, she burned that Brand, of which the farrall Sisters had made a prediction, That his life and health should continue as long as that was preserved, *Ovid Trist. lib. 1. Bucat. in Genial.* *Agave* a *Theban* woman, slew her son *Pentheus*, because he would not honour the feast of the *Bacchials*, with the rest of the *Menades*; *Virg. in Culices. Tristhaus* taking arms against *Eumolpus*, and having an answer from the Oracle, That he should have a certain victory if he would sacrifice his only daughter to the gods: by the perswasion of his wife *Praxithea*, gave her up to slaughter; *Euripides apud Plutarch.* *Elearchus* one of the Kings of *Greet*, at the perswasion of his second wife *Phroasma*, commanded his only daughter by the hand of one *Themison*, to be cast into the river, and there drowned, *Herodot.* *Polioce* betrayed her father King *Pletero* to *Cron* King of *Thebes*, and caused him to be slain; as likewise *Nys* being besieged by *Minos*, by the treason of his daughter, lost that purple hair which was the stay of his sovereignty, *Ovid Metam.* and *Servius.* *Tiphon Ægyptius*, as *Berosus*, *Seneca*, *Diodorus*, and others relate, slew his brother *Osiris*, then reigning in *Ægypt*, and governing justly; which done, he caused him to be cut in twenty six pieces, and to every one of the conspirators, gave a part, the better to secure him

of their fidelities: but *Isis* their sister, after she had lamented the death of her brother *Osis*, by the assistance of her son (who was called *Oros*) slew *Tiphon*, and avenged his death. *Draomitia* was a Queen of Bohemia, she caused *Ludimilia* (much devoted to Religion) to be slain: by her instigation her son *Belislaus* was the murderer of his brother *Wenceslaus*, Volaterran. The nymph *Lara* was of that loquacity, that raising dissention betwixt *Jupiter* and *Juno*, by telling her of his escapes, that in revenge thereof, he plucked out her tongue. *Talanta Spartana* having intelligence that her son *Pedaretes* tyrannized over the men of Chius, writ to him in this or the like language, *Or govern there better, or remain there, if thou returnest to me, thou art not safe*: thus admonishing him of better government, or menacing him with death. *Damariana* was a woman of Sparta, and with her own hands slew her son, because she found him of a timorous condition, and would not be drawn to the warres. *Amastus* was the wife of *Xerxes*, and did prosecute the wife of *Massissa* the President, with that inhumane and barbarous cruelty, that having first slain her, she caused her breasts to be cut off, and cast unto the dogs, discombing her of her Nose, Ears, Eyes, Lips, and Tongue, *Ravis*, *Tector*. *Cisenis*, the daughter of *Diogenides* King of Thrace, was of that savage inhumanitie, that she took pleasure to see living men dismembred and cut in pieces, causing young children to be drest, after commanding them to be served in to their parents, and to be by them eaten. *Solimus*. *Tollia*, the wife of *Tarquinius Superbus*, she caused her Chariot to be drawn over the face of her dead father *Servius Tullius*, presently before murdered by her husband in the Capitol. *Livy*. *Irene* the Emperesse was wife to *Leo* the fourth, and caused her own son *Constantinus Sextus* to be first cast in Prison, and after to have his eyes digged out, because before she had by him been expelled the Empire. *Fulvia* was the wife of *Marcus Antonius*: and how the excellentest of Orators, *M. Tullius*, being dead, was tyrannized over by him, many Authors have commended to posterity; whose sacred hands and head being cut off, were nailed unto that Pulpit, where he had often most learnedly declaimed. His head was first brought to *Anthony*, which he caused to be set upon a table, and scarce in a whole day could he satiate his rancorous malice, with so sad and pitifull a spectacle; but at length (as *Appianus Alexandrinus* reports) he commanded it to be took

thence:

thence: And (as it is gathered out of the collections of *Dion*, *Prusius*, and *Suidas*) when *Fulvia*, the wife of *Antonius*, came to the sight of it, she took it in her hands, and after the breathing of many fearfull maledictions, execrations, and curses against it, spit in the face thereof: then raking it into her lap, with a Bodkin or Penner which she wore in her hair for an ornament, pricked his tongue, which she had caused violently to be forced out of his jawes, lest there should be any thing wanting that might add to an undifferent womans hate, and inhumane cruelty. This murder and horrid act against so worthy a Senator, hath been deplored by many, as well in Prose, as in Verse; as *Portius Latro*, *Albinius Sylo*, *Castius Murshedius*, and others; but none more elegantly then *Severius Cornelius*, in these Verses of his, which we have by tradition from *Annaeus Seneca*:

*Oraq, magnanimum spirantia pene virorum
In rostris jacere sui, &c.*

As they were at large remembered in *Crinitus*: *Euridice* the wife of *Aminas* King of Macedonia, who had by him three sons, *Alexander*, *Perdiccas*, and *Philip*, father to *Alexander* the Great; as likewise a daughter, called *Euryones*. This *Euridice* not only polluted the bed of her husband, but sought his life, to transfer the Principality into the hand of the adulterer: and lest her daughter should discover either her whoredome or treason, she likewise plotted against her life. The old man in the midst of these dangers died, leaving the Kingdom to his eldest son *Alexander*; she after caused him to be slain: A president of strange and unheard of cruelty in a mother. *Justin. H. stor. lib 7.*

Spitarenus (a puissant Captaine that had long opposed *Alexander* the Great in many battels and conflicts, with his competitor *Dabæ*) so dearly loved his fair wife, that he drew her to be a partner with him in his wars, and lodged her in his Tent: But being put to many affrights and distresses (the common casualties belonging to warre) she grew so tired with alarms, tumults, mutinies, affrights, slaughters, and such like, that she daily importuned him (being before only used to feasts, banquets, and effeminate delicacies) to submit him to the Macedonian Conquerour. So long and so urgently she solicited him to peace, both by her children, her friends, and her self in person, that being a blunt and plain souldier, traded in combustion (and to whom the very thought of submission was more odious

Kk 2

them

then death) though he entirely affected her, yet upon a time he advanced his hand to have struck her, and had done it, had not his brother come in by accident, and suppress his incensed fury: yet he concluded, That it ever after the perswaded him to peace, or troubled his eares with that base word of submission, that Hand which so long had opposed *Alexander* (all Conjugall amity set aspart) should be her sudden and assured ruine. The Lady affrighted with the name of death, thought it no safety to interpose to robustious and settled a constancy, especially in a souldier, daily and hourly enured to blood and massacre, therefore considering with her self what was best to be done; in meditating for her own safety, she thought it better by yielding, to conquer, then by contending against power and advantage, to be overcome. After submission therefore made, and a new reconciliation established betwixt them, she invited him to a banquet in her Tent (which was furnished with all the dainties the Camp would yeeld, and whatsoever variety remote places could afford) where she carried her selfe with all humility and obedience. At this feast she caused him to be plied with Healths, and lavish Cups, till the Wine having got the prebeminence of his better senses, he grew drowlie, and retired himselfe to his Pillar. The Tables were then withdrawn and every man that was invited, repaired either to his charge in the Army, or to his rest. They having disposed of themselves, and the place now private, she had conferred with one of her servants, by whose assistance, she in his depth of sleep cut off the head of her husband, and gave it to him. This done (having the Word) they pass through the Watches and Guards, and by the break of day came unto the Camp of *Alexander*, desiring to have conference with him about affairs which concerned him neerly. The Prince understanding it was a woman, commanded she should be admitted into his Tent; which was accordingly done, and she appeared before him all stained and sprinkled with blood (for she had not yet changed her habit) at which he grew so amazed, denouncing the cause of her repair thither? She desired her servant might be likewise admitted (who attended at the door of his Tent) for he that about him by which he should be better informed. His entrance was granted: but being suspected by the guard (because they perceived him hide something folded up in his garment) they searched him, and found a head

head

head cut off, but by reason of the paleness of the face (which was disfigured with the clotted and congealed blood) the countenance thereof could hardly be discerned. The servant was brought in, with the head (still dropping blood) in his hand. At which the King more wondring, desired by her to be better satisfied concerning the Novel; to whom she boldly replied, Where (*O Alexander*) the end of thy many troubles and fears, the head of the great Captain *Spitamenes*, who though my husband, yet because he was thine enemy, I have caused his head to be cut off, and here present it unto thee. At the horridness of these words, the King, with all that stood by were abashed; every one glad of the thing done, but in their hearts detesting the manner of the deed. The Lady still expecting an answer *Alexander* (after some pause) thus replied: I must confesse (*Lady*) the great curtesie and infinite benefit received from you, in presenting me the head of an out-Law, a Traitor, and one that was to me a great obstacle and an hinderance in the smooth passage to my intended victories; but when I understand it to be done by the hands of a woman, nay a wife, the strange horridness of the fact takes away all the thanks and reward due to the benefit; I therefore command you instantly to depart the Camp, and that with all speed possible; for I would not have the savage and inhumane examples of the Barbarians, contaminate and infect the mild and soft temper of the noble Grecians: With which words she was instantly hurried from his presence. As noble a presient of Justice in a Prince, as it was an abhorred example of cruelty in a most unnaturall wife. *Q. Curt. lib. 8. de Alexandri Histor.* From a remorseless wite, I come now to as obdurate a step-mother.

Pelops having married *Hyppodamia*, the daughter of *Tamus* and *Eurianassa*, had by her two sons, *Thiestes* and *Arces*, and by the nymph *Danaïs* a third son called *Crisippus*, to which he seemed outwardly better affected then to the former; on whom King *Laius* of Thebes casting an amorous eye, at length stole him from his father. But *Pelops* with his two sons by *Hyppodamia*, made war upon *Laius*, took him prisoner, and recovered *Crisippus*: and when he truly understood that love was the cause of his rape, he was attoned with *Laius*, and an inviolable league of amity combined betwixt them. Whilst the Theban yet sojourned with *Pelops*,

K k 3

His.

Hyppodamia perswaded with *Atræus* and *Thiefles* to conspire against the life of *Crisippus*, as one that aimed at the succession of the Kingdome: but not prevailing, she meditated with her selfe, how to despoile him of life with her own hands, when having conveyed the sword of *Laius* out of his chamber, when he was fast sleeping she came to the bed of *Crisippus*, and transpierced him as he lay, leaving the sword still in his body, and left the place still undiscovered, accusing the Theban for his death: but the youth not fully dead, recovered so much spirit as to discover the murderer, for which, King *Laius* was acquitted, and she from her husband received condign punishment for her immaturity and murder, *Dosythenis* in *Pelopides*. *Pregne*, to revenge the rape of her sister *Philomela* upon her husband *Tereus*, King of Thrace, feasted him with the body of his own son, *Itis*; of which, you may read at large in *Ovid's Metamorphosis*. Some women have been so unnaturall, as to betray their fathers. After Troy was utterly subverted and depri-
 led, King *Diomedes*, (one of the most valiant amongst the Kings of Greece) in the return towards his Country, being by storms and tempests violently cast upon the coast of Thrace, where *Icyas* the son of *Mars* then reigned, and according to the bloody custome of the Country, sacrificed all such strangers as landed upon his Continent; his daughter *Calisto* surprised with the love of King *Diomedes*, not only releas'd him from durance, but betrayed the life of *Icyas* her father into his hands; notwithstanding, she most vehemently left her: for which ingratitude (and urged with remorse of conscience, for proving so unnaturall to him from whom she had her being) by strangling her selfe, she despairingly expired *Juba, lib. 3. Libicorum*. Parallelled with this, is that which we read of *Calpurnius Crassus*, an illustrious Roman, and sent by *M. Regulus* against the Massilians, to take in a most defensible Castle called *Garratium*: but by the cross disaster of fortune being surprized in the siege thereof, and reserved the next day to be sacrificed to *Saturnus*, being in despair either of rescue, or life *Besalia* daughter to the King (who was then possessor of the Fort) falling in love with *Calpurnius*, not only delivered up unto him the Keyes of the Castle, that he might freely escape with life, but betrayed unto him the liberty and life of her father: but after being degenerately forsaken by him, she desperately flew her selfe, *Gegefinax, lib. 3. rerum Africanarum*. I

I am weary with setting down these immanities in women, and *Polyhymnia* invites me to a new argument.

Of women strangely preserved from death, and such as have unwillingly been the death of their fathers.

Niceas Maleotes (as *Plutarch* in his thirteenth Parallel testifies) reports, that when *Hercules* for the love of *Iole* the daughter of *Cicnus*, invaded *Oechalia*, and she abhorring the embraces of him who had before slain her father, retired her selfe for safety into the strongest Cittadell in her Country, in which being straightly besieged by *Hercules*, and the Fort ready to be surprized and taken, she having no way to escape, and unwilling to stand to the mercy of so loving an enemy, mounted up into the highest Tower of the Castle, and from thence cast her selfe headlong down towards the Earth, but the wind gathering under her loose garments so extenuated the fall, that she came the ground without any hurt at all; by which miraculous fortune she enjoyed a desperate life, and *Hercules* a most desired mistress. Answerable to this is that which *Theophilus Italicorum tertio* relates: The Romans in the Etrurian war, instituted *Valerius Torquatus* General of their forces, he having beheld *Clusia* the daughter of the Tuscan King, grew enamoured of the Virgin, and sent Embassadors to demand her of her father: but she not willing to make any contract with her Countries enemy, and her father as loth to contradict his daughter, the motion and offer of *Torquatus*, was peremptorily denied; at which enraged, he began the City with a strong and fearful siege, engaging the defendants to all dangers and difficulties, insomuch, that *Clusia* timorous of surprisall, and preferring death before captivity, threw her selfe from the highest part of the wall, to destroy her selfe in the open view and face of the enemy, but either (as the former late mentioned) favoured by the winds, or (as my Author tells me) greatly supported by the hand of *Venus*, or whether the pitious earth unwilling to hurt or harm such fair and well-featured limbs, and therefore with more then accustomed courtesie, favourably received her into her into her lap, I am not certaine, but the Lady (to the wonder of all the beholders) was taken up whole and sound, without wound, or the least astonishment, and from thence conducted to the Tent of the General, who because he made but offer to violate her chastity, the ever nobly mind-

ed Romans, not only took from him the charge of the Army (calledging that he that could not govern his own affections, was not fit to command others) but confined him into the Island Corsica adjacent, neer to the continent of Italy. Not much lesse strange was that of *Peribbea*, the daughter of *Accathous*, who when *Telamon* the son of *Achus* and *Eudeides*, came into the City of Euboea, where she then sojourned with her father, and took her at that advantage, that she was by him devirgined and deflowred, his name or person not being known by her or any, and so privily escaped and fled away by night. *Accathous* after perceiving her by assured tokens to be grown big with child, and suspecting it to be done by some one of his Citizens or Subjects, he was thereat so incensed, that banishing all piety or paternal pity, he delivered her into the hands of one of his Captains, commanding him either to kill her with his sword, or cast her into the sea; the Soldier undertakes the imposition of his Sovereign upon him, with many vows and protestations to perform his pleasure with all strictness and severity; but by the way commiserating her wretched fortune, and loth to be the destroyer of such youth and beauty, created for better use: coming neer the Sea-shore, and spying a ship there at Anchor, he sold her to the chief merchant for a sum of monie, returning to the father with an adured relation of his daughters death. The mariners presently with this fair purchase hoisted saile, and a fair and gentle gale favouring them, they attained unto the Port of Salamine, and there harboured, where purposing to make sale of their merchandise, they exposed them to the publike view, amongst the rest they set a price on the Princesse *Peribbea*. *Telamon* who was Duke of Salamine, and then resident in the City, took his attendants with him, and hearing of this new Merchant, went down to the Key to take the first view of his goods, and provide himselfe of such things as he wanted; amongst all, the fair *Peribbea* pleased him best, whose face he well knew, and still remembered what had past betwixt them: he bargained for her, paid down her price, conducted her to his Pallace, and there acquainted her with the true passage of all his former proceedings. Within few months she brought him a son which he called *Ajax*: and this was that *Ajax Telamon*, who at the siege of Troy betwixt the two armies combatted with bold Hector, in the plain of Scamander: you shall read this History

Story in *Aretades Enidius*, in his second book inscribed *Indulus*. The next that insues, hath correspondence with this. *Lucius Trocius* had a beautifull young daughter called *Florentia*, she was stuprated by the Roman *Calphurnius*, and when the act came to the knowledge of her father, delivered to the trusty executioner to be cast into the Sea; who in the same manner was by him pitied and sold to a Merchant, his ship being then bound for Italy, where she being exposed to publike sale, was seen, known, and bought by *Calphurnius*, by whom he had a son called *Contruscius*. I proceed to such as have unwittingly been the death of their parents.

Evenus, the son of *Mars* and *Steropes*, by his wife *Alcippa* the daughter of *Omnemanus*, had a beautifull female issue, whom he called *Mirpissa*, who had vowed perpetuall virginity; her, *Idus* the son of *Aphartus* ravished and stole away, which her father hearing, prosecuted him even unto his own Country, but in vain, for not able to overtake them, and returning without her, in griefe of his lost daughter whom he so dearly loved, he threw himselfe into the river *Lycornus*, and was there drowned; some think that by his death the flood lost his name, and was ever after called *Evenus*; Dis the lib. 1. rerum Italicarum. *Anius* King of the Etruscians, having a rarely featured damosell to his daughter, called *Salia*, whose virginity he had vowed to *Diana*, and therefore admitted no suitors, though many great and rich offers made unto her; at length, as she was sporting abroad amongst other Virgins she was espied by one *Calibetas*, a hopeful young Gentleman, and ennobled by his family, who at the first sight of her was so extasied with her beauty, that maugre all fear of pursuit or danger, he snatcht her up in his arms, and used such means, that he got her safe within the wals of Rome. Her father following the ravisher, but not overtaking him, was struck into such a deep sorrow, that desperate of all comfort or counsel, he violently cast himselfe into the next Foord that parted Rome and his own Kingdome, which ever since that time still bears the name of *Anius*. *Calibetas* had by *Salia* two brave sons, *Latinus* and *Salinus*, who were famous in their noble and flourishing issue, insomuch, that some of the best and greatest Families in Rome, were proud from them to derive their ancestrie. This history is recorded by *Aristides Milesius*, by *Alexander* and *Polibistor*, lib. tertio Italicorum.

Of Clamorous Women commonly called Scolds.

Cneius Pompeius to make his faction the stronger, by his friend *Munatius* sent to *Cato*, that he would be pleased, of his two Nieces to contract the one of them to himselfe, the other to his son: by whom *Cato* sent word back to *Pompeius*, That though he as a friend took gratefully the free proffer of his friendship and allyance, yet being a man, he had ever kept himselfe from being intricared in the snares of women; but he protested he would adhere unto him in a more firm league of amity, than could be contracted by kindred, if he would study any thing conducent and profitable for the Common-weal, but against the publique good he would neither give nor take hostages; calling his Nieces (who as some write were his daughters, given to in matrimony) no better then pledges, of much future inconvenience, especially in matters of State, where the Common-weal is distracted and divided. *Eras. 5. Apophtheg.* *Socrates* was wont to say, that he had patiently suffered three torments, Grammer, Poverty, and a scolding Wife, *Xantippe*, two of which he had prettily well evaded, namely, Grammer and Poverty, but the morosity of a scold he could never put off. *Anton. Parte, 2. Meleff. Serm. 34.* The like may be said of *Sausarion* the Comick Poet, equally tormented with a bitter and railing wife. *Pittacus Mitleenus* having married the sister of *Draco* the son of *Pentbilus*, a proud, insolent and railing woman, perswaded a deer friend of his to marry with the other sister, for if he were never so much given to wrath and anger, she would teach him sufferance and patience. *Laertius* when *Georgias* the Sophist at the solemnity of the Olympick games, had made an elaborate Oration concerning concord, and to perswade men to unity: one *Alcibiades* in the conclusion or catastrophe thereof spake aloud, This man perswades all Greece to peace, who having but one wife, and three maids at home, yet his house is never without clamour and dissention, and with all his smooth filed phrases cannot make his own peace, *Eras. 6. Apophtheg. Mar.* *Pacuvius* upon a time said (weeping) to his familiar friend and neighbor *Aelius* (alias) *Arius*, Deer friend (saith he) I have a tree in my garden, in my mind the most prodigious and unhappy that ever the earth produced, or gave sap unto, for upon that my first wife hanged

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her selfe, and after that the second, and now but this morning my third and last; to whom *Arius* his neighbour replied, I wonder you being a learned man and approved for your wisdom, should be any way grieved at these successes and chances. *Dei boni* (inquit) quot tibi dispendia arbor iste suspendit? i. Oh you gods, how many of thy dammages and losses hath thou hanged upon that tree; and proceeded thus, Deer friend give me some of those grafts and syents, that I may plant them in my Orchard or garden. *Valerius* records this in an Epistle to *Rufinus*. As also *Cicero* reports the like of a *Cicilian*, in 2 de *Orat.* and *Gyraldus Dial. 8. Poetarum.* Even *Cato Censorius* could not escape a brawling and crabbed wife, though he married her from an ignoble stock and family. *Guid Bittur* saith, That *Hadrianus* had a wife called *Sabina*, hard, perverse, untoward, rude in her behaviour towards her husband, and worthy to be repudiated, and her bed and society abandoned. *Alphonfus* King of Naples, demanding of one *Antonius Panormita*, What noble Neapolitan Gentlemen were delighted in Hunting, or whether any late Writer had published any Treatise, concerning the goodnesse and excellency of dogs? To whom *Panormita* answered, I beseech thee (O King) rather ask this Knight (pointing to one that was then in presence) who can better resolve you, who for the space of forty years hath been continually so conservant amongst such creatures, that every night he beddeth with a *Canicula* (which word as it signifieth a Bitch or Bitch, so it is taken for a detractor or snarling slanderer, as also for a Dog-fish:) and proceeded, Therefore he (O King) can best describe unto you their natures and conditions. This Knight of Naples (whose name for his honors sake is concealed) only smiled at the taunt given by *Antonius*, well apprehending that by *Canicula* he intended his wife; a woman barkingly clamorous, most contentious and bitter, *Pontanus. Gregorius Hamburgensis*, a famous and eloquent Lawyer (amongst all the German practisers the most approved) when all his busie imployments were ended in the Court of *Casar*, where he was staid some two months, or thereabouts; and (as we say in our English phrase) the Terme being, and he returning home to his own house, not far from the Town of *Nurimburgh* (where he then dwelled) he met with a friend and neighbour, who after some familiar salutes past betwixt them, told him, That his wife was living, and in good health

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at home to whom in-king his head, he made this short reply, *Servus vivit, sanctorum*; If my wife be living, then am I but dead, thereby intimating, that the morosity of a curst wife is no better then a daily death to her husband, *Aeneas* *Servus lib. 3. comm. ar. de reb. Gestis Alphonsi* Thisponius the Lewd, and of the learned Council to King *Alphonsus*, having at one time three hundred pieces of Gold stolen from him, which was part of the Dowry of a perverse and peevish wife whom he had lately married, for which being wondrous sad and peevish in the presence of the King, *Alphonsus* looking upon him, and seeming to commiserate his sadnesse, broke out into these terms, *O how happy a man were Thisponius, if the thieves had stolne away his wife, and left the Gold behind them* *Parricida, lib. 1 de Gestis Alphonsi*. *Euripides*, the most excellent of the Greek Tragick Poets, had two wives; the name of the first was *Cherite*, or (as *Suidas* calls her) *Cherine*, the daughter of *Menelochus*, by whom he had three sons, *Muciloches*, the Actor or Stage-plaier, *Antisarchides* the Merchant, and the third, *Euripides* the Oator; yet partly for suspicion of adultery, and by reason he led with her an unquiet life, after so hopeful an issue, she was divorced from him. After this separation, he married another called *Melitta*, who being apprehended in adultery with *Ctesiphon* the Plaier, he was so branded for a Cuckold, and so taunted and jested at by the Comick Poets in the publique Theatre, that he was forced to leave the City, and to remove himselfe into Macedonia, where he spent the remainder of his life in the Court of King *Archelaus*, *Gel. lib. 15. cap. 20. Athenæus, lib. 13.* *Arms*, *Tarquinius*, and *Tullia*, lived together in perpetuall discord and dissention, by reason of her untoward and crabbed condition. *Adrianus Brilandus* tells us of an Inn-keeper or Host (a pleasant and trolick fellow) who when a guest of his complained unto him, that he could not endure such noise and clamour, for his wives tongue never ceased walking, finding fault with this thing, then that; besides, there was no cessation of her perpetuall brawling and chiding with her maids and servants. To whom the merry Host replied, And I pray (my friend) is this a just cause for your impatience, or discontent? What do you think of me then, that for two and thirty yeeres space have had this noise and clamour continually in mine ears, night and day, without ceasing, and yet you see with what sufferance I bear it; and cannot you endure it for the space

space of a few minutes? By which words he not only gave present satisfaction to his guest, but converted his wives anger into laughter. *Servius Tullius*, King of the Romans, conferred upon his two daughters upon the two *Tarquins*, *Arms* and *Superbus*; of severall dispositions were the men; and of sundry conditions the women; as they were opposite in humour, they were as unfittly disposed. To *Arms* (a man of a quiet and mild temper) *Tullia* (a Lady bold and daring) was given: on *Superbus* (a Prince haughty and insolent) the other (being a modest and meek Lady) was bestowed. Disparity of minds, could not brook the inequality of manners: Therefore bold and bloody *Tullia*, poisoned her tame and gentle conditioned *Arms*; the other modest and mild-tempered sister is made away by the proud and ambitious *Superbus*; the best are lost, the worst left. They two contract an incestuous Marriage, Pride with Cruelty, and Inhumanity with Ambition; Murder is the ground or cause, and Treason and Usurpation the prodigious effect: she complots the death of her own naturall father; and he, the ruine of his liege, Lord, and Sovereign: she a Parricide, he a Regicide. The King is betwixt them slain, over whose dead body she caused her Chariot to be drawn; Her cheeks blushed not, when the wheels of her Waggon were stained with her fathers blood. And so much to give *Tullia* a short character, the most insolent of Wives, and the worst of Daughters. Of a lower voice, softer spirit, and more temperate condition, were these wives following. *Chilonia* the wife of *Cleombrotus*, King of Sparta, and daughter of *Leonides*, who had before sovereignised, when in those civil combustions the son in law had expelled the father, and compelled him into exile the never ceased to importune her husband, till she had called him home from banishment, But in proceesse of time, when Fortune had turned her wheel, and *Leonides* in those dissentions (having got the better) had confined *Cleombrotus*, she was an hourly intercessor for the repeal of her husband; but finding her father to be obdure, and her suit by him not listned to, though she might in all pleasure and ease have happily spent her age in her own City with her father, she rather made choice to be a faithful companion in all distresses with her husband. *Fulgos lib. 6. cap. 9.* *Antiochus*, the son of *Leontias*, married with his sisters daughter, whom he exceedingly loved, but because she was barren and that by her he had no issue, the Ephori made suit unto him

him to be divorced from her, and would have compelled him unto it: but when he had absolutely denied to consent with them in that point, they made another request unto him, That he would take unto him another wife more fruitfull, lest the most fortunate issue of *Euristheus* might in him be extinguished. He therefore at their intreaties took to him a second wife, namely *Perinetades*, the daughter of *Darmarmenus*, and so brought her home to his house; where (which is strange) the two women lived together peaceably, without emulation or envy. His last wife brought him a son, whom he called *Cleomenes*: and not long after, his first wife (before barren) made him the fortunate father of three sons; the first *Doricus*; the second, *Leonides*; the third *Cleombrotus*; but *Cleomenes* (the eldest by the second wife) succeeded in the sovereignty, *Herodot. lib. 5.* *Thesca*, the sister of *Dionysius*, being married to *Polixenus*, who having entred into a conjuration with other noble Gentlemen, to supplant the Tyrant, but fearing discovery fled for his best safety: Upon whose flight, *Dionysius* calls his sister into question, as one that must of necessity be privy to his escape. To whom she boldly thus answered: Thinkest thou (O *Dionysius*) thy sister to be a woman of that servile and degenerate condition, that had she known the least purpose of his retirement, she would not have made her selfe a companion in all his Navigations and Travel? *Erasm. Apophtheg. lib. 5.* *Caius Caligula* the Emperor, having found *Herod* (the husband to *Herodias*) Tetrarch of Galilee, engaged in a revolt from the Empire, with *Artabanus* King of the Parthians, amerced him in a great sum of monie for that defect; and till it was levied and paid into the Treasury, gave him in custody to King *Agrippa*, whom he had found loiall unto him, and in whose fidelity he much trusted. He after banished *Herod* into a Lyons (a City of France) with an irrevocable doom of exile imposed upon him: but understanding *Herodias* to be sister to the wife of *Agrippa* (whom he much favoured) out of *Herods* mulct, or fine, he proportioned her a large Dower, reserved in the hands of *Agrippa* to her use, as not dreaming she would have been a companion with him in his confinement, To which extraordinary grace from the Emperor, she thus replied: You (O Emperor) as best becomes your Majesty, speak like a roiall and munificent Prince, but the Conjugal Bond of Love and Piety, in which I am tied to a husband, is to me an impediment, that I am

not

not capable of this great Largesse, and unmerited bounty. Unmeet it is, that I (who have been a partaker with him in all his prosperous and flourishing fortunes) should now forsake him, and not be a companion with him in the worst that disaster or adversity can inflict. This noble answer *Caligula* took in such scorn and high displeasure, to see himself in magnanimity and greatnesse of spirit to be exceeded by a woman, that he banished her with her husband *Herod*; and the bounty (before bestowed on her) he conferred upon her brother in law, *Agrippa, Joseph. in Antiq. Cleomenes*, the son of *Anaxandrides* and *Perinetades* (but lately spoken of) being expelled from Sparta by *Antigonus*, King of Macedonia, fled for refuge to *Ptolomeus*, King of *Ægypt*: whither his wife would have followed him, but dissuaded by her parents (notwithstanding a strict gard was set over her) yet in the night she beguiled her keepers; and having provided a horse for the purpose, posted with all possible speed to the next Port Town, that was least suspected; where hiring a ship, with all the Coin and Jewels then about her, she sailed into *Ægypt*, and there spent the remainder of her daies with him in his uncomfortable exile, *Fulgos. lib. 6. cap. 7.* I have but one more (gentle Reader) to trouble thy patience with at this present.

Blanca Rubea Patavina, the wife of *Baptista a Porta*, betaking her selfe into the same free priviledged Town, of which *Bassianus* was then governor, and whither her husband for his safety was retired in the year of our Redemption, 1253. when *Acciolinus* the Tyrant having lost Padua, when bending all his forces to the surprisall of *Bassianus*, compassing that at length by fraud and stratagem, which by opposition and violence he could never have accomplished; in the entring of which Town *Baptista* was slain, and *Blanca Rubea* being armed, and fighting boldly by his side till she saw him fall, was (notwithstanding her masculine valour) taken prisoner by a souldier, and presented to the Tyrant; who gazing on her rare feature (much more beautified by the rich armor she then had on) grew exceedingly enamoured on this manly Virago, and first with fair enticing blandishments he courted her love, but finding no possibility to satiate his libidinous affections that way, where fair means failed, he purposed force: which to avoid, and to prevent the dishonour intended her, she cast her self out from an high Bay-window, two stories from the ground; where

where being taken up half dead, with much difficulty she was recovered. No sooner was she well able to walk, but the Tyrant still prosecuted his beastly and brutish desires; which she still opposing, with that small strength he had left, he caused his servants to bind her according to lustfull direction, and not able to stir hand nor foot, in that horrible manner ravished her. At length being loosed from those hateful and unsufferable bonds, she (with what patience she could) dissembled her griefe, and wrought so far with some that compassioned her miseries, that she had liberty to visit her dead husband in his Tomb, into which with loud shrieks and passionate lamentation she entred, still invoking her husbands name, and with all the force she had, plucked the great and ponderous Tomb-stone upon her, the weight whereof forced the breath out of her bosome. And by this means she purchased the honourable name of a most chaste wife, at which her life still aimed; and a common grave with her husband, which even in death she most desired: one stone being the cover to both their Hearses. Bernard. Scardeous, l. 3. H stor. Patavina.

Variety of discourse concerning Women.

Apollo, or the Sun, is said to have five Daughters, which by their names appeare to be no other then the five Sences: The first is called Pasiphae, or Sight, of Πασιφαν, i. Omnibus apparens, i. Visible to all; for the Sight is a Sence that hath inspection into all the rest: for the eye sees him that calls, or clamours, beholds him that feels, observes those that taste, and intend such as smell. The Suns second Daughter, is Medea, or Hearing, of the Greek word Μεδία ιδία, i. Nullam visionem. The third, Phedra, or Odorous, of Φειδρα, i. Afficiens suavitatem, i. Affording sweetnesse and pleasantness. Dices is derived of Δικαστήρ, i. Sapiens Judex, To judge by taste; or Ακρις Judicare, that is, To censure acutely. The Syrens were the daughters of the flood Achelous, and the Muse Melpomene, so saith Hyginus; others derive them from Calliope. They are by the Greeks called Τραητορικαι, as attracting or insinuating into the ears of many their severall illeceberrations, or enticements; by Song, by Sight, by Customs. They are three

three in number; the first excels in Voice, the second in the Harp, the third in the Pype: it was so ordered by the Fates, that whosoever listened to their musick should instantly perish, but when any one escaped their incantations, they themselves should live no longer; which destiny of theirs was made good in *Ulysses*. For stopping his own ears and the ears of his sailors, with wax (by the counsel of *Mercury*) and causing them all to be tied to the Masts of the ship, when these Syrens perceived that they were prevented they tumbled themselves from the Rocks headlong into the Seas, and were so drowned. The place still bears their name, and is called Syrenides, it lies betwixt *Cicilie* and *Italy*. Some think that by these Syrenes, were intended no other then strumpets, who by their enchanting insinuations and luxurious flatteries, have been the ruin of many eminent and excellent men, as likewise of others meanlier degreed and qualified; but whatsoever he be that by his wisdom can prevent them, is his own preserver, and their destroyer. Their bodies upward were feminine, withal fair; and from the navel downward bestial or fishie, denoting unto us the ugliness of sin and deformity of lust. Divers differ about their number; These are reckoned unto us, *Aglaos*, *Telsipoi*, *Pisno*, *Iligi*: some think the City *Parthinope* to take denomination from *Parthenopaea*, once numbred amongst these Mermaids, because she was there buried: Others reckon amongst them the two Nymphs, *Leucosia* and *Lygia*. *Plutarch* in *Amator* speaks of *Oenanthe* a she-mistress, and a dancer, as also *Aristonica*, *Aglaia*, and others. These and the like of their alluring profession, to these Syrens may not unfailly be compared.

Some women have to honest purposes changed their garments, and dissembled themselves in mens habits; Women that have dissembled their shape, laudable it was in *Theodora* a Virgin of *Antioch*, who when a rude and rough hewed souldier was sent unto her into prison, forcibly to despoile her of her virgin chastity, she with her modest looks and becomming tears mixt with passionate perswasions, not only mollified his obdurate heart and deterred from his wicked purpose, but won him to change habits with her, by which fortunate stratagem she escaped out of prison, and so prevented the threatened slaughter intended her by the tyrant *Bioctes*. *Ambros. lib. 2. de Virgin.* *Euphrosina* a maid of *Alexandria*, took upon her a mans habit, and for the space of thirty

six yeers dissembled her Sex unknown to any, all which time she spent in a religious monastery only for devotion sake. *Valaterran. Dicearchus apud Celium testates*, That only for the love of learning, and to be truly instructed in the grounds of Philosophy, *Asithenia, Martinea, Ax o hea, & Phlasiastia* came disguised in mens habits into *Plato's School*, and were his daily auditors, into which place women were not to be admitted. *Pelagia* a woman of *Antioch*, being in her youth solely given over to voluptuousness and pleasure, at length was so retired from all wordly delights and vanities, that abandoning humane society, she assumed the shape of a man, lest her Sex might be discovered, and so breaking her self to the solitude of a most desolate wilderness, led a contemplative and devout life till she expired her last. The like I have before related of *Marina*, who with her habit changed her name to *Marinus*, and *Eugenia* to *Eugenius*. Here I might fildy introduce *Johanna Anglicana*, but I have reserved a place for her amongst the learned. Not to the like commendable purpose, we read how *Semiramis* betraid her Sex, and for many years together beguiled the eyes of her people, took upon her the stile of a King, and reigned in the person of her son.

Women
that have
changed
their Sex.

As those before remembered have dissembled their shape, so there be some recorded in history, that have miraculously changed their Sex. In *Phestus* a City of *Crete*, lived one *Lisim* or *Lignus* of a noble family, who being married to *Teletusa*, a Lady of equall birth, both nobilitated as well in wealth as parentage, he as an addition to the rest, being honourable above others by his place and office; his wife being great with child, and something neer her delivery, he not only besought her at the first, but after enjoined her upon her life of two things, the one was that she should bring him a male child to inherit, the other, that if it proved to be a girl, she should instantly bereave it of life. Hard was the imposition to a mother, and it somewhat penetrated the heart of the father, for he no lesse wept to speak it, then she moistned her cheeks to hear it; it drew tears from both, yet by reason of a vow solemnly made to the gods, notwithstanding all her passionate intercessions, he stood obstinate from being removed, and she altogether in despair, because he would be no further intreated. All her small hope was now in the hazard, as not knowing what her issue would prove; if a male, the joy of her

her life, if a female her double death, as not intending to survive her infant. The night before her delivery, she was comforted in her dream, in which a Vision appeared to her, to command her to save the child howsoever, for the gods would take it into their protection; thus somewhat cheered her thoughts; A girl is born, the Sex is conceal'd betwixt her and her nurse, the father is proud of his young son, sends to comfort the mother, and performs the ceremonies of the vow before past, but doth the countenance of the infant any way betray the Sex, for as *Ovid Metamorph. lib. 7.* saith of it:

*Cultus erat pueri, facies quam sive puellæ
Sive davis pueri fierat formosus uterq.*

The habit of a Boy she wore,
And it had such a face,
As whether she were Boy or Girl,
It either Sex would grace.

Lisus gives it the name of the grandfather, and calls it *Iphis*, a name that may belong equally either to man or woman; the mother holds it as a fortunate Omen. The infant grows to be ripe for marriage, and the father is as ready to provide a wife for his supposed son: *Ianthe* is found, the daughter of *Dyctæus* and *Thaleste*, a young damosel of large dower and commendable beauty; *Iphis* and *Ianthe* were of equall years and alike in feature, they were bred together, brought up and schooled together, and as they had like instructions, so they had like affections, they were paralleld in love, but not in hopes, *Ianthe* expected to be possessed of *Iphis*, *Iphis* was in despair ever to enjoy *Ianthe*, as her fear still growes greater, so the marriage day approacheth neerer, the fathers joy and comfort is the mothers dread and grief, the ones exaltation to blisse, the others dejection to sorrow. The Contract is past, the Nuptial day come; there are two Brides, and no Bridegroom: notwithstanding, *Hymen* is present, *Juno* at hand, *Venus* not far off, and *Lucina* (the goddess of Child-birth) in hope of future imploiment. The mother retires to her prayers, the daughter to her tears: Where humane hope fails, and Nature opposeth (or at least helpeth not) whether should we flie but to the gods, for assistance? So they repair to the Altar, where they humbly kneel, and as devoutly pray. Prayers are said to be the daughters of *Jupiter*, and have at all hours access to the ears of their father.

Their Orisons ended, the mother and the daughter returned; if not helped, yet in their resolutions armed against hurt. In the way back, as Ovid my Master tells me, it thus hapned;

*Mater ab ite Templo, sequitur Comes Iphis euntem
Quam solita est majore gradu, &c.*

The mother from the Temple, Iphis guides,
She follows her, but yet with larger strides
Then when she thither went; and thinks it strange
To find within her self such sudden change,
Because she feels about her something grow,
The like she never saw, nor yet doth know.
The whitenesse in her cheek begins to fade,
She seems more swart; besides, more breadth is laid
Upon her spreading shoulders; she is now
More strong then erst, and in her modest brow
A look more manly: her fair hair, that hung
Below her waste, still shortens; and her Tongue
Hath got a bigger tone: nor marvel, when
Iphis the Maid may now be rank'd amongst men.

What, and how great joy this prodigious change was, I leave to them that can truly apprehend the happiness of such a hopelesse and unexpected fortune betwixt two Lovers: but whether this was done meerly by the miraculous work of the gods, or were possible in Nature, might be disputed. To this purpose, he that collected the Memorable Histories of these times, hath quoted an Author, in many things beleevable, That the like hath been known in our later ages: yea, children have been born, that by the Midwives, Nurses and Parents, have been mistaken for daughters, and so continued for some years. But growing to the age of twelve, or thereabouts, and are able to distinguish of good or evil (being capable of passions, and subject to affections) whether Love or Time hath produced these strange effects, I am not certain: but those manly parts that were before inverted, and concealed within the body, have burst forth, and been made apparent; insomuch, that they have been forced to change their womens names into mens, with the exchange of their habits; and after made choice of wives, and as this Iphis to Ianthe, have been joyfully married. Ovid in his twelfth book of *Metamorphosis*, remembers the like transhape from the mouth of Nisus. *Cænis* (saith he) the daughter of *Elateus*, one of the most beautiful

beautiful virgins of Thessaly, and of such fame, that even *Peleus*, the father of *Achilles* (amongst many others) was an earnest suitor unto her to have made her his Bride and Queen; but the proud Girl despising both his proffers and person, gave him a like repulse with the rest, pretending a perpetual vow of Chastity. At length *Neptune* grew enamoured of her, and encountered her at such opportunity and advantage, that in auger all resistance, she was by him vitiated and devirgined. To recompence which injury, he bad her ask whatsoever was in his power (being a god) to grant, and she should be recompenced to the fulnesse of her wishes and desires. She fearing lest the temptation of her incomparable beauty might bring her in danger of the like violence, and to base prostitution (which she above all things hated) to him she thus answered:

*Magnum (Cænis ait) facit hæc injuria votam
Tale pati, jam posse nihil, da semina ne sim,
Omnia præstiteris, &c.*

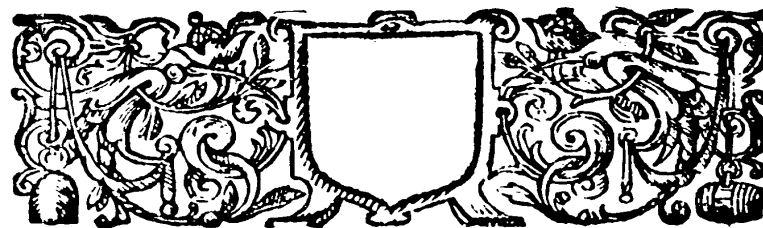
My injury doth make me (*Cænis* said)
To ask a mighty toon, which grant I pray,
(That I no more in this kind be betra'd)
Make me to be no woman from this day;
'Tis all I beg. The last words that she spake,
Seem'd to be utter'd with more manly sound
Then were the first: Great *Neptune* for her sake
Had granted it (which in her self she found)
And added more, to recompence this deed,
Never shall that smooth skin by weapon bleed.

After which time she proved invulnerable, changed her name to *Cæneus*, practised arms, and proved a famous soldier. She was in that great battel betwixt the Centaurs and the Lapithes, where fel by her hand, *Stiphilus*, *Bromus*, *Antimachus*, *Helimus*, and *Pyrachmon*, five valiant Centaurs. Now though this may seem somewhat to favour of fabulous Poetry, may not she (leaving out the compression of *Neptune*, or being made wound free) by the former probability so late remembered (being born of a warlike race, and having in her the inherent seeds of hereditary valor) though she was first thought a damosel, yet when time produced her virility, make shew of that imperfect Nature had not til then ripened, and practise Arms, agreeable with the brave spirits of her ancestors? And because either her good fortune assisted her, or her valor to protect

sted her, that she never received any apparant wound in
battel; may she not therefore (and without any palpable
absurdity) be thought invulnerable; And so much to A-
pology (in the way of discourse) for those supposed impos-
sibilities; only producing these Histories least any thing
(that favors not of immodesty) that can be spoke of women,
should be left unremembered.

*Explicit Lib. Septima.
Inscriptus Polyhymnia.*

FINIS.



THE EIGHTH BOOK *inscribed V R A N I A.*

*Intreating of Women every way learned, of Roesref-
ses, and Wishes, &c.*



Polyhymnia remembers me to look up to her
Sister *Urania*, whose contemplation is in
the Stars and Planets; where me thinks
I behold the twelve Signs, as *Manilius*
(in his first book *Astronomicon*) thus de-
scribes their order:

*Aurato Princeps Aries in vellere fulgens
Respicit, admirans adversum surgere Taurum, &c.*
The Princely Ram clad in his golden wooll,
Looks back, admiring to behold the Bul
Against him rise; who with a chearfull face
Calls to the Twins to bid them mend their pace;
The Crab thusse follows, and the Lion than;
Next, the Celestiall Maid, not known by man:
Libra comes after, who (lest Time should fail)
Weighes out the Nights and Dyes in equall scale,

And calls the Scorpion on, who in his train
Bears a bright fulgent star, at which (in vain)
The Centaur (with his string drawn to his ear)
Aims his keen shaft: the Goat doth next appear,
That's Capricornus call'd, who oft times lowers,
Because to quench his star, Aquarius powers
His Laver forth: next after him, are plac'd
Pisces, that of the twelve Signs are the last.

And now whilst mine eyes are yet fixt upon the stars, let it appear no unprofitable digression, to speak something concerning Astronomy. *Atlas* for his skill in that Art, the Poets fabled him to support Heaven on his shoulders; and *Endimion* for observing the course of the Moon, was therefore said to be her friend and lover. The Babylonians are reported to be the first observers of the Stars and Planets, by whom the Grecians being instructed, found out the two Poles, devised the Dial, and distinguished the Day and the Night into four and twenty hours *Zoroastres* that flourished in the time that *Ninus* reigned in Assyria, was in this Art famous. *Palamides* the son of *Nauplius* and *Climene* was the first amongst the Greeks that accommodated the Weeks, Months, and Years, and proportioned them to the true course of the Sun; he observed the terrible eclipse of the Sun, and taught it to be a meer naturall cause, and not prodigious, as it was then feared. *Philostatus* in *Heroicis*. *Thales Miletus* one of the seven Wise men of Greece, applied himselfe to this study, and as *Calimachus* witnesseth of him, was the first that disputed upon *Ursa major*, as *Eudemus* predicted the Eclipse of the Sun to the Ionians, which happened in the time that *Haliattes* was King of Lydia, and fought a great and terrible battel against *Ajaxas* King of the Medes *Herodotus* in *Clio*. *Laertius*, lib. 1. *Anaximander Miletus* the Scholer of *Thales*, first taught that the Moon shined only by a borrowed light, and that the Sun equalled in bignesse the compasse of the whole frame of the Earth, and was the purest fire; he made the first Sun dial in Lacedemon, and placed it where it might best give a shadow from the reflection of the Sun; he observed the Equinoctiall, and made Spheres and Horoscopes, *Laert.* lib. 2. *Anaxagoras Clazimeneus* taught, That the Sun was a fire perpetually burning, greater in the circumference then the Island of Peloponnesus, he called it a fiery Stone; he predicted that a Stone should fall from the Orb of the Sun, which hapned

hapned neer to *Aegon* a flood in Thrace, in the second year of the seventy eight Olympiad. This made *Euripides* his scholer in *Phaetontide*, to call the Sun a golden Turke; and that the Moon contained within her Sphere, Mouses, and Dwellings, Hills, Vallies, Forrests, Beasts, and People. He affirmed the *Galaxia* or Milky path, to be a meer reflex of the Sun, and no inter-light arising from the Stars; Comets he taught to be a concourse of the wandering Stars, and the flames or beards which proceed from them loose sparks shaken by the air: Being asked for what end he was born into the world, he answered, Only to have inspection into the Sun, the Moon and the Planets, *Laert.* lib. 2. *Plin.* lib. 2, cap. 60. In this were eminent *Parmenides Eleates*, the scholer of *Xenophon*, *Leucippus Eleates*, *Democrates Abderites*, *Xenocrates Chalcidionius*, who writ six books de *Astrologia*, as *Laertius* witnesseth, lib. 4. *Eudoxus Guidius*, *Theophrastus Erisius*, *Oenopides Chius*, *Meton Lacedemonius* (both remembred by *Aelianus*) *Protagorus Astrologus*, with infinite others: and among these *Hyppatia* a learned woman of Alexandria, daughter of *Theon* the famous Geometrixian, and wife to the Philosopher *Isidorus*; she writ of Astronomy, kept school in Alexandria, where she was frequented by many worthy scholars, she flourished in the time of *Arcadius* the Emperor, and was after by such as envied her fame in learning, pitifully slain and massacred. From the professors of this Art, I come to the effects thereof. It is related of *Meton* the expert Astrologian, when the Athenian forces were to be shipped into Sicily to fight against the Syracusans, he foreseeing by his Art the lamentable successe of that battel, which after proved accordingly, to avoid the danger thereof, being a man of especial imploiment in that businesse, and to come off without suspicion of fear or cowardise, he counterfeited madnesse; which the better to confirm, he fired a Summer house of his own which stood nere *Pyceta*, by which act he was judged to be distracted in his senses, and for that reason dismist from his charge. *Plutarch* in *Alcibiad*. *P. Nigidius Figulus* was of the Pythagorean Sect, excellent both in the Mathematicks and Physick, of whom *Lusian.* lib. 1.

At *Figulus cui cura deos secretaq; mundi
Nosse fuit.*

But *Figulus*, whose chiefe care was to find
And know the gods, with secrets from mankind
Conceal'd, &c.

He flourished in the time of *Cæsar*, he was skilful in the revolutions of the Heavens, above all that lived in his time: amongst other notable effect of his Art, he predicted to *Augustus* being an infant, the Imperiall purple. *X ph. in Augusto. Scribonius Mathematicus* told *Lydia*, the mother of *Tiberius Cæsar* being with child, that she was great with a male infant, not a female, adding (wherein his Art failed) *Verum sine Diademe, i. But without a Diadem*, as ignorant then to what height the majesty of the *Cæsars* were to ascend, *Sabellicus lib. 1. cap. 1* It is reported of the Astrologian *Thrasillus*, that when *Tiberius* was banished by *Augustus* into the Island of *Rhodes*, and in his greatest melancholy and discontent, had been often comforted by *Thrasillus* his school-master, as promising some speedy good news apprehended from his Art. But on a time they two walking together upon the banks of the Sea, *Tiberius* still fretting and chafing inwardly with himselfe, that he had been so long fooled with vain and idle promises, by the Mathematician his Master, he rated him with bitter and harsh terms, reviling his Art, and was ready to have cast him headlong (in this extremity of rage) from the promontory; when *Thrasillus* intreating his patience but a few hours, espied a ship with full sails making towards the harbor, when suddenly rejoicing, Be of good comfort *Tiberius* (saith he) for in yon ship is brought thee what thou most desirest; which proved accordingly, for they attending their landing, letters were delivered to *Tiberius* from *Augustus* and *Lydia*, of his repeal from exile, and his calling back to *Rome*; at which time was laid the foundation of his Empire, *Fulgos lib. 8. cap. 11. Dion. in August.* reports it thus, *Tiberius* walking with *Thrasillus*, and privately intending to cast him from the rock, without any appearance of anger, on the sudden he grew wondrous melancholy and sad, upon which *Tiberius* demanding the cause, *Thrasillus* answered, because I find there is now a present mischief intended against me; upon which words the purpose of *Tiberius* was altered, and the other's presence by him much commended. Even *Tiberius* himself was studious and expert in Astrology, Astronomy, and other mystical and hidden Arts, insomuch that he caused many noble Gentlemen of *Rome* to be innocently put to death, for no other reason then by calculating upon their nativity, he presupposed them dangerous to the State; he observed the carriage and conditions of all men, and whosoever excell'd

others

others in vertue, or entered into the least popular love, him he cut off. It is said, that meeting with *Galba*, upon his marriage day, he cast a stedfast look upon him, and withall uttered these words, *Et tu aliquando Principatum degustabis, i. And thou also shalt in time attain unto the Principality.* The Emperor *Hadrianus* was not only industrious in the attaining to the height of perfection in the knowledge of all other general learning, but also in the Mathematicks, insomuch that *Marius Maxim.* affirms of him, That he assuredly knew all things that were spoken of, or by him; he writ down every morning with his own hand, the chances and successions that should follow the same day, and thus he continued to the hour of his death. He was often heard to say of *Venus* whom he had adopted,

Oscendent terris hunc tantum fata, nec ultra

Esse sinunt, &c.

The fates will to the earth but shew him, then,

Ere fully seen, snatch him away agen.

Polaterran Anturo lib. 23. saith, That he continued the writing down daily of those predictions, even to the last month of the year, in which he died, and then gave over; speaking openly, that within the compasse of that month he should be gathered to his fathers, *Fulgos, lib. 8. cap. 11.* *Severus Pertinax* having buried his wife *Martia*, made choice of a second called *Julia*, born of obscure parents; for no other reason, but that by the inspiration into those Stars that were predominant at her birth, he found that she was born to participate of Imperial honours, *Polaterran lib. 23.* An Astrologian in the Court of *Frederick* the second Emperor, with great ceremony and diligence observed *Rodolphus* Earl of *Hausburch* (a plain Gentleman of mean fortunes, and lesser hopes, and one whom all the other Courtiers despised) and still he was mocked when he had neglected others of great place and office, to be only obsequious to him; this being told to the Emperor, he commanded the Artist before him, demanding the reason of his so doing; to whom he answered, Because O *Frederick*, in this *Rodolphus* I see a succeeding Emperor, who when thy issue shall fail, must repair the dignity of the *Cæsars*, and his noble memorable acts fill all Christendome with condign praises; neither was this presage frivolous or vainly spoken, for in the year of our redemption, 1273, in the Calends of October, this *Rodolphus* was by the princes of Germany confirmed in the Imperiall

Imperiall dignity, and crowned at Frankford, *Caspinianus* in *Cæsaribus*. *Marullus* speaks of one *Byliotus* an Astronomer, who died with eating of Mushrooms, or such as we call Toad-stools, his words be these:

*Dum cavet Astrologus prituris sidera amicis,
Dum sibi Boletos non cavet ipse perit.
Whilst to foresee his friends mishaps,
His skil the Artist tri'd:
His own sad fate he could not find,
But eating Mushrooms, di'd.*

Rare effects of this Art were shewed in *Guido Bonatus forobiosensis*, who lived under *Martin* the fourth, who sent to *Guido* Earl of Mountferrat, that if such a day, and at such an hour he would issue out of the City, and by stratagem invade his enemies, posterity should remember him in that honorable victory; in which he should give them a strange defeat, and assuredly overcome, and himself receive a dangerous wound in the thigh. The Earl at the day appointed issued from the City, and assaulted them, providing himself of all things necessary about him for a wound. He wins the day, followed the victory, was hurt in the same place, and after healed. *Fulgor. lib. 8. cap. 11. Egnat. lib. 8. cap. 11.* *Paulus tertius* Pope (*Farnesius*) was miraculously skilful in Astrology: He sent to his son *Peter Aloysius* (who at that time with great cruelty usurped in the Dukedome of Parma and Placentia) and warned him to beware and take heed of his own safety the 10 day of September, in the year of Grace, 1547. for that day was malignant to his life, and opposite to his good above all others. The father (as my Author saith) had power to forewarn his son, but the son had not grace to prevent the danger; for the same day predicted, he was slain in his own Castle by *Augustinus Landus* and *Jacobus Scotus*, two Earls of Placentia, who pretended private conference with him. Being dead, he was delivered to the long afflicted people, who first hanged him up by the privy parts, and after (without all humane pity) tore him limb from limb, to satisfy their malicious vengeance. *Steidanus, lib. 19. Comment.* I fear I have staid too long amongst the Stars, and conferred so much amongst those men, that some may fear I have forgot the Women: but it is otherwise, for I now proceed with them. And first,

of

Of Women Orators that have pleaded their own Causes, or others.

Strange and admirable is the efficacy and force of Eloquence. It is writ of the Poet *Tyrtæus*, That when the Lacedemonians had been in three sundry battels defeated, and were in despair for ever reobtainning their pristine honours and dignities, in this lowest of their dejection, he with his excellently eloquent Verses so kindled and awaked their dul and drowlie courages, that they the fourth time opposed the Messenians, their enemies; and wearing about them the names of their noble ancestors (whose brave exploits he in his Poems had celebrated) they re-assumed their former forces and courages, with such an addition and encrease of fortitude, that they after grew irresistible. Answerable to the facundity and eloquence of the Poet *Tyrtæus*, was that of *Amesia*, a modest Roman Lady, who being of a great crime accused, and ready to incur the sentence of the Prætor, she in a great confluence stept up among the people, and without any advocate pleaded his own cause so effectually and strongly, that by the publique Suffrage she was freed and acquit from all aspersions whatsoever; Which she did with such a manly yet modest constancy, that from that time forward she was called *Androgine*. *Val. Max. lib. 8. cap. 3.* Equall to her was *Hortensia*, the daughter of *Q. Hortensius*: she, when the Roman Matrons had a grievous fine put upon them by the Tribunes, and when all the Tribunes, Lawyers and Orators were afraid to take upon them the patronage of their Cause; this discreet Lady in person pleaded before the Triumvirate, in the behalf of the women; which she did boldly and happily; for as one hereditary to her fathers eloquence, she prevailed so far that the greatest part of the mulct imposed upon them was instantly remitted. Differing from their Modesties, was that of *Caia Affrania*, the wife of *Lycinius Bruttio*, a woman prompt and apt for all contention and discord, and in all troubles and controversies stil pleaded her own Cases before the Prætor: Not that she wanted the help of an Advocate, but rather to expresse her own impudence; whose common railing and loquacity before the Bench,

Bench, grew to that scandall, that it almost stretcht to the injurie of the whole Sex: insomuch, that if any woman were justly taxed with boldnesse or irregularity, she (in the way of a Proverb) was branded with the name of *Affrania*. Her spleen extended even to *Caius Caesar Tertius*; as likewise to *M. Servilius* the Consul. My Author leaves her with this Character, *That it is much better to enquire when such a Monster died, then curiously to be inquisitive when or of whom she was born.* Val. Max. lib. 8. cap. 3.

From Orators I come to Sophists, and from Declamers to Disputants. It is reported of *Cecilia*, the chaste Roman Virgin (being married against her wil to a noble Gentleman, called *Valerianus*) when they were left together in the Bride-chamber, she with her strong reasons and prompt arguments discoursed and disputed with him in the patronage and defence of her Virginity, proving unto him from the Scriptures, how justly vowed Chastity is more acceptable in the eyes of the great Maker, then Marriage: insomuch, that notwithstanding his heat of youth, meeting with a tempting, provoking beauty, the convenience of opportunity, time, and place (with the lawfulness of the act, established by the Ceremonies of the Church) yet he (at her intercession) not only abstained from that time to offer her any force or violence, but ever after betwixt themselves vowing lasting Virginity. She, likewise when *Tiburtius* (the brother to *Valerianus*) contended with her in disputation, refuted the opinions then generally held, concerning the idolatrous worship of the false Pagan gods; so that having convinced him with undeniable Propositions, he turned a zealous convertite to the true Christian Faith. *Catherina Alexandria*, under the Tyranny of *Maxentius*, argued with all the best and cunningest Sophists of those daies, stoutly and constantly maintaining the Faith of the Gospel, and fillogistically refuting all their schismatical Opinions, causing many of them to deliver up their names to the sincere profession of Christianity. In her appeared how the wisdom of the world gave place, and submitted to the Divine knowledge; insomuch, that notwithstanding all the filigistical cunning, and sophistical dilemma's (in which they were elaborately practised) they were forced to yield and submit to the authority of a plain Virgins tongue, her wit and reason being illuminated with Divine knowledge from above, *Marul. lib. 5. cap. 6.* *Guido Bit.* in his Catalogue

of Philosophers, reports *Diodorus Socratus* to have had five daughters, all Disputants, and skilful in Logick. *Hypparchia*, the sister of *Megacles*, and wife to *Crates Cymeus*, she with one sophism put to silence *Theodorus* (surnamed *Athos*) *Quod faciens Theodorus non diceretur injuste facere, ad id faciat Hypparchia non diceretur injuste facere.* That which *Theodorus* doing, he is not said to do unjustly, if *Hypparchia* do the same, she is not said to do unjustly. To which when he granted, she added this: But *Theodorus* bearing himselfe, is not said to do unjustly, Ergo, If *Hypparchia* bear *Theodorus*, she cannot do unjustly. To this *Theodorus* made no answer, but in snatching up his cloak, and leaving the place, he taunted her in a Greek Iambick verse, which was to this purpose, Why she being a woman, would trouble herself with such Disciplines as are solely appertaining unto men? thus saying, *Rados apud Tulas reliqui femina.* To whom she replied; *Thoukest thou I have been ill counselled, for that time which I might have past upon the Loom or Distaff, I have spent in the attaining of the liberall Arts and Disciplines?* Of *Debara* of the Tribe of *Ephraim*, her wife dome, and her Prophecies (in which she excelled) the holy Scriptures gives ample testimony; as likewise of *Mary* the sister of *Moses*, *Anna* the Prophetess, and others. I proceed to such as have been studied and practised as well in Theology, as Philosophy.

Of Women studious in Divinity.

F*abola* a Roman matron was very laborious in the reading and understanding of the sacred Scriptures, she was frequent in the old Prophets, the Gospels, and the Psalms of *David*, which she had almost ad unguem, and by rote; her continuall reading practised her in a more perfect knowledge, she was of that reverend respect amongst the learned, that *Saint Jerome* vouchsafed to dedicate a book unto her, intituled *de Vesta Sacerdotali.* *Mircella Romana* for her industry in the Scriptures, in which she was busily travelled was in many of *Saint Jerome's* Epistles blured by name. He writ a book to her *De mundi contemptu.* Of the contempt of the world, another of the ten names by which God is called amongst the Hebrewes; a third of our faith, and the doctrine of the Hereticks; a fourth of blasphemy against the Holy Ghost; a fifth, of the study of

Theophilus;

Theophilus Bishop of Alexandria, with others. The same Saint *Jerome* witnesseth of *Eustochium* the daughter of one *Paula*, a Roman Matron, who was excellently practised in the Greek and Latin Dialects, as also in the Hebrew Character, insomuch, that she in her time was called *The new Prodigie of the world*: she gave her studie chiefly to meditation upon the Scriptures, insomuch, that she read the Psalms of *David* familiarly, and without the least hesitation. *Anastasia* the scholler to *Crisogonus* the Martyr, and wife of *Publius Romanus* (who faining a counterfeit disease, sequestred himself from her and quite abandoned her bed) she writ certain Epistles to her Master and Tutor, *Crisogonus*, in which she complained that all her means and subsistence was consumed and wasted by her impious and sacrilegious husband, who most unnaturally detained her in prison. This devout woman for the Faith, and ministring to the Saints, was arraigned and condemned to the fire, where she publickly suffered a most glorious Martyrdom: of her *Volaterran*. makes mention. *Gilberta Anglica* was born in Maguns or Mens in Germany, where she was beloved of a young scholler, for whose sake, and least their private and mutuall affection should at length come to the ears of her parents, all virginall modesty and womanish fear set aside, she put her selfe into a young mans habit, fled from her fathers house, and with her dear friend and Paramour, came into England, where as well as to his observance and love, she gave her self to the practise of the Arts, and to attain to the perfection of Learning. At length the young man dying (finding her self entred into some knowledge, and desirous to be further instructed, as one having a wondrous prompt and accute brain) she still continued her habit, and withal her laborious study, as well in the Scriptures as other humane Learnings. At length coming to Rome, she read publickly in the Schools, where she purchased her selfe a great and frequent Auditory: And besides her singular wisdom, she was much admired and beloved for her seeming sanctity and austerity of life, and after the death of *Leo* the sixth, elected and confirmed in the papall Dignity, for thus writes *Volaterran*, *Sigebertus*, *Platina*, and others that have writ the lives of the Roman Bishops: she is remembred likewise to this purpose by *Boccattius* in his book *de Claris Mulieribus*. But *Sabellicus*, lib. 1. *Anteadis*, calls her *Joanna Anglica*, i. *Joan English*,

English, who in her minority dissembled her Sex; and so habited, travelled as far as *Athens*, and there studied with infinite gain and profit: insomuch, that coming to Rome, few or none could equall her in Disputation or Lectures, which begot her such reverence and authority with all men, that she was by a general Suffrage elected into the Papacy, and succeeded *Leo* the fourth, *Ravissus in Officina*, iii. 6. Others will not allow, that ever any such woman was Pope, and excuse it thus: There was one Bishop of Rome, who was a decrepit and weak old man: He (by reason of age) not being well able to manage his temporall affairs, and domestick businesse, received into his Pallace as a guide and governess, a woman called *Joanna*, his sister or neer kinswoman: this woman took upon her great pride and state, and usurped upon the infirmity of her pride and state, and usurped upon the infirmity of her brother: insomuch, that having the command of all things, and being avaricious by nature, no businesse was dispatched but by her, nor any thing concluded without her, for which she was both hated and scorned; and therefore upon her that usurped the authority of the Pope, they likewise bestowed his stile, and nick-named her Pope *Joan*. This I have not read, but I have heard some report it. From her I come to *Rosinda*, born in Germany, and by Nation a Saxon: she lived under *Lotharius* the first, and was of a religious place called *Gandresenses*, in the Diocesse of *Hildesemensis*; she was facundious in the Greek and Roman Tongues, and practised in all good Arts: she composed many Works, not without great commendation from the Readers, one especially to her fellow Nuns and Votaresse, exhorting them to Chastity, Vertue, and Divine worship: She published six Comedies, besides a noble Poem in Hexameter verse, of the Books and Heroick Acts done by the *Osbo Casars*. She writ the Lives of holy women, but chiefly a Divine Work of the pious and chaste life of the blessed Virgin in Elegick verse, which began thus, *Unica spes Mundi em. Cranzius*, lib. 6. cap. 20. *Metropoleos. Fulgof.* lib. 8. cap. 3. *Elizabeth*, Abbess of *Schonaugia*, zealously imitated the practise and studies of this *Rosinda*, which she professed in the City of *Triers*. She writ many things in the Latin Tongue, of which she was divinely admonished and inspired from above, besides many perswasive Epistles to her Covent of Sisters, and others full of great conceit and elegancy: A Book also that was

entituled, A path to direct us the way to God; besides, a Volume of many learned Epistles, full of great judgement and knowledge. *Fulgof. lib. 8. cap. 3. and Egnat. ibidem.* *Constantia*, the wife of *Alexander Sforza*, is deservedly inserted in the Catalogue of women, famous and excellent in Learning: She from her childhood was so laborious in the best Disciplines, that upon the sudden, and without premeditation, she was able sufficiently to discourse upon any argument, either Theological or Philosophical; besides, she was frequent in the works of *St Hierom*, *St Ambrose*, *Gregory*, *Cicero*, *Laſtantiuſ*. For her extemporal vein in Verse, she was much admired; in which she was so elegantly ingenious, that she attracted the ears of many judicious scholars to be her daily Auditors. And this facility is reported to be innate and born with her, as proceeding with such smoothness, and without the least force or affectation. Her daughter *Baptista* succeeded her both in fame and merit, being accepted and approved for one equally qualified with her mother *Constantia*: Therefore *Politianus* in *Nazaria*, doubts not to rank her amongst the best learned and most illustrious women. *Baptista Prima*, the daughter of *Galeatinus Malatesta*, Prince of *Pisauria*, and after the wife of *Guido Montefeltrenſis*, Earl of *Urbino*, made many commendable proofs of her wit and learning; for she held many disputations even with those that were best practised and grounded in the Arts, from whence she came off with no common applause. She writ a Volume in Latin, which she titled, *The Frailty of mans Life*; with other praise-worthy books, *De vera Religione*, i. Of true Religion. *Fulgof. lib. 8. cap. 3.* *Isota Navarra Veronenſis* devoted her life wholly to the study of all humane knowledge, and withall, to the contemplation of Divine Mysteries, to which she added the honour of perpetuall Chastity. She writ many eloquent Epistles to Pope *Nicolaus Quintus*, as also to *Pius* the second, being sufficiently seen as well in Theology as Philosophy Amongst other Works, she composed a Dialogue, in which it was disputed which of the two of our parents, *Adam* and *Eve*, sinned first, or more offended in the beginning. *Egnat* and *Fulgof. lib. 8. cap. 3.* *Alpiadis* a Virgin (who much desired to be instructed in the true Faith) was inspired from above with a miraculous knowledge in the Scriptures.

Antiq. in 6. ff.

Of

Of Women excellent in Philosophy, and other Learning.

FROM Theology I descend to Philosophy. *Nicaula* Queen of *Saba* travelled from the farthest part of *Aethiopia* up to *Hierusalem*, to prove the wisdom of *Solomon* in dark Problems, and hard Questions: which when he had resolved, and satisfied her by his divine wisdom, inspired into him from above, she returned into her Country richer by her gifts, more benefited by her knowledge, and fruitful, as bearing with her in her womb, a child begot by *Solomon*. *Lycosth. in Theat. Human. vite, lib. 1. cap. de Femin. doctis.* *Adesja*, a woman of *Alexandria* (a near kinswoman to the Philosopher *Syriannus*) both for her Chastity and Learning is commemorated by *Suidas*, *Vata. lib. 13. cap. 3.* *Antrop. Nicofrata* (by some called *Carmentis*) helped to make up the number of the Greek Alphabet: she is also said to have added to our Roman Letters. *Hermodica* was the wife of *Midax*, King of *Phrygia*: she is not only celebrated for her rare feature and beauty, but for her wisdom: she was the first that ever stamped Money, or made Coin amongst the *Cimeneses*. *Heraclides*. *Numa* was the first that made money amongst the Romans, of whose name it was called *Nummus*. *Isidor. lib. 16. cap. 17.* It is likewise called *Pecunia*, or *Pecus*, which signifies Cattel: for the first that was made to passe current betwixt man and man, was made of the skins of beasts stamped with an impression. It hath been current amongst our English Nation; part of it may at this day be seen (as an ancient Monument) in the Castle of *Dover*. *Saturn* made Money of Brasse, with inscriptions thereon; but *Numa* was the first that coined Silver, and caused his name to be engraven thereon, for which it still retains the name in the Roman Tongue, and is called *Nummus*. *Aspasia* was a *Milesian* Damoſel, and the beloved of *Pericles*: she was abundantly skilled in Philosophicall studies; she was likewise a fluent Rhetorician, *Plutarchus* in *Pericles*. *Socrates* imitated her in his *Facultas Politica*, as likewise *Diotima*, whom he blushed not to call his Tutresse and Instructresse. Of *Laſthenea*, *Mantineia*, *Axiothea*, and *Phliaſia* (*Plato's* scholars in Philosophy) I have before given

a short Character. *Themiste* was the wife of *Leontius Lamp-
sacenus*, and with her husband was the frequent Auditor of
Epicurus: of whom *Lactantius* saith; That save her, none of
the Ancient Philosophers ever instructed any woman in
that Study, save that one *Themiste*. *Arete* was the wife of
Aristippus the Philosopher, and attained to that perfection
of knowledge, that she instructed her son in all the libe-
rall Arts, by whose industry he grew to be a famous pro-
fessor. He was called *Aristippus*, and she surnamed *Cyre-
naica*. She followed the opinions of that *Aristippus*, who was
father to *Socrates*. She (after the death of her father) erec-
ted a School of Philosophy, where she commonly read to
a full and frequent Auditory. *Genebria* was a woman of
Verona, she lived in the time of *Pius* the second, Bishop of
Rome: Her works purchased for her a name immortal. She
composed many smooth and eloquent Epistles, polished
both with high conceits and judgement; she pronounced
with a sharp and loud voice, a becomming gesture, and a
facundious suavity. *Agallis Corcyra* was illustrious in the
Art of Grammar, *Celins* ascribes unto her the first inven-
tion of the play at Ball. *Leontium* was a Grecian Damo-
sel, whom *Gallus* calls a strumpet, she was so well seen in Phi-
losophicall contemplations, that she feared not to write a
worthy book against the much worthy *Theophrastus*. *Plin.*
in Prolog. Nat. Hist. *Cicero, lib. de Natur. Deorum.* *Dama* the
daughter of *Pythagoras*, imitated the steps of her father, as
likewise his wife; *Theano* her husband, the mother and the
daughter both proving excellent scholars. *Laert. Themisto-
clea*, the sister of *Pythagoras*, was so practised a student, that
in many of his works (as he himselfe confesseth) he hath
implored her advice and judgement. *Ifrina* Queen of *Scy-
thia*, and wife to King *Aripithes*, instructed her son *Sythes* in
the Greek Tongue, as witnesseth *Herodotus*. *Plutarch in Pe-
riste*, saith; That *Thargelia* was a woman whom Philosophy
solely illustrated: as likewise *Hyparchia Greca*. *Laert. Cor-
nelia* was the wife of *Africanus*, and mother to the noble fa-
mily of the *Gracchi*, who left behind her certain Epistles
most elaborately learned. From her as from a fountain,
flow'd the innate eloquence of her children, therefore
Quintil. thus saith of her; *We are much bound to the Mother or
Matron, Cornelie, for the eloquence of the Gracchi, whose
unpar. ll. learning in her exquisite Epistles she hath bequeathed
to posterity.* The same Author speaking of the daughters of

Lælius

Lælius and *Quint. Hortensius*, useth these words, *The daugh-
ters of Lælius is said in her phrase to have refined and excelled
the eloquence of her father; but the daughter of Q. Hortensius,
to have exceeded her Sex in honor.* So likewise the facundity
of the two *Lycinias* flowed hereditarily from their Father,
L. Crassus, as the two daughters of *Mutia* inherited the lear-
ning of either parent, *Fulvia* the wife of *M. Antonius* was not
instructed in womanish cares and offices, but as *Volater.*
lib. 16. Antrop. reports of her, rather to direct Magistracies,
and govern Empires: she was first the wife of *Curio*. *Sta-
tius Papinius* was happy in a wife called *Claudia*, excellent
in all manner of learning. *Amalasynthia* Queen of the
Ostrogoths, the daughter of *Theodoricus* King of those
Ostrogoths in Italy, was elaborately practised in the Greek
and Latin Tongues, she spake distinctly all the barbarous
languages that were used in the Eastern Empires, *Fulgos.*
lib. 8. cap 7. *Zenobia* (as *Volateran.* speaks from *Pollio*) was
Queen of the *Palmyrians*, who after the death of *Odenatus*,
governed the Kingdome of Syria under the Roman Em-
pire: she was nominated amongst the thirty Tyrants, and
usurped in the time of *Gallenus*; but after being vanquished
in battel by the Emperor *Aurelianus*, was led in triumph
through Rome, but by the clemency of that Prince, she was
granted a free Pallace situate by the river of Tyber, where
she moderately and temperately demeaned her selfe: she
is reported to be of that chastity, that she never entertained
her husband in the familiar society of her bed, but for il-
lues sake and procreation of children, but not from the time
that she found her conception, till her delivery: she used
to be adored after the majestick state and reverence done
to the great Sophies of Persia. Being called to the hearing
of any publick Oration, she still appeared with her head
armed, and her helmet on, in a purple mantle buckled up-
on her with rich jems; she was of a clear and shrill voice,
magnanimous and haughty in all her undertakings, most
expert in the Egyptian and Greek Tongues, and not
without merit numbred amongst the most learned and wi-
sest Queens. Besides divers other works, she composed the
Orientall and Alexandrian History, *Hermolaus* and *Timolus*
her two sons, in all manner of disciplines she liberally in-
structed, of whose deaths it is not certain, whether they died
by the course of nature, or by the violent hand of the Em-
peror, *Olympia Fulvia Morata*, was the ornament and glory

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of

of our later times, the daughter of *Fulv. Moratus Minutianus*, who was tutor in the Arts to *Anna*, Prince of Ferrara, she was the wife of *Andreas Gumblerus*, a famous Physician in Germany, she writ many and elaborate works in either tongue; at length in the year of our Lord 1555 in the month of October, being of the age of twenty nine years she died of Hedelburgh. Saint *Helena* may amongst these be here aptly registred; for thus *Stow*, *Harding*, *Fabian*, and all our modern Chroniclers report of her: *Constantinus* a great Roman Consul, was sent into Britain to demand the tribute due unto Rome; immediately after whose arrivall, before he could receive an answer of his Embassie, *Coil* who was then King died, therefore the Britains the better to establish their peace, dealt with the Roman Embassador to take to wife *Helena*, the daughter of the late deceased King, a young Lady of an attractive beauty, adorned with rare gifts and endowments of the Mind, namely, Learning and Vertue; the motion was no sooner made, but accepted, so that *Constantinus* having received the British tribute, returned with his new Bride to Rome, and was after by the Senate constituted chiefe Ruler of this Kingdome. After twenty years quiet and peace all government (which was thought her wisdom) *Constantinus* died, and was buried at York; in his time was *St. Albon* married at Verolam, since called *St. Albens*, as *John Ludgate* Monk of Bury testifies, who in English heroical verse compiled his History: *Constantinus* (saith he) the younger succeeded his father *Constantinus*, as wel in the Kingdome of England, as divers other Provinces, a noble and valiant Prince, whose mother was a woman religious, and of great sanctimony; this young Prince was born in Britain and proved so mighty in exploits of war, that in time he purchased the name of *Magnus*, and was stiled *Constantine* the Great, a noble protector and defender of the true Christian Faith. In the sixt year of his reign he came with a potent Army against *Maxentius*, who with grievous tributes and exactions then vexed and oppressed the Romans; and being upon his march, he saw in a vision by night, the sign of the Crosse in the air like fire, and an Angel by it, thus saying, *Constantine, in hoc signo vinces, i. Constantine*, in this sign thou shalt conquer and overcome; with which being greatly comforted, he soon after invaded and defeated the army of *Maxentius*, who flying from the battel, was wretchedly drowned in

in the river Tiber. In this interim of his glorious victory, *Helena* the mother of *Constantine* being on pilgrimage at Jerusalem, there found the Crosse on which the Saviour of the world was crucified, with the three nails on which his hands and feet were pierced. *Ranulphus* amplifies this story of *Helena*, somewhat larger after this manner, That when *Constantine* had surprized *Maxentius*, his mother was then in Brittain, and hearing of the successe of so brave a conquest, she sent him a letter, with great thanks to heaven, to congratulate so fair and wished a Fortune; but not yet being truly instructed in the Christian Faith, she commended him that he had forsaken idolatry, but blamed him that he worshipped and beleaved in a man that had been nailed to the Crosse. The Emperor wrote again to his mother, That she should instantly repair to Rome, and bring with her the most learned Jewes and wisest Doctors, of what faith or beleefe soever, to hold disputation in their presence concerning the truth of Religion. *Helena* brough with her to the number of seven score Jewes and others, against whom Saint *Silvester* was only opposed. In this controversie the misbelievers were all nonplust and put to silence. It happened that a Jewish Cabalist among them spake certain words in the ear of a mad wild Bull that was broke loose & run into the presence where they were then assembled; those words were no sooner uttered, but the beast sunk down without motion, and instantly died; at which accident, the judges that sate to hear the disputation, were all astonished, as wondring by what power that was done. To whom *Silvester* then spake, What this man hath done is only by the power of the devil, who can kil but not restore unto life, but it is God only that can slay and make the same body revive again; so Lyons, and other wild beasts of the Forrest can wound and destroy, but not make whole what is before by them perished: then (saith he) if he will that I beleieve with him, let him raise that beast to life in Gods name, which he hath destroyed in the devils name. But the Jewish Doctor attempted it in vain, when the rest turning to *Silvester*, said, If thou by any power in Heaven or Earth canst call back again the life of this beast, which is now banished from his body. we wil beleieve with thee in that Deity, by whose power so great a miracle can be done. *Silvester* accepted of their offer, and falling devoutly on his knees, made his prayers unto the Saviour of

the world, and presently the beast started up upon his feet; by which *Constantius* was confirmed, *Helena* converted, & all the Jews and other Pagan Doctors received the Christian Faith, and were after baptized: and after this, and upon the same occasion, *Helena* undertook to seek and find out the Cross. *Ambrose* and others say she was an Inn-keepers daughter at Treverent in France, and that the first *Constantius* travelling that way, married her for her beauty; but our Histories of Britain affirm her to be the fair, chaste, and wise daughter of King *Coil*, before remembered. The perfections of the mind are much above the transitory gifts of Fortune, much commendable in women, and a dowry far transcending the riches of gold & jewels. Great *Alexander* refused the beautiful daughter of *Darius*, who would have brought with her Kingdoms for her Dower, and infinite treasures to boot, and made choice of *Barsine*, who brought nothing to espouse her with, save her feature, and that she was a scholar; and though a Barbarian, excellently perfect in the Greek tongue, who though poor, yet derived her pedigree from Kings: And upon that ground, *Lycurgus* instituted a Law, That women should have no Dowers allotted them, that men might rather acquire after their Vertues, then their Riches, and women likewise might the more laboriously imploy themselves in the attaining to the height of the best and noblest Disciplines. It is an argument that cannot be too much amplified, to encourage Vertue and discourage Vice, to persuade both men and women to instruct their minds more carefully then they would adorn their bodies, and strive to heap and accumulate the riches of the Soul, rather then hunt after pomp, Vain glory, and the wretched wealth of the world; the first being everlastingly permanent, the last, dayly and hourly subject to corruption and mutability. *Horace* in his first Epistle to *Mecenas* saith:

Virtus Argentum est Auro, virtutibus Auro.
Silver is more base and cheap then Gold, and Gold then Vertue.
To encourage which in either Sex, *Plautus* in *Amphit*, thus saies:

Virtus primum est optimum, virtus omnibus
Rebus anteit profecto, &c.

Vertue's the best reward, and before all
Justly to be preferr'd. That which we call

Liberty,

Liberty, Life, our Parents, Children, wealth,
Our Country, Reputation, Honour, Health,
By this are kept (though by the bad despis'd)
All that is good, in Vertue is compris'd.

Moreover, all that are Noble, Vertuous, Learned, Chast, and Pious, have their places allotted them above; when on the contrary, their souls are buried lower in the locall place of torment, then their souls, that are laid to sleep in the grave. At the blessednesse of the good, and future glory assigned unto them, *Lucan* most elegantly aimed at, lib. 9. de bello Civili, where he thus writes:

Ac non in Pharia manes jacere favilla,
Nec cinis exiguum tantum compefcuit umbram, &c.
Which I thus English.

In th' Pharian flames the bright Soul doth not sleep,
Nor can so small a Dust and Ashes keep
So great a Spirit: it leaps out of the fire,
And leaving the halfe burnt members, doth aspire
And aims up to the place where Jove resides,
And with his power and wisdom all things guides.
For now no air his subtil passage bars,
To where the Axle-tree turns round the stars,
And in that vast and empty place which lies
Betwixt us and the Moon (the visible skies)
Th' halfe godded Souls inhabit: such are nam'd
There, whom bright fiery Vertue hath inflam'd,
And were if pious life: their hopes are fair,
Made Citizens and Free-men of the aire,
And such redeem'd from all that was infected,
Are now within th' eternall Orbs collected.

This somewhat more illustrated by the Tragick Poet
Seneca in *Hercule Oeteo*, thus saying:

Nunquam Stigias fertur ad undas
Inclita Virtus, &c.

To the dark and Stigian shades,
Vertue (when it seeming fades)
Is never born. Then, O you chaste
And valiant, though your yeers may waste,
No limit (Time) to that can give,
It Death survives; then ever live,
The cruel Fates can claim no due,
Nor the black Stigian waves in you:

But

*But when wasted Age hath spent
The utmost minute Time hath lent,
Then glory takes in charge the Spirit,
And guides it to the place of Merit.*

Let these serve for an encouragement to Vertue, and the attaining unto all commendable Arts and Disciplines, by which the Body is honoured, the Soule glorified. And thus I take leave of the Female Students in Theology and Philosophy, and now consequently come to the Poetesses: may the Muses be favourable to me in their relation.

Of Poetry.

HOrace saith, *Et prodesse solent & delectare Poete*, In Poets there is both pleasure and profit, who are for the most part (I mean the best) studious for the pleasingest phrase, and most moving eloquence. From hence it grew that those of the first age, first introduced common civility, and humane morality amongst men, reducing them from irregular and brutish conditions, into a mutuall and wel govern'd society: for by pleasant and delightfull language refined upon the vulgar Barbarisme, they first drew the ears of the ruder people to attention, from attention to instruction, and by instruction to practise; so that in proesse of time, by their smooth and gentle perswasions, illustrated with facundity and eloquence, they brought them from voluptuousnesse to temperance, from the fields into houses, from living in villages, to walled Cities, and by degrees, from edifying of houses for themselves, to erect Temples to the gods, by whose adoration it impressed a reverend fear to offend them: and so consequently reduced them from rudenesse to a more formall regularity. They were the first that taught them shame and fear; shame, to seem brutish to humauity; fear, to appear inhumane before a deity. They moderated the ferocity of their minds, by smooth Orations, profitable documents, and learned writings; and the more to insinuate into their dul underwandings, when prose seemed unto them lesse delightful, they devised verse, and stil as one kind grew stale or common, they apprehended new, and thus that eloquence that before lay loose and scattered, was

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first contracted within feet and number. Then when the vulgar seemed lesse capable of deep Sophisms, tending to morality and civil government, and therefore their graver doctrines appeared to their ears harsh and unpleasant, they dealt with them as careful fathers use to doe with their untoward children; when things profitable will not still them, they seek to still them with toys: so the Poets, when wholesome food would not taste their mouths, they devised sweet meats to relish their pallats, finding out merry and delightful tales, best agreeable with their itching ears: comprehending notwithstanding, golden truths in leaden tables. They after instituted good and wholesome lawes, to encourage the good, and deject the bad; to raise the vertuous and wel disposed to honor, and to punish the evil doer either with pennance or shame: then came the industrious man to be first distinguished from the sloathful, and the thrifty from the prodigal: things were no more made common, every man eat of his own labor, and what he earned he might call his own: Hence first grew industry, without which no Common weal nor publike State can stand. And these and much greater were the first fruits of Poetry, now in this age so much despised; the use whereof was ancient, the apprehension divine, the practise commendable, and the name reuerent. There is a sympathy and correspondence betwixt Poetry and Rhetorick: *Apollo* is god of the first, and *Mercury* the *Mecenas* of the second; which the ancient writers the better to signifie unto us, say, That *Apollo* acquainted *Mercury* with the Muses, and *Mercury* in requital first invented the Harp, and gave it to *Apollo*, being the instrument to which the Muses most delighted to sing, as if they more plainly would have said, A Poet cannot be excellent unlesse he be a good Rhetorician, nor any Rhetorician attain to the height of eloquence, unlesse he hath first laid his foundation in Poetry. They are two excellencies, that cannot wel exist one without the other: Poetry is the elder brother, and more plain in his condition; Rhetorick the younger, but more crafty in his profession: hence it comes, Poets are so poor, and Lawyers so rich; for they have made a younger brother of the elder, and possessed all the Land. Besides, as much as *Apollo* is excellent above *Mercury*, as being God of Light, of Musick, of Physick, of Arts, &c. and the other God of Bargaining, Buying, Selling, of Cozening, Theeving, and of Lies; so far doth the

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first claim due priority above the second. They may be thus distinguished: Poets in that which outwardly appears fabulous, colour and shadow golden truths, to their own painful studies and labour, and to the pleasure and profit of others; But many Orators, under seeming truths, apparel scandalous fictions, aimed only at their own benefit, to the impoverishing of others, and many times stripping them out of a fair inheritance: I speak of some, not all, and I honour the Law, because I live under it. Poets, they were the first teachers and instructors; the people held them to be inspired from above, and to speak as from the mouths of the gods: some were holy, as *Ennius*; some Divine, as *Homer*; others Prophets, as having the name of *Vates* conferred upon them: and amongst these, may be numbered the *Sybil*s, the Priests of *Apollo*, and such as belonged to all the other Oracles. Of the Poets there were many sorts, and such as writ in divers kinds, yet all these imitated at least (if not equalled) by women. There were such as were call'd *Physiologi*, that Poetised in Playfick as *Palephatus Atheniensis*, *Pronopides*, *Xenophanes*, *Coliphonius*, and others; there were *Poetæ Mathematici*, that writ of the Mathematicks, as *Ma Manilius*, *Thales Milefius*, *Aratus Solensis*, &c. *Poetæ Medici*, as *Thaletas Cretensis*, *Damocrates*, *Servilius*, *Andromachus Cretensis*, &c. *Poetæ Vates*, or Prophets, as *Moses*, *David*, *Jeremias*, *Isaiah*, &c. *Poetæ Theologi*, as *Solomon*, *Dantes*, *Alegerius Florentinus*; and amongst the Heathens, *Linus Chalcedensis*, *Pierius*, *Thamyras*, *Amphion*, *Orpheus*, &c. There are besides, *Ethici*, *Impudici*, *Historici*, *Mechanici*, *Epici*, *Heroici*, *Etiogeographæi*, *Satyrici*, *Epigrammatographi*, *Comici*, *Tragici*, *Mimographi*, *Histrionici*, *Melopæi*, *Lyrici*, *Melisi*, *Lambiæi*, *Himnographi*: and amongst these, not any whom some ingenious women, in one age or other, hath not facetiously imitated. I am loath to dwell too long in the Proem, I will now give you their names, with a particular of their works, who have been in many or most of these eminences.

Poetrix, Or Women Poets.

OF the *Sybil*s, the *Muses*, *Priests*, and *Prophetesses* (included amongst those whom we called *Vates*) I have already spoken at large; I now proceed to others, *Theano*

Theano Laconensis was so called, as born in the City of *Loeris*; she writ Hymns and Lyrick Songs; she was also a musickall Poetesse, such as were called *Melice*. There was a second of that name, the wife of *Pythagoras*, a Poetesse; besides a third, called *Thuria*, or *Metapontina*, daughter of the Poet *Lycophron*, a *Pythagorist*, and wife of *Caristius*, or *Brantinus Crotoniata*, Telle *Suida*. *Nicostrata* was otherwise called, *Carmenis*, skilful both in the Greek and Latine Dialect; of a quick and nimble wit, and conversant in divers kinds of Learning. *Sulpitia* lived in the time of the Emperor *Domitianus*, her husbands name was *Calenus*, or *Gadenus*, with whom she lived in most conjoined wedlock for the space of fifteen years. Some fragments of her Poetry I have read, inserted amongst the Works of *Ausonius*. Of her, *Martial* in one of his Epigram, lib. 10. thus writes:

*Oh molles tibi quindecim Calene
Quos cum Sulpitia tua jugales
Indulsi Deus & peregit annos, &c.*

O those soft fifteen yeers, so sweetly past,
Which thou *Calenus* with *Sulpitia* hast
In jugall consociety (no doubt
A time by the gods favoured and pickt out)
O every Night, nay Hour mark'd by thy hand
With some rich stone, fetch'd from the Indian strand,
What wars, what combats have betwixt you been
(But to your Bed and Lamp) not known or seen
Of any. Happy Bed, and Tapers grace,
Made of sweet Oils, whose smoak perfumes the place.
Thrice five yeers thou hast liv'd (*Calenus*) thus,
Reckoning by that account thine Age to us:
So to compute thy yeers, is thy great'st pride,
No longer to have liv'd then with thy Bride.
Were *Atropos* at thy entreats content
To give thee back one day so sweetly spent,
Thou at a higher rate wouldst prize that one,
Then four times *Nestors* Age, to live alone.

This Epigram hath exprest the love of *Calenus* to *Sulpitia*, the husband to the wife: but in 35 of the same book, her pious Love, chaste Muse, and Beauty, the same Author hath most elegantly illustrated, his words be these:

*Omnes Sulpitiam legant puellæ
Uno quæ cupiunt viro placere,*

Omnes

*Omnes Sulpitiam legant mariti,
Una qui cupiant placere nuptæ, &c.*
All women - eed Sulpitia, such as can,
In their desires betake them to one man;
All husbands read Sulpitia, such whose life
Can be contented with one single wife.
She never spake of mad Medea's sin,
Nor why Thyestes Banquet was serv'd in;
It never with her pure thoughts could agree,
A Scilla or a Biblis there could be:
Save chaste and pious Loves she did not write,
Yet mixt with modest pleasures and delight.
Her Verses who shall read and read again,
And sit them well, shall find them without stain:
Such were the words divine Egeria spake
(The wife of Numa) when she did betake
Her self to solitude. Had Sappho been
Tutor'd by her, her Poems read and seen,
More chaste sh' had been, with greater Art endu'd;
Or had rude Phaon these together view'd,
And both their beauties well observ'd and noted;
He that left her, had on Sulpitia doted, &c.

Seneca speaks of one *Michaela*, a she Centaur, who in an Elegant Poem, instructed the Thessalians in the Remedy of Love whom Ovid in his *Remedium Amoris*, is said to have imitated. *Aristophanes* (as also *Suidas*) speak of one *Charixena*, the Author of many excellent works: amongst others, she writ a Poem called *Crumata*. *Calius*, lib. 8. cap. 1 speaks of *Musea* an Epigrammatist, in which kind she was eminent; besides, she compos'd sundry Lyrics. *Textor* remembers us of one *Merore*, who (besides her other works) is most celebrated for a Hymn to Neptune. *Manto* was the daughter of *Tyrsia*, the Prophetesse; of her, the famous City Mantua took name she was not only a Poetesse, but famous for her Divinations, for by the entrails of beasts, she could foretell things to come, *Textor*. *Cornificia* was the sister of the Poet *Cornificius*, and famous for many excellent Epigrams. *Luccia Anna* (as *Pliny* reports of her) was a writer of Comedies, in which practice she continued no lesse then an hundred years. Amongst the Poets, *Cassandra* the Prophetesse (daughter to *Trojan* and *Hecuba*) is also numbred. *Archelaus Hermonaiticus* (as *Camelion* saith) writes of a Poetesse called *Megalostate*, beloved of the Poet *Alcemon*, he that first devised

devised the amatorious Verse, in which was expressed all lascivious intemperance (which some attribute to *Thamyris*, as their first inventor;) she, *Amatores vel ipsi colloquiis ad se trahere potuit*, i. She with her very discourse could attract lovers: she was tearmed *Flava Megalostate*, *Athenæ*. lib. 13 cap. 16. *Polla Argentaria* was wife to the famous Poet, *Lucan*, and hath a merited place in this Catalogue; of whom *Martial* thus speaks:

*Hæc est illa dies, quæ magni conscia partus
Lucanum populis, & tibi Polla dedit.*

This day of that great birth made conscious is,
which gave him to the world, and made thee his.

She was reputed to be of that excellent learning, that she assisted her husband in the three first books, entituled, *Pharsalia*. Her, *Stasius* lib. 2. *Sylv.* thus remembers:

Hæc Castæ titulum decusq; Polla.

She likewise writ excellent Epigrams. As much as *Statius* of her, *Plin.* *Secundus* speaks of his wife *Calphurnia*, *Fulgos.* lib. 8. cap. 3. *Aspasia Milesia*, the beloved of *Pericles*, as she was otherwise learned, she is likewise numbred amongst the Poets; some of whose Verses are remembered by *Athenæus*. *Hedyle* was the mother of *Hedylus Samius* (who by the same *Athenæus*, lib. 4. *Dynoph.* hath allotted him a place amongst the Poets, she was the daughter of *Mesochina Attica*, that writ Iambicks. This *Hedyle* compos'd a Poem, inscribed *Scylla*; she made another, called, *The Loves of Glaucus*. *Sosipatra* (as *Eugapius Volaterran.* relates) was a woman practis'd in many kinds of Disciplines, and so excellent in all her studies, that she was said to be educated by the gods. *Thymele* was a Poetesse that first introduced Dances into the Scene, which the Greeks from her call *Dumelin*, i. The place which is only free for the Actors. Of her, *Martial* thus speaks:

Quæ Thymele spectas derisoremq; Latinum.

Suidas writes, That *Thymele* was an Altar frequently used in the Theaters, which from her borrowed the name. *Hildegardis Moguntina* was eminent both for Learning and Piety; inasmuch, that from her very child-hood she seem'd inspired from above. *Eugenius* the third, in the Council held at Tryer (where Doctor *Bernard* was then present) approv'd her Works: she flourished in the yeare of Grace, 1188. Of *Clitagora Lacedæmonia*, *Aristophanes* speaks much; but *Siravo* in *Homericæ Iliadæ*, more of *Hestia Alexandria*.
Avyle

Avyle writ Epigrams against *Themistocles*, with verses upon Birds, which are read unto this day. *Myrtis Authedonia* in a Poem, expressed the death of the Damsel *Ochne*, who had been before the destruction of the Heroe *Ennosus*. *Praxilla Siconia*, flourished in the 32 Olympiad, whom *Antipater Thessalus* gave the first place unto, amongst the nine Lyrick Poets: She writ *Dithyrambi*, and a Work which was called by her *Metrum Praxillium*. She called *Adonis* from Hell, to demand of him what was most beautiful in Heaven: who answered, The Sun, the Moon, Figs, Apples, Cucumbers: That and such like was the Subject of her Poem; of which grew a proverb against Lunatics and mad men, every such was called *Praxilla's Adonis*. *Nossis* the Poetesse was the composer of Greek Epigrams, and is by *Antipater* numbred with *Praxilla* amongst the Lyricks. *Myra Bizantia*, she writ Elegies, and such as the Greeks call *Mela*, or Musical Poems: she is said to be the mother of *Homer*, and reckoned one of the seven *Pleiades*, the daughters of *Atlas*: she was the wife of *Andromachus*, an illustrious Philosopher. *Pamphilus* her Statue was erected, which (as *Facianus* witnesseth) was made by *Cephisiodotus*. *Damophila* was the wife of the Philosopher: she was a friend to *Sappho*, and lover, whom in all her Poems she strived to imitate. Her Hymns were sung at the sacrifices which were celebrated to *Diana Pergæa*, after the manner of the *Ætolians* and *Pamphilians*. She writ moreover certain books, which she titled, *Libri Amatorii*.

Of Minerva, &c.

M*inerva* the daughter of *Jupiter*, was for no other reason numbred amongst the gods, but for her excellency and cunning in Poetry and other good arts, of which she is said to be the first inventresse. From her the ancient Athenians have borrowed the immortality of their name. Next her we reckon the *Corinnas*. There were three of that name: The first, called *Corinna Thebana*, or *Tanagraea*; she was the daughter of *Archelodorus* and *Procratia*, and scholar to *Myrtis*: she in severall contentions five sundry times bore away the Palm from *Pindarus*, Prince of the Lyrick Poets: she moreover published five books of Epigrams: other *Propertius* speaks. The second was called *Corinna Thespia*, she is much celebrated in the books of the ancient Poets,

Poets, especially by *Statius*. The third lived in the time of *Augustus*, and was to *Ovid* much endeared, but of her wantonness than her Muse, there is more memory extant. I come to speak next of *Erinna*, who was surnamed *Teia*, or (as some will have it) *Telia* of the Island *Telos*, not far distant from *Gnidon*, she flourished in the time of *Dion* of *Syracusa*, and published an excellent Poem in the Dorick Tongue, comprized in three hundred Verses, besides divers other Epigrams, her stile was said to come neer the majesty of *Homers*, she died when she was but nineteen yeers of age. *Damophila* was a Greek Poetesse, and the wife of *Pamphilus*, she was Cousin-german and companion with *Sappho*, Lyrica Poetria, she writ many Poems that were called *Poemata Amatoria*, because their argument was merely of love: one Poem she writ in the praise of *Diana*, for so much *Thiophrastus* in the life of *Apollonius*, remembers of her. *Hippatia* was a woman of *Alexandria*, the daughter of *Theon* the Geometrician, and wife to *Isidorus* the Philosopher, she flourished in the time of the Emperor *Arcadius*, she writ certain books of Astronomy, and was frequent in divers kinds of Poetry: she purchased her selfe much fame for her learning, in so much, that she engrossed a great confluence of Auditors in the City of *Alexandria* where she professed. *Suidas apud Volaterran*.

Sappho.

Lilius affirms her to be the daughter of *Scamandroni*. *Plato* of *Ariston*; *Suidas* and other Greek writers deliver to us that there were two of that name, the one called *Phixia*, a much celebrated Poetesse (who flourished in the time of the Poet *Alcaeus*, of *Pittachus*, and *Tarquinus Priscus*) who first devised the use of the Lyre or Harp, with a quill; some give her the honor to be the inventor of the Lyrick verse: the other was called *Sappho Mitelena*, long after her who was a singer and a strumpet, she published ny rare and famous Poems amongst the Greeks, and therefore had the honor to be called the tenth Muse; the reason why she fell in love with *Phaon*, *Pliny* attributes to the vertue of an herb, but *Baptista Egnatius*, a later writer, and exquisite both in the Greek and Latin tongues, in transferring this fable from the originall into the Roman tongue, as likewise others of his opinion, conclude, that *Phaon* was of the profession of such as get their living by transporting

passengers from one side of a river unto another, a plain Ferry-man, and that it hapned upon a time that *Venus* coming to the place where he kept his passage, without demanding any hire, he gave her free transporrage, not knowing, to whom it was he did that courtesie, no way suspecting she had been a goddess: This, *Venus* took so gratefully, that she thought to requite his freeness, with a bounty far transcending the value of his pain. She therefore gave him an alabaſter box full of a most precious unguent (teaching him how to apply it) with which he no sooner anointed his face, but he instantly became of all mortall creatures the most beautifull, of whom the Lesbian damoſels grew enamoured, but especially he was ardently and most affectionately beloved of *Sapho*. *Sapho* having occasion to passe from Lesbos into Sicily, she was tortured in soul for his absence, intimating that it was done in despite or disgrace of her; first purposed to cast her selfe from *Leucate*, a high promontory in *Epyre*, down into the Sea, which she after did; yet before she would attempt it, she first in an Epistle thought by all the allurements of a womans wit, to call him back again into his Country. which *Ovid* in her behalfe most feelingly hath exprest. And since it lies so fitly in my way for the opening of the History, I thus give it English,

Ecquid ut aspecta est, &c.

Is it possible as soon as thou shalt see
My character, thou know'st it comes from me?
Or I't not reading of the authors name,
Couldst thou have known from whom this short work came?
Perhaps thou maist demand, why in this vain
I count thee, that prais'st the Lyrick strain?
My love's to be hervept, and that's the reason:
No * *Barbit* number suits this tragick season.
I burn as doth the corn-filds set on fire,
When the rough East winds still blow high and higher,
Now *Phaon* the Typhwean fields are thine,
But greater flames then *Atrias* are now mine.
No true dispos'd numbers flow from hence,
(The empty work of a distracted sense.)
The *Perthian* girls, nor the *Mithinnian* lassie
Now please me; not the Lesbians who surpass.
Ule's *Amithon*, *Ule* *Cidno* too, the fair,
So *Atthis* that did once appear most rare,

* *Barbitor*,
id est, Car-
men Lyri-
cum.

And hundreds more, with whom my sins not small:
Wretch, thou alone enjoy'st the loves of all.
Thou hast a face, and youth, fit for play,
Oh tempting face that didst mine eyes betray.
Take *Phœbus* Faith upon thee, and his bow,
And from *Apollo* who can *Phaon* know?
Take horns, and 'bout thy temples wreaths of vine,
What's he can say but th' art the god of wine?
Phœbus lov'd *Daphne*, *Bacchus* *Gnôhis* bright;
Yet neither she, nor she, could Lyricks write.
The nine *Muse* sisters of my verse dispose,
And what my numbers are the whole world knows,
Nor can my Country-man *Alceus* more
Then I, though he in age stand rank'd before:
Nor though his name sound louder, can he raise
Or from his Lyre, or Country, greater praise.
If niggard Nature have deni'd things fit,
Yet what I want in shape, I have in wit:
My stature's low, but know my name is high,
And bruited through all regions far and nigh.
I am not fair, what therein do I lack?
Andromeda pleas'd *Perseus*, yet she black.
The whitest Doves with mingled colors make,
And the black turtle the Green-bird take.
If none can be thought worthy of thy love,
But such as shall thy like in beauty prove,
Young man despair, thou art for ever free,
None such ere was, none such shall ever be.
When first thou read'st my Verses, thou didst say
I only pleas'd, and I was fair that way,
That I became my phrase, and (none so well)
Then did I sing (welovers, all must tell;)
And I remember, thou (till my pride)
At every note didst on my lips divide.
Nay, even those kisses pleas'd thee wondrous well;
But most of all, when I beneath thee fell,
My wantonnesse contented thee 'bove measure,
My nimble motion, and words apt for pleasure,
Then when in confus'd drapery we both lay,
Fulness of joy depriv'd all use of play.
Now the Sicilian girls are thy new spoil,
I'll be of them, and leave the Lesbian soil.

* *Alceus* a
Lyrick Poet
of Myce-
lene.

And

* Nisea, a mountainous country neer Ætna.
 * Venus called so of Erix, a mountain Sicily, where she had a famous Temple.
 * Chorusus, who doted on the famous strumpet, Rhodope, whom he bought of Æsopas for a great sum of money.
 * Cleis, a wanton daughter to Sapho.
 * The tears of Anthea, with which they used to perfume their hair.

Of Women Poets.

You * Nisean mothers, and fair daughters, bred
 In Sicilie: let him be banished
 From forth your earth, nor let the many lies
 The smoothnesse of his false tongue can devise,
 Beguile your simple truth; what to you he
 Speaks now, he hath spoken a thousand times to me.
 And goddesse * Erecina, thou that dost
 The barbarous rude Sicania honor most,
 Advise thy Poet by thy wit divine,
 And give me counsel, since thou know'st I am thine.
 Can Fortune in this bitter course still run?
 Vowes she to end those ills she hath begun?
 Six yeers are past, since my abortive groines
 Mourn'd, and my tears wet my dead Parents bones.
 My needy * brother (as a second crosse)
 Dotes on a strumpet, suffering shame with losse,
 Turn'd Pirate, and proves the seas with sail and oar,
 And badly seeks wealth, lost as ill before.
 Because my faithfull counsell (that course rated)
 My guerdon is, that I by him am hated.
 And lest my endlesse torments should find ease,
 My young irregular * daughter adds to these:
 The last and great'st cause why I thus miscarry,
 Thou art; my Bark still sails with winds contrary.
 Behold my erst well-orn'd Locks mis-plac'd,
 And those that in times past my temples grac'd,
 Neglected are, as if they were not mine,
 No precious gems upon my fingers shine:
 My habit's vile, my hair no crispe wears,
 Nor smell my locks of sweet Arabian * tears,
 Whom should I seek to please, since he's absent,
 That was sole author of mine ornament?
 My soft heart is with easie shafts imprist,
 There's still new cause to lodge love in my breast,
 Either because the Sisters three, had force,
 When I was born, to spin my thread so coarse;
 Or this, my studies in the Arts constrain,
 Since first Thalia doth infuse my brain.
 What wonder if a youth of the first chin
 Surprize me? years which man to man might win:
 I was afraid, lest fair Aurora thou
 For Cephalus wouldst steal him, and I now

Am still in fear, for surely this had past,
 But that thy first love holds thee still so fast.
 If Phœbus (that spies all things) thee had seen,
 Phaon in lasting slumbers cast had been.
 Venus had rapt him into heaven by this,
 But that she fear'd Mars would have made him his.
 Thou, that no child, yet scarce man appears,
 (Best age) the pride and glory of thy years,
 Return unto my bosome, since of thee
 I beg not love, but that thou lov'd would'st be.
 Lo as I write, tears from mine eies amain
 Still drop, behold how they my paper stain.
 Thy parting had been gentler (in words few)
 Hadst thou but said, Sweet Lesbian lasse, adieu.
 Thou took'st with thee no parting kiss, no tears,
 I little dream'd I was so neer my fears.
 Of thine, save wrong, I nothing have, no more
 Thou (let that move thee) all my love dost store:
 I gave thee no command, nor had that day,
 Unlesse some such, Do not forget me, pray.
 By Love that never can forsake that breast,
 By our nine sacred sisters I protest.
 He's gone, when some (but who I know not) said,
 For a long space both words and tears were staid,
 Mine eies had banisht tears, and grief my tongue,
 Through cold, my heart unto my ribs was clung,
 (My grief retin'd) I gan to beat my breast,
 To tear my hair, nor blush to walk undrest;
 Like carefull mothers, who with loud exclaims
 Bear their dead children to their funerall flames.
 Charaxus walks by laughing to and fro,
 And from my extasie his pleasures grow,
 And (which more shame unto my sorrowes gives)
 Asks why this woman weeps, her daughter lives?
 But Shame and Love are two, the people stare
 To see my garments torn, and breasts unbare,
 Thou Phaon art my care, and my dreams stay,
 Thee fled (your dreams that have made night my day)
 I find thee there, though absent many a mile,
 But O, my dreams last but a little while.
 Oft think I that thy arms my neck infold,
 As likewise these two are with thine like bold.

I know thy kisses, thy tongue-sport I know,
 Which thou wast wont to take, and to bestow.
 More pleas'd sometimes, words (like to truth) I spake,
 And to thy form, my senses are awake.
 What's more, I shame to tell, and blush to write,
 Dreaming all done, may perfect our delight.
 No sooner Titan dons his golden beams,
 And with them all things sees, I curse my dreams:
 Desarts and Dens I then seek, as if they
 Could profit me (once guilty of our play)
 Madly, like her whom mad Erietho bears,
 I thither run, my hair's saln'bout mine ears.
 I see the Caverns with rough gravel strew'd,
 To me they like Mygdonian Marble shew'd.
 The shades I find that gave us oft our rest,
 And friendly Herbage, by our burthen prest.
 Thee (master of those Groves and me) no place
 Can shew me, the more they appear most base.
 I know the very flowers where we have line,
 O'er weights have made their upright heads decline:
 Where thou hast fall'n, I threw me in that place,
 But first the grateful flowers drink from my face.
 The boughes despoild, a sadresse seem to bring,
 And on their top most branches no birds sing,
 Only the * Daulian bird her discontents
 Chants out aloud, and thus still laments;
 'Tis the bird laments, Sapho, th' affright
 Of Love forsaken: so we spend the night.
 There is a perfect, clear, and Glasse-like well,
 Sacred, and where some think the gods do dwell,
 O'er which the watric * Lotus spreads her bowes,
 The ground a soft and gentle turf allowes.
 Here as I lay to rest me (drown'd in tears)
 One of the Nymphs before m' appears,
 And standing, thus spake: Thou that scorcht dost lie,
 In flames unequal, to * Ambracia flie;
 Hence Phœbus from on high survives the sea,
 Some, Actium calls the place, some Leucate.
 Deucalion from this rock, his Pyrrha craves
 (First seen) and she (undanger'd) proves the waves.
 Here Pyrrha prostitutes to his desires.
 Deucalion here first quencht his amorous fires.
 The place the same law keeps: climb Leucate crown,

* Philomela.

* Lætos, the
 daughter
 of Neptune,
 turned into
 a Lætos, so
 called.
 * Ambracia,
 a City in
 Epire, so
 called of
 King Am-
 braces.

And from that high rock fear not to leap down.
 This spoke, she vanish: I affrighted rise,
 Whilst my wet cheeks are moistned by mine eyes.
 Thither let's run Nymphs, till that Rock appear,
 From Love distracted we should banish fear.
 Prove how it can, much better than you see
 It hath yet chang'd, it needs must fall to me.
 And gentle Love, to me thy feathers lend,
 Still to support me, as I shall descend,
 Lest being dead, by my untimely fall,
 Leucadia for my sake be curst of all.
 Then Phœbus, I'll bequeath into thine hand
 My Harp, and by it shall this Distick stand:
 Sapho, thy grateful Portesse, doth assign
 This Lyre to thee, being hers as well as thine.
 Why dost thou send me to Actia hence,
 When thou maist call thy exile fool from thence?
 Safer to me, than can those waters prove,
 Thou maist, so Phœbus did he Sapho love.
 Canst thou (O harder then the Rocks) endure
 It should be said, Thou didst my death procure?
 Thy Sapho's ruine? O, how better far
 Were it these breasts, that now disjointed are,
 Should friendly meet, and mutually please,
 Than mine alone be swallow'd in the Seas?
 These are the breasts thou Phaon once didst praise,
 Which seen, they fire did from thy coldnesse raise.
 O would I were as eloquent as then,
 But sorrow takes all fluence from my Pen,
 So might my brain have every ill withstood:
 But now my passion makes nothing seem good.
 My Verse is of her first power destitute,
 Silent's my Quill, my Harp with sorrow mute.
 You Lesbian Matrons, and you Lesbian young,
 Whose names have to my Lyre been oft times sung,
 You for whose loves my fame hath suffred wrong,
 No more in troops unto my Musick throng,
 Phaon hath stole all that you nam'd Divine,
 I was (O wretch) about to call him mine.
 Make him return, my Muse shall then retire,
 He duls my wits, or can my brain inspire.
 Can prayers prevail? or such a stubborn mind
 Be softened, or made rougher? Shall the wind

Disperse my words, as meerly spoke in vain?
 Would the same winds could bring thee back again,
 That mock my sighs, and make thy sails to swell,
 It were a work that would become thee well.
 If so thou mean'st why dost thou keep away
 From all those wov'd gifts that thy coming stay?
 Why dost thou with thy absence my breast teare?
 Loose from the Haven, for sail, and do not fear,
 She's Sea-born Venus call'd, and therefore still
 She makes the waves salute a lovers will,
 The gracious winds shall in thy course prevail,
 And bring thee safe when thou art under sail,
 Even Cupid at the helm shall sit and steer,
 He shall direct which way thy course to beare,
 If so thou please thy Sapho shun'd must be,
 Yet thou shalt find there's no just cause in me:
 At last, thy cruell answer she now craves,
 To end her fate in the Leucadian waves.

From that Rock, she cast her selfe headlong into the
 Sea, and so perished. For preposterous and forbidden lux-
 uries which were imputed unto her, Horace calls her *Mascu-
 la Sapho*; yet many are of opinion, this to be the same whom
 Plato tearms the Wife: of her, Antipater Sydonius thus
 writes:

*Dulcia Mnemoline demirans carmina Saphus
 Quæsierit decima Pyeris unde foret.*

Mnemoline.

*When Sapho's Verse she did admiring read,
 Demanded whence the tenth Muse did proceed.*

As likewise Ausonius:

Lesbia Pyeris Sapho soror addita Musis.

i. Lesbian Sapho, a Sister added to the Pyerian Muses. Her,
Papinna and Horace, with many others, celebrate.

Of Cleobule Lindia, and other Poetesses.

She was the daughter of *Cleobulus Lindius*, one of the se-
 ven wise men of Greece; she was called also *Permite*, and
Cleobulina: in her writing, she imitated her father. She was
 eminent for *Ænigmas*, and *Riddles*: of which, this one is
 redeemed from oblivion, and remembered of her:

*Est unus genitor, cuius sunt pignora bis sex,
 Hæ quod triginta nata, sed dispar forma*

Hæ

*Hæ nivia æstu, nigras sunt multibus illæ,
 Sant immortales omnes, moriantur & omnes.*
 One father hath twelve children, great and small,
 They beget thirty daughters, unlike all,
 Halfe of them white, halfe black, immortall made,
 And yet we see how every how they fade.

Elpis was wife of the famous Philosopher and Poet
Boethius Severinus, a Roman Patrician, she was by Nation
 a Sicilian, of an elegant wit and capacious invention. Ma-
 ny of her Hymns to the Apostles are yet extant: one be-
 gan, *Ærea Luce*; another, *Felix per omnes mundi cardines*, i.
 Thou Fe'st that art happy in being celebrated in all
 the Countries of the world. *Ranulphus* calls her the daugh-
 ter to the King of Sicily, and the best Writers constantly
 affirm these holy songs to be hers, witness *Gyraldus Dia-
 logo 5. Histor. Poet.* She writ her Epitaph with her own
 hand, which was after inscribed upon her Tomb, which I
 thus give you in English, something near to *Trevisa's*, as
 he translated it from *Ranulphus*.

An Epitaph.

*Elpis my name, me Sicily first bred;
 A husk mis love drew me from hence to Rome,
 where I long liv'd in joy, but now lye dead,
 My soul submitting to the Almighty doom:
 And I beleeve this fl shroud shall rise,
 And I behold my Saviour, with these eyes.*

Eudexia, or *Eudocia*, was the wife of the Emperor *Theo-
 dosius Junior*: She was excellently qualified, and her chief
 delight was to be conversant amongst the Muses, for which
 she was stiled *philomela*. She was the daughter of *Leontius*,
 of no higher degree then a Sophist of Athens: she was first
 called *Athenais*, but after being married to the Emperor,
 he caused her to be baptized by *Atticus*, the great Bishop
 of Constantinople, and for *Athenais*, gave her the name of
Eudocia, which much pleased the Emperor her husband.
 Some attribute a Centon unto her, of Christ the Saviour
 of the world; it was called *ὀμνηνάρη*, which others would
 confer upon *Proba*. *Cyrus Panopolita*, she advanced unto
 the Prætorship, *Gyrald. ex. 3. Dialog.* *Philenis* was a Strum-
 pet of *Leucadia*, her Verses were as impurely wanton, as
 her life was immodest and unchast: she imitated *Stephan-
 ta*, if we may beleeve *Suidas*, and they both *Asianassa*, one
 of *Hellens* maids, the wife to *Menelaus*. She was the first
 that

that deviled *galaxious* in the Venereal Trade, and left certain books behind her, of Venereal Copulation. This you may read in *Gyraldus* in 30. *Dialog Histor. Poet.* *Bocho*, a penurious and needy woman of Delphos, who composed Hymns, and pronounced Oracles; she is remembered by *Gyraldus*, *Dialog. 20.* *Elephantis* or *Elephantina*, was a woman most wickedly wanton, and of notorious intemperance. She (as *Spinthria*) described the severall waies and figures of Congress and Copulation, from whose books, *Lalage* presents a gift to *Priapus*, in *Priapeis Poematibus*: and *Tiberius Caesar* builded that chamber, wherein were discovered the omnivarious shapes of beastly & preposterous Luxuries, lest any president or dishonest brothelery, should be left unremembered. *Proba Valeria Falconia*, a Roman Matron (and wife to *Adelphus Romanus* the Proconsul, a man of noble and religious carriage) flourished in the reigns of *Honorius* and *Theodosius the Junior*, Emperors. She composed a Divine Work, of the Life and Miracles of Christ, which she entituled *Cento Virgilianum*: she dedicated it to the Empreſſe *Eudocia*, wife of *Theodosius*. She also paraphrased upon the Verses of *Homer*, and called the Work *Homeroukentra*, which some would confer upon *Eudocia*. Her husband being dead, she is said to have inscribed upon his Tomb this or the like Epitaph:

To God, to Prince, wife, Kindred, Friend, the Poor,
Religious, Loiall, True, Kind, Steadfast, Deer,
In Zeal, Faith, Love, Blood, Amity, and Store,
He that soliv'd, and so deceas'd, lies here.

Amongst these (and not improperly) are numbred the *Sybil*s; but I have spoken of them in their place, therefore I proceed to others, and next of *Teleſilla*.

Teleſilla Poetria.

THis incomparable Lady I know not where to equi-
page, or in what rank to place, whether amongst the
women illustrious for Vertue, or amongst the Warlike wo-
men, imitating the Amazonians for their noble courage
and valour, amongst the Chast, the Fair, or the Wise, as
being a most famous and learned Poetesse; her History I
will give you in brisfe. Amongst the memorable and re-
markable acts attempted and atchieved by women, there
is none more glorious or better deserving a Chronicle of
perpetuities

perpetuity, than that performed by the Argive women
against King *Cleomenes*, by the perswasion and encourage-
ment of *Teleſilla* the Poetesse; she was born of a noble fa-
mily, and in her youth being subject to many infirmities
of the body, she asked counsell of the gods concerning her
health, answer was returned from the Oracle, That she
should apply her selfe to the study of the Muses, and im-
ploy all her industry in verse and harmony. Not long it
was ere recovering her health, she grew to that perfection
of Art, especially in Poetry, that she was only held in ad-
miration amongst all other women. *Cleomenes* King of
Sparta, opposing the Argives with all the rigor hostility
could make, and having slain of them an infinite number,
almost incredible to relate (for so saith *Plutarch*;) in re-
venge of this losse, a notable courage and an unspeakable
boldnesse inspired the hearts of these Argive women, inso-
much, that under the conduct of *Teleſilla*, whom they made
their Generall, they took arms to maintain their fortres-
ses, guard and defend the walls, and issue out upon the
enemy, not without admiration and terror to the besiegers,
inso much that *Cleomenes* was repulſed with the losse of ma-
ny of his souldiers. Another King (as *Socrates* saith) called
Demaratus, who besieged *Pamphiliacum*, they sent thence
with losse and intamous retreat. The City thus by their
valour preserved, all such women as fell in the conflict,
the inhabitants honourably interred in a place, called
Via Argiva, i. The Argive way, and to the survivors as a
memorable gratitude to their vertues and valours, they
granted a famous solemnitie call'd the dedication of *Mars*.
This battel was fought (as some say) in the seventh day
(others in the new Moon) of the Month which is now call'd
the fourth, but by the Argives was of old called *Hermans*
or *Mercurialis*; as that day they yearly celebrate the great
Feast stiled *Hybristica*, in which the women are habited like
men, and the men are attired in vestures of women: And
And to make good the losse of so many men that perished
in the late combustions, the matrons did not (as *Herodotus*
affirms) match with their slaves and servants, but
they joined themselves in marriage to the best and noblest
of the next adjoining Cities; upon whom notwithstanding
they cast such a contemptible neglect, that they enacted
a law which enjoined all married women stil to put beards
upon their faces, when they first went to bed to their hus-
bands.

Perhilla

Perhilla was a young Roman Lady who lived in the time of *Augustus Caesar*, it seems of no great noble family, nor extraordinary riches, only of an admirable wit and excellent facility in Poetry, she was scholar to *Ovid*, who interchanged with her, and she with him many Elegies and Epigrams, she flourished in the time of his banishment. Her works it seems never came to light: but that she was answerable to the Character I have given her, I refer you to his seventh Elegie, in his third book *de Tristibus*, in which he gives her an approved testimony: the title is, *Mandat Epistolam ut Perhillam Adeat*, which the better to expresse of what condition she was (and that speaking of Poetesses, it will not be amiss a little to Poetise) I thought thus to English:

Vade salutatam, &c,
 My wandring Letter to *Perhilla* go,
 Greet her as one that doth my mind best know.
 Find her thou shalt, or with her mother sit,
 Or 'mongst her books and Muses, searching wit.
 What ere she be doing, when she knows,
 Thee thither come, her work away she throws,
 And without least delay, she will enquire
 Wherefore thou com'st, or what thou canst desire.
 Tell her I live, but so, as life bemoaning,
 Mischiefs augment, but do not ease my groaning.
 Though by the Muses harm'd, I love their name,
 And to even numbers how my words to frame.
 Still do you to your common studies cling,
 And your learn'd Verse to foreign fashions sing.
 Nature that gave you beauty, though it fit
 To add rare Gifts, chaste Manners, and choice wit.
 I taught you first from *Helicon* to write,
 Lest such a fertile Spring should perish quite.
 I saw how far in youth it did extend,
 I was your Father, Captain, and your Friend.
 If the same fires within your breast still live,
 To none save *Lesbian Sappho* the Palm give.
 I fear my fate your forwardness may slack,
 And from your course my fortunes pluck you back:
 The time was when your Lines to me were read,
 And when by me your Muse was censured,
 'Twas lawfull then with both: and in those daies
 You did me as your Judge and Tutor praise.

Either

Either unto your Verses I gave ear,
 Or made you blush when I forbore to hear.
 Perhaps (by my example) since my Muse
 Hath done me hurt, that practise you'll not use;
 And fear, because I suffer in my Art,
 That in my ruin you shall bear a part.
 Fear not (*Perhilla*) for no woman shall,
 Or man, by thy Muse learn to love at all.
 Therefore (most learn'd) all cause of sloth adjourn,
 And to these sacred Arts return.
 That comly favour will in time decay,
 And rugged furrowes in thy cheeks display.
 Age (without noise) will by thee stealing passe,
 When some will say by thee, once fair she was:
 Thou then wilt grieve, thy faded fount despise,
 Or else complaining, swear thy Steel-glass lies.
 Your Riches are not great (O worthy more!)
 But say you wealth had in the amplest store,
 Fortune bestowes or takes at her own pleasure,
 He's *Irus* now, that late had *Cælus* treasure:
 Brieft, save corrupt things, here we nothing gain,
 Except the Treasures of the Breast and Brain.
 I, that my House, my Country, and you, lack,
 In all they would take from me, suffred wrack.
 My Brain I still keep with me to this hour,
 For over that, great *Cæsar* had no power:
 Who though in rage he doom me to be slain,
 When I am dead, my fame shall still remain.
 Whilst warlike *Rome* on seven hills lifts her head,
 To o'erlook the conquer'd world, I shall be read.
 And you (whom happier studies still inspire)
 Preserve your name from the last coming fire.

Before many, or most of those, I may justly and without flattery prefer the famous Queen *Elizabeth*. Of her Wisdom and Government, all the Christian Princes that flourished in her time, can give ample testimony: Of her Oratory, those learned Orations delivered by her own mouth in the two Academies, in the Latine Tongue, bear record in her behalfe. In the Greek Tongue she might compare with Queen *Istrina*, before remembred amongst the Linguists. In the French, Italian, and Spanish, she needed no Interpreter, but was able to give answer to such Embassadors in their own Language. Of whose pleasant Fancies,

Fancies, and ingenious Ditties, I have seen some, and heard of many. Others there have been likewise of our own Nation, of whose elegance in these kinds, the World hath taken notice, and pitty it were their memories should not be redeemed from oblivion: as the Lady *Jane Grey*, daughter to the Duke of Suffolk; the unhappy wife of as unfortunate a husband, *L. Guilford Dudley*. Here likewise worthily may be inserted, the excellent Lady, *Arabella*, who had a great facility in Poetry, and was elaborately conversant amongst the Muses; as likewise the ingenious Lady, the late composer of our extant *Urania*. For others, let me refer you to Sir *John Harrington*, in his Allegory upon the 37. book of *Ariosto*, where he commends unto us the four daughters of Sir *Anthony Cook*, the Lady *Burleigh*, the Lady *Russel*, the Lady *Bacon*, and Mrs *Killegrew*, giving each of them in that kind a worthy Character. In the same place the Author commends unto us a great Italian Lady, called *Vittoria*, who writ largely and learnedly in the praise of her dead husband: with whom (though not in that Funerall Elegick strain) I may rank (if in the comparison I underprise not) the beautiful and learned Lady *Mary*, Countess of Pembroke, the worthy Sister to her unmatched brother, Sir *Philip Sydney*. But not to dwell too long on her praise (whom I never can commend sufficiently) I will only bestow upon her Muse that Character which *Horace* bequeathed to *Sapho*:

*Vivuntque commissi Calores
Æolice sibilus Pnellæ.*

Of Witches.

Iohannes Bodinus, *Andegavenfis lib. 3. cap. 3. de Magorum Demomania* writes, That there is nothing which precipitates men or women to perdition, or more allures and incites them to devote and give themselves up to the Devil, than a foolish and meer Atheisticall opinion sciled in them, That he hath power and wil to give to the needy, riches; to the afflicted, ease; to the weak, strength; to the deformed, beauty; the ignorant, knowledge; the abject, honor; grace and favour to them whom birth hath nobilitated; and means, and supply, to such as adversity hath dejected:

jected: when on the contrary, we see by common proof, then such miscreants, none more miserably base, more pe-
nurious, more ignorant, more debauch'd and contemned. *Plutarch* remembers us, that when *Olympias* the wife of *Philip* King of Macedon, hearing that her husband was ensnared, and extreemly besotted with the beauty of a noble young Lady, she much desired to see her: who being brought unto her presence, and beholding a woman with all the accomplishments of nature so every way graced, one of so exquisite feature, she never beheld the like till then, she grew astonished, and without offering her the least discourteous violence, brake out into these rearms, *This rare and incomparable beauty which hath bewitched my husband, is likewise of force to fascinate the gods.* Most certain it is, nothing seems fairly featured and beautifullly composed within this large universe, but it shewes to us the glory of the Maker, who is the only true and perfect pulchritude; neither is there any thing lovely or amiable, which proceeds not from his especial grace and miraculous workmanship. But it was never found or known, that ever any Witch could by exorcisms or incantations and any thing to Nature, to make her selfe in any part appear more comely. It is further observed, that all such are for the most part stigmaticall and ugly, insomuch, that it is grown into a common Adage, *Deformis ut Saga, i.* As deformed as a Witch. Moreover, *Cardanus* who was not held the least amongst the Magicians (as having his Art, or rather Diabolicall practise, from his father hereditary) confesseth, that in all his life time, in his great familiarity and acquaintance amongst them, he never knew any one that was not in some part mishapen and deformed. The same Author (with whose opinion *Wierus*, *Hippocrates*, and others assent) affirms that all those Demoniacks or Witches, after they have had commerce and congress with the devil, have about them a continuall nasty and odious smell, of which, (by the ancient writers) they were called *Færentes*, by the *Vasconians*, *Fætelles à Fæore, i.* Of stench; insomuch, that women who by nature have a more sweet and refreshing breath, than men, after their beastly consociety with Satan, change the property, of nature, and grow horrid, putred, corrupt, and contagious: For *Sprangerus* witnesseth (who hath taken the examination of many) they have confessed (a thing fearful to be spoken) to have had carnall

carnall copulation with evill and unclean spirits, who no doubt bear the smell of the invisible sulphure about them. Now concerning this Magick, what reputation it hath been in amongst men (which in effect is no better then plain Witchcraft in women) we may read in *Namclerus* and *Platina*, That all the Popes inclusively from *Silvester* the second, to *Gregory* the seventh, were Magicians: but *Cardinall Benno*, who observed all the Bishops that way devoted, numbers but five, *Silvester* the second, *Benedict* the ninth, *John* the twentieth and one and twentieth, and *Gregory* the seventh. Of these, *Augustinus Onuphrius*, one of the Popes chamber (that from the Vatican and the Lives of the Popes there registred, made a diligent collection) speaks of two only, *Silvester* the second, and *Benedict* the ninth; one of them was after expelled from the Papacy. *Silvester* lying upon his death bed, desired his tongue to be torn out, and his hands to be cut off, that had sacrificed to the devil, confessing that he had never any inspection into that damnable Art, til he was Archbishop of Rhemes. These are the best rewards that Satan bestowes upon his supplants and servants: how comes it else so many wretched and penurious Witches, some beg their bread, some die of hunger, others rot in prisons, and so many come to the gallows or the stake. It is reported of a Gentleman of *Mediolanum*, that having his enemy at his mercy, held his steeltro to his heart, and swore that unless he would instantly abjure his faith, and renounce his Saviour, had he a thousand lives, he would instantly with as many wounds, despoile him of all; which the other for fear assenting to, and he having made him iterate over and over his unchristian-like blasphemies, in the middle of his horrible abjuration, stabb'd him to the heart, uttering these words, See, I am revenged of thy soule and body at once; for as thy body is desperate of life, so is thy soul of mercy. This uncharitable wretch was an apt scholer to the grand Devil his Master, who in like manner deals with all his servants, who after he hath made them renounce their faith, blaspheme their Maker, and do to him all beastly and abominable adoration (such as in their own confessions shall be hereafter related) he not only leaves them abjects from Gods favour, whose divine Majesty they have so fearfully blasphemed, but delivers them up to all afflictions and tribulations of this life, and all excruciations and torments in the

How the Devil rewards his servants.

the world to come. Horrible and fearful have been the most remarkable deaths of many of the professors of this diabolical Art, for whom the lawes of man hath spared (as a terror to others) the hand of heaven hath punished: I will only give you a taste of some few. *Abdias Bab. Episcopus lib. 6. Certam Apostol.* writes, That *Zaroes* and *Arphaxad* (two famous Magicians amongst the Persians) with their exorcisms and incantations deluding the people, in the hour when *Simon* and *Jude* suffered martyrdom, were struck with lightning from heaven, and so perished. *Lucius Piso*, in the first book of his Annals, speaks of one *Cinops*, a Prince amongst the Magitians, who at the prayer of *St John* the Evangelist, was swallowed up in a river. *Olaus Magnus lib. 2. cap. 4. de gentib. Septentrional.* tells us of one *Methotis*, who by his prestigious jugglings, had insinuated into the hearts of the people, and purchast that opinion and authority amongst them, that he was called, The high and chiefe Priest to the gods, who was after torn to pieces by the multitude: from whose scattered limbs such a contagion grew, that it infected the air, of which much people perished. *Hollerus* the Magitian was slain. *Odo* the Dane was (besides his skill in Magick) a great pyrat, it is written of him, *Wierius lib. 2. cap. 4.* that without ship or boat he would make his transmarine passage over the Ocean, and by his Incantments raise storms to shipwreck the vessels of his enemies: he was after, notwithstanding, swallowed in the sea, and there most wretchedly perished. *Dr John Faustus*, born at *Kuneling*, a Village neer *Cracovia*, was found dead by his bed side, his face blasted and turned backward, in the Dukedome of *Wittenburgh*, at which time the house wherein he died, was shaken with a tempest and horrible Earthquake. The Earl *Matiscensis* (a practitioner in the same devilish study) sitting at dinner amongst many Lords, Barons, Captains, and others, was snatcht from the boord by devils, and in the sight and view of all the people, three times hurried swiftly round about the City, being heard to cry, *Succurrite, Succurrite, i. Help, Help*: of him, *Hugo Clumacensis* writes more largely. A Priest at *Noremburgh* searching for hidden treasure in a place where the devill had directed him, found it garded by a spirit, in the semblance of a great black dog; in the search of which, the earth fell upon him, and buried him alive: And this happened in the year 1530. *Wierius*. A Magician of *Salsburgh*, undertook

undertook to call all the Serpents together within a mile of the place, and bring them into one pit digged for the purpose: in the train of which, came (after the rest) a great Serpent (supposed to be the devill) and twining about him, cast him in amongst the rest, where they together perished. The like untimely deaths we read of *Appion Grammaticus*, *Julian Apostata*, *Artaphius*, *Robertus Anglicus*: amongst the Helvetians, *Petrus Axoniensis*, surnamed *Conciliator*, *Albertus Teutonicus*, *Arnoldus de villa nova*, *Anselmus Parmensis*, *Pycatrix Hispanus*, *Cuchus Ascalus Florentinus*, and many others. Commendable therefore it was in the French King, who when one *Friscalanus Cenomannus* (a man excellent in this Science) came to shew divers prestigious feats and tricks before him, for which he expected reward; amongst others, he caused the links of a golden chain to be taken asunder, and removed them to divers remote places of the chamber, which came of themselves to one place, and were instantly joined together as before: Which the King seeing, and being thereat astonished, he commanded him instantly from his sight, never again to behold his face, and after caused him to be arraigned and judged. And these are the Graces, Honours and Advancements, Offices and Dignities, to which the devill exalts his leage people.

Several sorts of superstitious Jugling. Of these severall sorts of Juglings, with which the devill deludes his scholars (besides such as I have before spoken of, amongst such as predicted of things to come) I will nominate some few. One thing which is used now amongst our cunning Women and Witches, is so ancient, that it was before the age of *Lucian* or *Theocritus*, it is called *Cosknomanteia*, i. *Cribi saltatio*, i. (as we call it) The Sive and the Shears, and that is not shamed to be publicly used. *Bodinus* himselfe saith that he saw in *Lutetia*, a boy in a Noblemans house, and before many honest and judicall Spectators, by speaking of a few French words, make a Sive turn which way he pleased: but the same words uttered by another, could not make it to move at all. Another superstition is with a Knife or a Key. If any be suspected of Theft, read but such a Psalm and name the party accused, if the Knife at speaking of his name move or stir, he is then held guilty: and that practice is called *Axiomanteia*. That which is done by a Ring, put over a Cense of water, is called *Dactylomanteia*. And this is a famous sorcery, much in use with the Witches of Italy, *Ioachimus Cameracensis*, had

a speaking Ring, in which was a familiar, or a devill; that kind is called *Udromanteia*, as also *Dactyliomanteia*, i. A Ring wherein Spirits are worn. Conjectures made from Wells and Fountains, were called *Idromanteia*: these, *Numa Pompilius* was said to be the first inventor of, which *Varro* otherwise interprets, i. Of a boy imployed by the Magicians to look upon Images in the water, one of which pronounced distinctly fitty verses of the wars of *Mithridates*, before any such rumour was spread, or purpose of the like businesse intended. *Aromanteia* is a superstitious prediction by the aire; but most certain when the wind is South: Another was made from Meal or Chaffe, and was called *Alphitomanteia*, or *Aleuromanteia*, remembered by *Jamblicus*; but to what purpose it was, he explaineth not: as Likewise of *Lythomanteia*, which was practised by Stones. Divination by Lawrell, was called *Daphnomanteia*. The practise which they gathered from the head of an Ass, *Kephaleomanteia*. *Puromanteia* and *Kapnomanteia* were conjectures from fire. *Rabdomanteia* was used by a Physician of *Tholosa*, in speaking of certain mysticall words in a low and submisse voice. The like unto that, was *Zulomanteia*, with loose chips of wood, much practised in *Illyria*. But of all these devilish and detestable practises, there is none (saith *Bodinus*) more Heathenish, irreligious and dangerous, then that so commonly in use now adaies, and by witches continually practised, to the injury and wrong of new married women, it is commonly called *Ligare ligulam*, or to tie knots upon a point, which as it is usuall, so it is not new: for *Heredotus* lib 2 reports, That *Amasis* King of *Aegypt*, was by the like Exorcisme, bound and hindered from having any mutual congress with his wife *Laodice*, till those ligatory spels were a ter uncharmed. *Paulus Aemilius* in the life of *Cletharus* the second witnesseth, That King *Theodoricus* was by the like ligaments effascinated by his Concubines, from having lawfull consociery with his wife *Hermambergia*. *Bodinus* reports, That he heard from the mouth of *Roileius*, Emballadour generall amongst the *Blasenses*, who affirmed, That at the marriage of a young couple, just as they were ready to receive the benediction from the Priest, a boy was seen by him tying one of these Magick knots in the Temple, whom thinking to have apprehended, the boy fled, and was not taken. *Bodinus* further adds, That in the year 1567. he then being Procurator in *Patavia*, the Gentlewoman in

whose house he sojourned (being it seems a pregnant scholar in this Art) related unto him in the presence of one *Jacobus Bannasius*, That there were fifty severall waies of tying this knot, to hinder copulation, either to bind the Husband, or the Wife only, that one hating the others infirmity, might the freelier pollute themselves with Adulteries. She said moreover, the man was often so charmed, the woman seldom and difficultly; besides, this knot might be tied for a day, for a year, for the present time, or for ever, or whilst the same was unloosed: That it might be tied for one to love the other, and not be again beloved, or to make a mutuall and ardent love betwixt them; but when they came to congression, to bite and scratch, and tear one another with their teeth and nails. In Tholosis, a man and his wife were so bewitched, who after three years being uncharmed, had a fair and hopefull issue; and which is more to be wondred at, in that time there appeared upon some part of their bodies so many tumors, or swellings, like small knobs of flesh, as they should have had children, if that impediment had not hapned. Some there are that may be charmed before Wedlock, and some after, but those hardly. There are others, whom their effascinations can keep from ejecting their urine; others, to make them that they cannot restrain it at all; but of the first, divers have perished. She likewise told him sundry speeches belonging these Witcheries, the words whereof were neither Hebrew, Greek, Latine, French, Spanish, Italian, nor indeed deriving their Etymology from any known Language whatsoever.

Plinius in the explanation of the Adage, *Pasit Semio-butus*, writes of some Witches, that by their incantations could command in any void room, Tables on the sudden to be spread and furnished with meats and juckets of all varieties to tast the palat, and when the guests had sufficiently fed and satisfied every man his own appetite, with one word could likewise command all things away, as if no such thing had been. Others also that when they had bought any commodity of any man, their backs were no sooner turned, but the monie they laid out would instantly forsake the seller, and return into the purse of the buyer. But to begin with the ancient Poets, by their testimonies it is manifest, that the practise of Witches and Witchcraft hath been so great, that by their Charms and Spels, they have had

had the power to transhape men into brut beasts, to alter the course of the Planets and Stars, have changed the Seasons, making the natural course of the year preposterous; further, that their exorcismes have extended to Herbs, Flowers, Fruits, and Grain, to infect men with Diseases, and cattel with Murren, to delude the Eies and weaken the Senecs, bewitch the Limbs, bind the Hands, gyve the Feet, and benumb the other Members, apoplex all the vitall Spirits, and raise up dead bodies from their Sepulchers; nay more, to call the Moon down from her Sphere, with other most strange things, as miraculous to relate as difficult to beleave, of such in his first book, *Tibullus* speaks.

Hanc ego de Cælo ducentem sidera vidi:

— *This witch I did espie*

To call the Stars and Planets from the skie.

Now, that women have been more addicted to this devilish Art, then men, is manifest by the approbation of many grave Authors: *Diodorus* in his first book *de Antiquorum Gestis*, Speaks of *Hecate*, that she was the first that ever tempered *Aconitum* (a venomous Herb, which some call Libbards bane, others, Wolves bane) applying her selfe to confectiōs of sundry deadly poisons. This was frequent among the Romans, nay, even among the noblest matrons, as their own writers testifie. Of the like, *Saint Austin* speaks in his book *de Civitate Dei*: so *Pliny* affirms in his five and twentieth book and second chapter, That women are most prone to these unlawful Arts; for so we read of *Medea*, *Cyrcæ*, and others, whom the Poets fabled to be goddesses, of whom we shall find occasion to speak of in their order. *Suidas* of women Witches cites an old proverb, *Thessala Mulier*, by which he notes all of that practise as peculiar to that Sex, & not to men. Therefore *Quintilian* speaking of this argument, thus determines it. These (saith he) is much prevailing with men, and Witchcraft most familiar with the Sex of women.

Of Cyrcæ, and others remembred by the Poets.

She was the daughter of the Sun, and the Nymph *Perfa* and was said to be so exquisitely cunning in these effascinations, that she changed men into severall shapēs of beasts, and the companions and associates of *Ulysses* into Swine. She inhabited not far from *Caicta* a City of *Campania*.

pania. The Marfians a people of Italy, were said to be lineally descended from this *Cyrce*, who likewise succeeded her in that devilish Art. *Gellius* writes of this Nation, That they had skill in taming the most poisonous Serpents, and to make them gentle and servile to their use; their Charms, Exorcisms and Incantations, by which they had power in the transhapes of creatures, their mixture of herbs and tempering of drugs, being to them left as hereditary by her. Who would read further of her, I refer him to *Ovid*, who in his *Metamorphosis* gives her a full and large character, so *Homer* in his tenth book of his *Odysses*, the argument of which, for her better expression, I thus English:

Æoliam ventorum agitur patriamque domumque.

Ulysses * thence into *Ætolia* past,
Where *Æolus* the King of Winds then reign'd
Who the four brothers gave him clos'd fast
In leathern bags (for so they were constrain'd.)
With prosperous speed he sails, and growing near
His native *Ithaca* whilst he was sleeping,
His men suppos'd some wealth inclos'd there,
Within those bags given to their masters keeping,
And opening them, the imprison'd winds now free,
With adverse gulls, despite his helm and glass'd
Blow him quite back, so he is forc'd to see
* *Antiphates*, and the *Leſtrigone's*.
Some ships there lost, he attains the *Cercian* shore,
Where the most powerfull goddeſs as she feasts,
Transhapes *Eurilochus* with many more
Of his companions, into sundry beasts,
The wylie Greek by *Mercuries* admonishment,
Alone escapes the Witches transformation,
Who failing in her Art, bred both astonishment,
And of his many virtues, admiration:

His wisdom so prevail'd him *Cyrce* ador'd,
And to his mates their pristine shape restor'd.

Medea was the daughter of *Otes* and *Iſſæa*, King and Queen of the *Colchians*, and sister to *Cyrce*: she found out the Vertues of many Herbs, Plants and Roots, and tempered their juice to her devilish purposes, growing to that height of cunning, that by their incantations she tamed the mad Bulls that from their mouths and nostrils breathed fire, and bellowed terror, charming asleep the ever-waking Serpent that kept the Golden fleece, lest they should hinder

* From the
Island of the
Cyclops,
where he
thrust out
Polyphemus
his eye.

Islands in
the Sea so
called.

der *Jason* her beloved in the purchase thereof: for which courtesie he took her to wife, and by long travel arriving in *Thessaly*, *Æson* the father of *Jason*, now grown decrepit through age, she restored to his former youth and strength: notwithstanding, her husband forgetful of this great benefit done to his father, forsook her bed, and married *Creusa*, daughter to *Creon* King of *Corinth*; with which ingratitude *Medea* enraged (yet dissembling her malice) she after some insinuation, presents *Creusa* with a glorious Mantle to the eye, which she no sooner saw put on, but her whole body was in a flame, and she consumed to ashes: after the same sort perished King *Creon* with his Queen. This done, she murdered her children had by *Jason*, and being openly hurried by winged dragons through the air, she fled to *Athens*, and there was married to King *Ageus*; whose son *Theseus*, when she attempted to have poisoned in a cup of gold tempered with *Aconitum* (gathered from an herb that grew from the fume of *Cerberus*) her treason being discovered and prevented, by her Magick skill she shut her selfe within a cloud, in which with her young son *Medus* (whose father *Ageus* was) she escaped into *Asia*. Of her *Ovid* speaks, *Propertius*, *Valerius Flaccus*, *Pliny*, and many others.

Vitia were so called of an infamous Witch called *Vitia*, these (as some Authors write) have power like the Basilisk to kill with the eye, especially all such on whom they cast an envious and malicious look; of the selfe-same condition are a certain people among the *Tribullians* and *Illyrians*. *Textor. in Officin.*

Mycale is the name of a Witch in *Ovid*, likewise *Dipsas*; of the one he writes thus:

*Mater erat Mycale quem deduxisse canendo
Sepe reluctantis, constabat cornua lune.*

Her mothers name was *Mycale*,
Known to have had the skill,
By spells, to put the horn'd Moon
From heaven, against her will.

And of the other in the first book of his *Elegies*:

Est quædam quicumque volet, &c.

Locusta is numbred amongst the rest, and remembred by *Cornelius Tacitus*, for making certain venomous confections with which *Agrippina* poisoned her husband *Claudius*, from her many of the most of her diabolical practise, are called

led *Locustæ*, she is likewise spoken of by *Juvenal* in one of his Satyrs. *Eriphila* was an inchantresse of that devilish condition that upon whomsoever she cast an envious eye, that creature was sure to come to some extraordinary mischief; of whom was raised a proverb, cast as an aspersion upon all such kind of women, *Anus Eriphasæ* *Textor in Coss. in. cap. de Veneficis* *Thracia* was a Nymph famous for her incantations, who for skill in herbs and cunning in exorcismes, was by some adored as a goddess; of her came the people amongst whom she lived, to be called by the name of *Thracians*. *Gyge* was the name of a Beldam, who was a household servant to *Parasatis*, the mother of King *Cyrus*, and by the Queen especially imployed in all her forceries, *Herodotus*. *Candidia Neopollitana* was a confectioner of unguents, a Witch, and practised in divers kinds of forceries, excellently described by *Horace*. *Erietho* was the name of a notorious Witch of *Theffaly*, deciphered by *Lucan*, whom who shall read and desire plainly to be instructed in that horrible Art, he shall not find it more truly and punctually discovered by any of the Latine Poets. *Guntbrune* was a Witch of a strange devilish condition, who by her incantations was the death of many creatures, as well beasts as men, yet being dead there was no wound or mark of death appearing about them. *Sagana*, *Vicia*, and *Folia*, were professors of the selfe same devilish Art, and are remembered by *Tacitus*, *Juvenal*, and *Horace*, these were said to have had hand in the death of the noble child *Marius*.

A Witch of Scotland. It shall not be amiss to insert amongst these, what I have heard concerning a Witch of Scotland. One of that Country (as by report there are too many) being for no goodnesse by the Judges of Assize arraigned, convicted, and condemned to be burnt, and the next day according to her judgement, brought and tied to the stake, the reeds and fagots placed round about her, and the executioner ready to give fire (for by no perswasion of her ghostly father, nor importunity of the Sheriffs, she could be wrought to confesse any thing) she now at last cast, to take her farewell of the world, casting her eye a tone side spied her only son, and calls to him, desiring him very earnestly as his last duty to her, to bring her any water, or the least quantity of liquor (be it never so small) to comfort her, for she was extremely athirst: at which he shaking his head, said nothing; she still importuned him in these words, Oh my dear son, help

help me to any drink, be it never so little, for I am most extremely a dry, oh dry, drie; to whom the young fellow answered, by no means deare mother will I doe you that wrong: For the drier you are (no doubt) you will burn the better.

Of witches transported from one place to another, by the Devill.

THE difference betwixt Witches, or to define what *Magie* are, and what *Lamiae*, were but time mispent, the rather because it hath been an argument so much handled in our mother tongue, I will only rehearse unto you some few particular discourses concerning Witches, out of *Danæus*, *Bodinus*, *Mierius*, *Grillaneus Italus*, and others: all agree, that some have made expresse covenant with the Devill by Bond and Indenture, sealed and delivered; others by promise and oath only: as likewise, that all such have secret marks about them in some private place of their bodies, some in the inside of the lip, some in the haire of the eyes browes, some in the fundament, some in the inside of the thigh, the hollow of the arm, or the privy parts. *Albertus Pictus* an Advocate in the Parliament of *Paris*, reported he had seen one in the Castle of *Theodoricus*, who had a plain mark upon the right shoulder, which the next day was taken off by the Devil. *Claudius de Fagus* the Kings Procurator, affirmed the like of one *Joanna Herwikeria*. Concerning the transportation of Witches through the air, *Paulus Grillandus* an Italian Doctor of the Law, that writ the Histories of many Witches, saith, That a Country Villager not farre from Rome, upon a night spying his wife daub her self with a certain unguent, and instantly leap out at the window, after her stay from him some three or four hours, had provided against her return a good cudgel, with which he so soundly enterreined her, that he forced her to confesse where she had been, but would not grant her free pardon till she had made him promise to bring him to the sight of all these novelties, and unbelievable passages by her related: the match was concluded, the forewarned him that he must in no wise use the name of God by the way, unless it were in scorn or blasphemy, with other such horrible instructions. The night came, they were both anointed, when presently two rough Goats appeared at the window, upon which they being mounted, were instantly hurried through

through the air into a place where were an infinite multitude of people, men and women, and in the midst one that seemed to be Prince and Sovereign of the rest, to whom every one of them did obeisance and adoration, she bid her husband stand in a remote place till she had likewise done her worship, which he she accordingly performed; This done, they all danced together in a circle or ring not as our custome is face to face, but back to back, the rest may be conjectured, lest if any should be apprehended, the one might appeach the other. After their dance was ended, the tables were covered and furnished, she calls to her husband to sit down amongst the rest, and bids him welcome, he begins to feed, but finding the meat to have no relish, in regard it was not well seasoned, he calls aloud for salt, and many times before it came, it was brought at length, which he seeing, before he tasted it, he thus said, *Hor laudato sui Dio per è venuto questo sale, i.* Now God be thanked that the salt is come: these words were no sooner spoken, but Men, Meat, Tables, Devils, Witches, all were vanished in an instant, he was left alone naked, almost frozen with cold, ignorant in what place, or whither to travel for shelter; day came, he spies shepherds, and asks them where he is? they tell him in the principality of Benevent, under the jurisdiction of the Pope, above an hundred miles from Rome. He was forced to beg rags to cover him, and bread to relieve him, being eight daies before he could reach to his cottage; he accuseth his wife, she others, who were all after delivered to the fire, and burnt alive. The like history the same Author relates of a young damoel inticed by an old Witch to this damnable assembly in the Dutchie of Spoleum, in the year of grace 1535. The like confession of these assemblies, dances, and banquets, and after all, their common carnal society, women with he Devils, and men with she Spirits, was extorted from a Witch of Lochinum, another of Lions, both suffered by fire; and their arraignments, confessions, judgements, and executions, published by *Daneus* in the year 1474. Of these meetings, banquets, dances, and congressions, *Friscalanus* the before named Magician, gave ample testimony to *Charls* the ninth, King of France. *Salvertes* the President speaks of a Witch called *Beronda*, who being brought to the stake, accused a great Lady of France, for being one of that damned society, but she obstinately denying it, the Witch thus said, Have

Have

Have you forget since our last meeting, when you were appointed to carry the Callice of poison? *Olaus Magnus*, lib. 3. cap. 11. saith, that many of these conventicles are made in the North, and are frequent in the mount Atlas, as likewise *Mel lib. 3. Salinus lib. 3 8. cap. 44.* and *Pliny lib. 5. cap. 1.* Infinite are the Histories to this purpose. *Antonius de Turquemada* a Spaniard, saith, That a Magician would needs persuade his friend to be a spectator of this wicked assembly, all things being prepared for the purpose, in the midst of which confluence was an huge ugly Goat, sitting upon a sublime throne, whom every one came to kiss by turns, *En la parte mas cerca que tenia*, those that understand the Spanish know it to be a place which cannot modestly be named: which when his companion beheld, as detesting such a beastiall adoration, he lost all patience, and with an exclamation said to his friend, *Dios à mi grandes boz s.i.* Oh God with a loud voice; which was no sooner spoken, but all things vanished in a tempestuous whirlwind, he was only left desolately forsaking, being three years before he could come to visit his own fields and gardens. Of their exportation after their unctiion, many Authors testifie, as upon a Goat, a Pegasus, a Night-crow, an enchanted stoffe, &c. This puts me in mind of a discourse which was told by a great Lady, to have hapned at her being in the Brill, which was then one of the Cautionary Towns in the possession of *Queen Elizabeths* a Muscater one night standing centinel upon the wals, a little before day, he heard a great noise of tiding gossips, laughing and talking, their voices (as he thought) came from the aire, when casting his eyes about to know from whence this prodigie might proceed, he might perceive a dusky cloud come sweeping close along by him, in which it seemed to him they sat that were so merry; being first affrighted at the object, and after taking courage, he gives fire, and shoots towards the cloud at random, at the report of the musket the Town is up in armes, his Officers leave the court of guard, and come to know the matter, he tells them an incredible discourse, which he spares not to confirm with a vollie of oaths, they seek further towards the place where he aimed his musket, and found an old woman with a bunch of keies at her girdle, and a bullet in her buttock, dropt out of the cloud, and the rest vanished; they seize her, she is after examined, and confesseth who had been to make merry

A Spanish Magician.

A Witch of Brill,

ry in her company, some of them proved to be rich burgers wives of the City. The *L. Adrianus Ferrens* vicar generall amongst the *Laodunenses* hath left remembred, that one *Margarita Bremoutia* the wife of *Noel Laveretus* confest unto him that she with her mother *Mary* upon a munday night, not long before her examination, came into a like assembly at the mil call'd *Franquifenum*, which stands in the meadow neer unto *Loginum*, who bestriding a broomstafte, after some few words mumbled to her selfe, they were presently transported thither, where they found *Joanna Roberta*, *Ioanna Guillemina*, *Mary* the wife of *Simon Agnes*, and *Guilclina* the wife of one *Grassus*, every one mounted upon the like wooden horse; there met them six spirits, or devils, according to their number, in humane shape, but in aspect horrible, &c. who after they had danced together, every Devil singled out his mistresse, and had with them mutuall copulation; she saith the Devil kist her twice, and had her company for the space of halfe an hour. *Guillemina* confest the like, as also, *Perfrigidum semen ab eo Excreatum*. The song used in those dances, was this; *Har, Har; Diabole, Diabole; Sali huc, Sali illuc; Lude hic, Lude illic*: Then answered the rest, *Sabaoth, Sabaoth, i.* The least day of, &c. *Iohannes Megeus* the accurate writer of the Flanders History, relates that in the year 1459, a great number of men and women Witches were burned, who publicly confessed their unguents, transuitions, dances, feasts, and consociety with Devils: so likewise *Iacobus Sprangerus* of German Witches, in the Cities and Villages about *Constantiensis* and *Rarisbone*, in the year 1485, reports the like. I could tire the Reader with infinite examples, authors, testates, and adjurors, with the places, times, and circumstances, one or two at the most shall suffice. *Ioachimus Cameracensis* in his book *de Natura Demonum*, tels us of a traveller that passing by night through a forrest, hear the like noise of musick, mirth, dancing, and revels, and approaching neerer to discover the novel, espied the like convention, when on the sudden the Devils and Witches all vanished, and left behind them certain bowls and cups of plate, with the names of the owners ingraven upon them, which he took and carried the next day to the Magistrates, by which many of the Witches were known, these discovered others, all which were condemned to the stake. In the year 1564, *Saluertus* being President amongst the *Pictavians*, where he with

Dacot.

Daventonius his fellow President sat as Judges, three men and one woman were convicted, and after doomed to the fire, all these confest the ceremonies in the before named nightly meetings: as also there was a Goat placed in the midst of them, whose hinder parts they all kist, every one holding a lighted candle in their hand. At length with these lights the Goat was burned to ashes, of which every of them received a quantity. This dust they scattered upon the thresholds of Houses, Stable doors, Ox-stals, or Sheep-coats, to destroy either Children, Horses, Sheep, or such Cattel of their enemies. This being distributed amongst them, the devil cried with a loud voice, *Revenge your selves of your enemies, or die your selves*. At the next meeting, every one was particularly examined of the mischiefs they had done; and such as could not give just account of some or other ill, were publicquely mocked and derided by the rest, and after received so many stripes as were adjudged her by the Devil; insomuch, that one Witch confessed she could never rest and be at quiet in her own thoughts, unlesse she were doing some villany or other; and if she had no worse work in hand, she must break Pots, Glasses, pluck out the Spiggors, and let the Beer run out of the barrels, into the Cellar floors, to keep her hand in ure. Of the power of Witches, and Witchcraft, *Virgil*, who was held not to be the least amongst the Magicians, speaks in many places; but none more amply then *Ovid*, when he thus writ:

*Quum volui, ripis ipsis mirantibus, amnes
In Fontes vediere suos, &c.*

When so I list, I make the banks admire
To see the floods back to their heads retire,
And stay them there: when standing on the shore,
I strike the Seas, I make the billowes rore,
And calm them being angry, I beat back
The stormy Clouds, or can command the Rack
To bring in sweeping Tempets: the four winds
My Incantation doth let loose, or binds.
I remove Woods, shake Mountains: when I speak
The Vipers jarves I by my Spels can break.
When I but please, the Earth beneath me groines,
And Sepulchers from the corrupted Bones
Send forth their Ghosts, before my face they appear.
I thee, O horned Moon, call from thy Sphear, &c.

Much

Much more might be cited out of the ancient Poets, to illustrate these collected out of our moderne histories of later times, and almost every day presented before our eyes. But this one shall serve for many.

Of witches that have either changed their own shapes, or transformed others.

WHether this be possible in nature, or no, or whether it hath any time been suffered by the Divine permission, hath been a Question as well amongst the Theologists as the Philosophers: It is no business of mine at this time to reconcile their Controversies, my promise is only to acquaint you with such things as I have either read, or heard related: which if they erre in any thing from truth, blame not me, but the Authors. Concerning *Lycantropia*, or men that change themselves into Wolves, Doctor *Bordinus* (generall Procurator for the King) relates, That a Wolfe setting upon a man, he shot him with an arrow through the thigh: who being wounded, and not able to pluck out the shaft, fled to his house, kept his bed, being found to be a man, and the arrow after known by him that shot it, by the *Lycantropies* confession. Those that are the diligent Inquisitors after Witches, report it in a book intitled *Malleum Maleficarum*, That a Countryman was violently assaulted by three great Cats, who in defence of himself, wounded them all dangerously, and these were known to be three infamous Witches, who were after found bleeding, and by reason of their hurts, in great danger of death. *Petrus Mamorinus* in his book *de Sortilegis*, affirms that he saw the like in *Sabaudia*. *Henricus Colonienfis* in *Libello de Lamiis*, affirms for an undoubted truth, as also *Utricus Molitor* in his book dedicated to *Sigismund Caesar*, in a Disputation before the Emperor, confidently witnesseth, That he saw of these *Lycantropi* (which have transformed themselves) at Constantinople, accused, convicted, condemned, and upon their own confession delivered unto death. These the Germans call *Urvölff*, the Frenchmen, *Loups Garous*; the Picards, *Loups Warous*, i. divers Wolves; the Greeks call them *Lycanthropous*, or *Mormolukias*; the Latines (or the Romans) call them *Vespilles*, i. Turn-coats or Turn-skins, as *Pliny* in these transmutations hath observed. *Franciscus Phœbus Picensis Comes*, in his book *de Venatione*, i. of Hunting,

Hunting, saith, That by the *Garoux*, is signified *Gardez vous*, i. Guard, or look to your selves. *Pomponatius* and *Theophrastus* (the Princes of the Philosophers in their age) most constantly affirm the transmigration of Witches into Wolves. *Gasper Peucerus* (an approved learned man, and the Conserver to *Philip Melancthon*) held these things to be meer fables, till by Merchants of worthy reputation and credit he was better informed (from certain proofes brought him from *Livonia*) of such that for the same fault were (upon their own confessions) adjudged to death. These, and greater, are confirmed by *Languetus Burgundus*, Agent for the Duke of Saxonic, with the King of France; as also by *Herodotus Neurius*, who affirms these conversions and their shapes to be most frequent in *Livonia*. In the History of *Johannes Tritemius* you may read, Anno 970. of a Jew called *Baranus*, the son of *Simeon*, who could transform himself into a Wolfe at his own pleasure. Of the like to these, *Herodotus*, *Homer*, *Pomponius Mela*, *Solinus*, *Strabo*, *Dionysius*, *Afer*, *M. Val. o Virgil*, *Ovid*, and many others have written, long before these times; as likewise *Epanthes*, remembered by *Pliny*, and *Agrippas* in his *Olympionicis*, who speaks of one *Demanetius Parrasius*, translated into a Wolfe. Or who so would be better confirmed, let him read *Olaus Magnus*, of the Nations of *Polapia*, *Narbonia*, *Fincladia*, and *Augermania*; or else *Saxo Grammaticus*, *Fincelius*, and *Gulielmus Brabantius*. And therefore those things are not altogether incredible, which *Ovid* speaks of *Lycan* (who included much truth in many Fables) who in his *Metamorphosis* thus was transformed into a Wolfe.

*Territus ipse fugit, noctuque silentia runis
Exululat frustra, que loqui conatur, &c.*

Frighted he flies, and having got
The silence of the shades,
Thinking to speak he howls, and then
The neighbor flocks invade.

So much for monstrous Wolves; I come now to meer Witches.

Saint Augustine in his book *de Civitate Dei*, lib. 18. caps 17. and 18. tells us of divers hostesses or Ink-repers practised in these diabolical Arts, who put such confections into a kind of Cheese they made, that all such travellers as guested with them, and eat thereof, were presently metamorphosed into labouring beasts, as Horses, Asses, Oxen, all which

A strange
Witchcraft.

which they imployed either in drawing or bearing of burdens, or else let them out for Hacknies to gain profit by their hire, and when their work was done, and they had made of them what benefit they could, they restored them to their pristine shape; *Ranulphus*, and *Gulielmus de Regib. lib. 20.* relates a History of two such Witches that lived in the road way to Rome. A Minstrel or Piper travelling that way, tasted of this cheele, and was presently changed into an Ass, who notwithstanding he had lost his shape, still retained his naturall reason, and (as one *Banks* here about this City taught his horse to shew tricks, by which he got much monie) so this Ass being capable of what was taught him, and understanding what he was bid to do, shewed a thousand severall pleasures (almost impossible to be apprehended by any unreasonable creature) to all such as came to see him, and paid for the sight, insomuch that he was sold by these Witches to a neighbour of theirs, for a great sum of monie, but at the delivery of him saith one of the Witches, Take heed neighbor (if you mean to have good of your beast) that in any case you lead him not through the water: The poor transhaped Piper this hearing, apprehends, that water might be the means to restore him to his former humane figure, purposing in himselfe to make proof thereof at his next best opportunity. Carefull was the new Merchant of the charge given, and watered him still in a pail, but would never let him drink from the river; but the Master travelling by the way, and to ease his beast alighting and leading him in his hand: the Ass on the sudden broke his bridle, ran out of sight, and leaped into the next river he came neer, where leaving his saddle and furniture behind, he waded out in his own shape: the man pursues him with all the speed he can, and follows him the way he took, the first he meets is the Piper, and asks him if he saw not such a kind a beast, and describes him to a hair. The fellow acknowledgeth himselfe to have been the same Ass he bought of the Witch; the Master wondreth, and relates this to his Lord, his Lord acquaints this novell to *Petrus Damianus*, a man of approved knowledge and wisdom, and numbred amongst the greatest scholars of his age; he examines the Master, the Piper, the Witches, and such as saw him leap into the river a Beast, and return a man, and informs Pope *Leo* the seventh thereof. All their examinations and confessions were taken, and a

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disputation of the possibility thereof held in the presence of the Pope, before whom the truth thereof was acknowledged and recorded. The same History is told by *Vincentius in Speculo. lib. 3. cap. 109.* and *Fulgentius lib. 8. cap. 11.*

We read in *Gulielmus* Archbishop of Tyrus, whom *Miraculous Sprangerus* the great Inquisitor cites to the same purpose: transformations. An English souldier being in Cyprus, was by a Witch transformed into an Ass, and when all his mates went on ship-board, he following them as loath to lose their fellowship, was by his own friends and Country men that gave him lost, beaten back with clubs and staves. They put to Sea without him, he having no other owner, returned back to the Witches house that had transhaped him, who imployed him in all her drudgeries; till at length he came into the Church when the Bishop was at divine service, and fell on his knees before the Altar, and began to use such devout gestures as could not be imagined to proceed from a brut beast, this first bred admiration, and then suspicion. The Witch was called before the Judges, examined and convicted, after condemned to the stake; having before restored him to his former shape after three years transformation. Answerable to this we read of *Ammonius* the Philosopher, of the Sect of the Peripatericks, who hath left recorded, That an Ass came usully into his school at the time of reading, and with great attention listned to his Lecture. Merchants have delivered, that nothing is more frequent in *Ægypt*, then such transhapes, insomuch that *Beltonius* in his observations printed at Luteria, saith, That he himselfe in the suburbs of Cair (a great City in *Ægypt*) saw a Comedian that desired conference with the Ass, that he himselfe rode on, who wondering what he then intended, gave him liberty of free discourse; where they seemed to talke with great familiarity (as having been before acquainted) where the Ass by his actions and signs seemed to apprehend whatsoever was spoken to him; when the one protested with the hand upon his breast, the other would strike the ground with his foot, and when the man had spoke as if he had told some jest, the Ass would bray aloud as if he had laughed heartily at the conceit, appearing to him, not only to apprehend and understand whatsoever was spoken, but to make answer to such questions as were demanded him. These things have been so common, that Saint *Augustine* himselfe, as he will not affirm the transformation

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mation of *Apuleius*, so he doth not deny it, but leaves it as a thing possible to be done by Witch craft, *De Civitate Dei*, lib. 18. cap. 18. Of the like opinion is *Paulus Aegineta*, *Theophrastus*, *Paracelsus*, *Pomponalius* and *Fernelius*, the excellentest Physicians of their age, *Fern. lib. de abditis rerum causis*. You may read in the History of Saint Clement, That *Simon Magnus* transformed *Faustianus* into his own shape, that he was not only unknown to familiar friends, but denied and abjured by his own wife and children. This *Simon* came likewise to *Nero*, and told him if he cut off his head, he would within three daies appear to him alive; which *Nero* having caused to be done in a great confluence of people, he came to him after according to his promise, for which *Nero* caused a Statue to be erected to his honour, and inscribed upon the same, *Simoni Mago deo. i. To Simon Magnus the god*. From which time *Nero* wholly applied himselfe to that devilish Art. But *Simon*, as the History relates, had deceived the eyes of the Emperor with the multitude, and had caused a Goat to be beheaded in his shape. The like *Apuleius* relates of himself, who when he had thought he had slaine three sundry men with his own hand, found them after, three Goats skins effacinated by the Witch *Pamphila*. Among these Witches, it shall not be amisse to insert a she-devill or two.

She-Devill

Franciscus Picus Mirandulanus, in his book *de Praenotione*, tells of a Priest who was a Witch, called *Benedictus Berna*, of the age of fourscore years, with whom he had conference, he confessed unto him that for the space of forty years and upward he had carnall consociety with a thee-Spirit, who called her self *Hermione*, who continually attended on him, but visible to no man save himself. He further confessed that he had sucked the blood of many infants, with other most horrid and execrable commissions; and in this *Wiccius* and *Bodin* (though in many opinions they were Antagonists) agree. They relate a further History confirmed by *Cardanus de varietat. lib. 15. cap. 80.* of one *Pinnerius* who lived to the age of seventy years and upward, and exercised the like congression with a Spirit in a feminine shape, who called her self *Florina*, and continued their familiarity and acquaintance for the space of forty years. How true or false, I know not, but I have heard the like (not many years since) by an English Gentleman, whose name I am loath to use, who had the like company of

of a Spirit, who called her selfe *Cadua*; the circumstances I cannot discover without offence, though they be worthy both relation and observation.

Of Witches that have confessed themselves to have raised tempests in a most serene Skie, with other twings of no lesse admiration.

IN the book of Inquisitors, lib. 4. de *Malific.* it is recorded, that *Anno Dom. 1488.* in *Constantiensis*, there were terrible tempests, prodigious hail and storms, the like not seen before, and these within the compasse of four miles; but the air or temperate heavens beyond that space seemed no way disturbed; upon which the villagers laid hands upon all such suspected women as were thought to be of that devilish practise; amongst which were two, the one called *Anna de Blindele*, the other *Agnis*, who first obstinately denied themselves to be so addicted; but after being called before the Magistrates, and strictly examined apart, they confessed, that the one unknown to the other, went into the fields, where either of them made a pit in the earth, into which they poured a certain quantity of water, somewhat before noon, and by uttering certain words not fit to be named, and invoking the name of the Devill, they were no sooner got home to their cottages, but those miraculous storms and tempests hapned. The same author specifies the confession of another Witch of the same place, who seeing all her neighbours and acquaintance invited to a solem wedding, where after dinner in a fair and temperate day, all the guests disposed themselves into the fields to sport and dance, according to the custome, she caused her selfe to be transported into the air by the Devill, in the open day and sight of certain shepherds, to a certain hill neer unto the Village, where because she had no water ready, she notwithstanding digged a pit, and for necessity (because it is a ceremony used in all these diabolicall practises) she made water, which stirring in the same pit, and speaking some blasphemous words, instantly the air and skie which was then clear and unclouded, was filled with storms, hail, and tempest, which poured with such vehemency upon the guests of the Village, and upon them alone, that they were pitiously wet and weather-beaten, till they had not any of them a drie thread about them; all imagined this to be done by

by Witchcraft, the same woman was accused by the shepherds, who contesting the fact, was adjudged unto the stake. In this is to be observed that the fruits, the grain, nor vines were blasted, though there is a law extant in the twelve tables, *Qui fruges incantavit penas dato*. They that shall enchant or blast the fields, let them be punished. There was another edict which prohibited any man from drawing the fertility and harvest of another mans field into his own ground, in these words, *Ne alienam segetem pelleris incantando*, and in another place, *Ne incantato ne agrum defraudato*, which hath reference to the former. By the authority of these Roman Ordinances specified in the twelve Tables, *Turnus* was accused by *Spirius Albina*, because when there was a dearth in the Country, his fields were only abundant and plentiful, and where other mens cattell died of the rot and murren, his were fat, fair, and in good plight and liking: upon this accitment he caused his horses, his oxen, his reens, cattell, and servants, all to appear with him before the Senate, and there pleaded that the Masters eie made the cattell fat, and his care and industry the servant thriving, slightly, and in good liking, protesting he knew no other enchantments; and for that answer was acquitted by the Senate. Notwithstanding this we may read in *Sprangerus* of *Hyppens* and *Scradlinus*, two famous Magicians of Germany, who confessed that they could at any time, steal the third part of the crop out of anothers field at their pleasure, when by the most authentick judgements it is approved that no Witch or Conjuror was ever known to enrich himselfe the value of one mite by his Magick doctuments. The like I could produce out of *Pontanus*, and other Authors, with an ancient verse borrowed by all the Magicians from *Virgil*:

*Efflere perquam superos acheronta movebo,
If to my prayers, heavels will not incline,
I will sollicite Hell, and make that mine.*

In the Scottish Chronicle it is related of King *Duffus* to be troubled with a strange disease, that he could eat wel, drink wel, and in the constitution of his body found no imperfection at all, only he could not sleep, but spent the tedious night in paine and cold sweats, that there was despair of the Kings health and life. There was at length a rumor published, That the Moravians (certain inhabitants of Scotland, once great rebels and enemies of the King,

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King, but since made regular, and reconciled to their faithfull obedience) had hyred certain Witches to destroy King *Duffus*, upon which report, one *Dovenaldus* was made Prefect to enquire after this businesse, and had authority to pass into Moravia, and if he found any such malefactors, to punish them according to their offences; he being careful of the charge imposed on him, had such good intelligence, and withall used such providence, that he came just at the instant when certain Witches were roasting of a Picture called by the name of the King, and blasted it with a certain liquor: *Dovenaldus* surprising them in the act, examined them, who confessed the treason, and were condemned to the stake; at which instant, by all just computation, the King recovered and was restored to his pristine rest & health. After the same manner it seems *Meleager* was tormented by his mother, the Witch *Althea*, who in the fatal Brand burned him alive, as it is exprest at large by *Ovid* in his *Metamorph*. The like effascinations we have had practised in our memory even upon the person of Queen *Elizabeth*.

A woman of good credit and reputation, whom I have A Tale of a known above these foure and twenty yeares, and is of the Witch. same parish where I now live, hath often related unto me upon her credit with many deep protestation (whose words I have heard confirmed by such as were then passengers with her in the same ship) That coming from the Landsgaves Court of Hessen (where she had been brought a bed) to travel for England, and staying something long for a passage at Amsterdam (either her businesse or the wind detaining her there somewhat longer then her purpose) an old woman of the Town entreated her to lend her some of a Kettle; which she did, knowing it to be serviceable for her, to keep a Charcoal fire in at Sea, to comfort her and her child. When the wind stood fair, and that she with her servants had bargained for their passage, and they were ready to go aboard, she sent for this woman, to know if she would redeem her pawn, for she was now ready to leave the Town, and depart for her Country. The old woman came, humbly entreating her she would not bear away her Kettle, notwithstanding she had as then no monie to repay of that she had borrowed, but hoped that she was a good gentlewoman, and would prove her good Mistresse, &c. she answered her again, That she had lent her so much monie,

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I will sollicite Hell, and make that mine.

In the Scottish Chronicle it is related of King *Duffus* to be troubled with a strange disease, that he could eat wel, drink wel, and in the constitution of his body found no imperfection at all, only he could not sleep, but spent the tedious night in talin and cold sweats, that there was despaire of the Kings health and safety. There was at length a rumor published, that the Moravians (certain inhabitants of Scotland, once great rebels and enemies of the King,

King, but since made regular, and reconciled to their faithfull obedience) had hyred certain Witches to destroy King *Duffus*, upon which report, one *Dovenaldus* was made Prefect to enquire after this businesse, and had authority to pass into Moravia, and if he found any such malefactors, to punish them according to their offences; he being careful of the charge imposed on him, had such good intelligence, and withall used such providence, that he came just at the instant when certain Witches were roasting of a Pistor called by the name of the King, and blasted it with a certain liquor: *Dovenaldus* surprising them in the act, examined them, who confessed the treason, and were condemned to the stake; at which instant, by all just compensation, the King recovered and was restored to his pristine rest & health. After the same manner it seems *Meleager* was tormented by his mother, the Witch *Althea*, who in the farall Brand burned him alive, as it is exprest at large by *Ovid* in his *Metamorph*. The like effascinations we have had practised in our memory even upon the person of Queen *Elizabeth*.

A woman of good credit and reputation, whom I have known above these foure and twenty yeares, and is of the same parish where I now live, hath often related unto me upon her credit with many deep protestation (whose words I have heard confirmed by such as were then passengers with her in the same ship) That coming from the Landsgaves Court of Hessen (where she had been brought a bed) to travel for England, and staying something long for a passage at Amsterdam (either her businesse or the wind detaining her there somewhat longer then her purpose) an old woman of the Town entreated her to lend her some of a Kettle; which she did, knowing it to be serviceable for her, to keep a Charcoal fire in at Sea, to comfort her and her child. When the wind stood fair, and that she with her servants had bargained for their passage, and they were ready to go aboard, she sent for this woman, to know if she would redeem her pawn, for she was now ready to leave the Town, and depart for her Country. The old woman came, humbly entreating her she would not bear away her Kettle, notwithstanding she had as then no monie to repay of that she had borrowed, but hoped that she was a good gentlewoman, and would prove her good Mistresse, &c. she answered her again, That she had lent her so much monie,

and having a pawn sufficient in her hand, finding it necessary for her purpose, she would make the best use of it she could, a ship-broad. The old woman finding her resolute, left her with these words, Why then (saith she) carry it away if thou canst. Marry and I will try what I can do, replied she again; and so they parted. The Master called aboard, the wind stood fair, the Sea was calm, and the weather pleasant: but they had not been many hours at sea, when there arose a sudden, sad, and terrible tempest, as if the winds and waters had been at dissention, and the distempered air at war with both. A mighty storm there arose, insomuch, that the Master protested, that in his life time he had not seen the like, and being in despair of shipwreck, desired both sailors and passengers to betake themselves to their prayers. This word came from them that laboured above the hatches, to those that were stowed under: their present fear made them truly apprehend the danger, and betake themselves to their devotions; when suddenly one casting up his eyes, espied an old woman sitting upon the top of the main mast: the Master saw her, and all those that were above, being at the sight much amazed. The rumour of this went down; which the Gentlewoman hearing (who was then sitting with her child in her Cabin, and warming it over a Charcole fire made in the Kettle) O God saith she (remembering her former words) then the old woman is come after me for her Kettle; the Master apprehending the business, Marry, then let her have it, saith he, and takes the Kettle, coles and all, and casts them over-board into the Sea. This was no sooner done, but the Witch dismounts her selfe from the mast, goes aboard the Brasse Kettle, and in a moment sails out of sight, the air cleared, the winds grew calm, the tempests ceased, and she had a fair and speedy passage into England: and this the same Gentlewoman hath often related. Nor is this more incredible then that which in Geneva is is still memorable. A young wench instructed in this damnable science, had an Iron Rod, with which whomsoever she touched, they were forced to dance without ceasing, til they were tired, & lay down with weariness. She for her Witchcraft was condemned to the fire, to which she went unrepentant, and with great obstinacy: and since which time (as Bodinus saith, who records this history) all dancing in memory of her is forbidden, and held til this day abominable amongst those of Geneva. Our

A Witch of
Geneva.

most

most learned Writers are of opinion, that these Inchantresses can bewitch some, but not all, for there are such, over whom they have no power. The same Author testifies, That he saw a Witch of Avern, in the year 1579. who was taken in Lutetia, about whom was found a book of a large Volume, in which were drawn the hairs of Horses, Oxen, Mules, Swine, and other beasts, of all colours whatsoever: She (if any beasts were sick, would undertake their cure, by receiving some number of their hairs, with which she made her Spels and Incantations; neither could she help any beast by her own confession, but by transferring that disease or malady upon another; neither could she cure any creature, if she were hired for monie: therefore she went poorly, in a coat made up with patches. A Noble man of France sent to one of these Witches, to cure a sick horse, whom he much loved: she returned him answer, That of necessity his Horse or his Groom must die, and bid him chuse whether: The Nobleman craving some time of pause and deliberation, the servant in the interim died, and the horse recovered; for which fact she was apprehended and judged. It is a generall observation, That the devil (who is a destroyer) never heals one creature, but by hurting another, and commonly he transmits his hate from the worse to the better. For instance, if a Witch cure a horse, the disease falls upon one of a higher price; if she heal the wife, she harms the husband; if helps the son, she infects the father. Of this I will produce one or two credible instances: The first, of the Lord *Furnerius Aveliensis*, who finding himselfe mortally (as he thought) diseased, sent to a Witch to counsell with her about his recovery, who told him, there was no hope of his life, unlesse he would yield that his young son then sucking at the Nurses breast should have his mortall infirmity confirmed upon it. The father to save his own life, yields that his son should perish, of which the Nurse hearing, just at the hour when the father should be healed, is absent, and conceals the child. The father is no sooner toucht, but helped of his disease; the Witch demands for the child, to transfer it upon him: the child is missing, and cannot be found: which the Witch hearing, broke out into this exclamation, *Adum est, de me, puer ubi nam est?* I am undone, where is the child? when scarce having put her foot over the threshold to return home, but she fell down suddenly dead, her body being blasted, and as black as an

Example of Æthiops. The like remarkable Judgement fell upon a Witch amongst the Nanvets, who was accused of bewitching her neighbor: The Magistrates commanded her but to touch the party disordered with her Inchantments (which is a thing that is used by all the German Judges, even in the Imperiall chamber it selfe) The Witch denied to do it: but seeing they began to compell her by force, she likewise cried out, I am then undone; when instantly the sick woman recovered, and the Witch then in health, fell down suddenly, and died, whole body was after condemned to the fire: And this, *Bodinus* affirms to have heard related from the mouth of one of the Judges who was there present. In Tholota there was one skilful in Magick, who was born in Burdegall the coming to visit a familiar friend of his (who was extreemly afflicted with a Quartane Ague, almost even to death) told him he pitied his case exceedingly; and therefore if he had any enemy, but give him his name, and he would take away the Fever from him, and transfer it upon the other. The sick Gentleman thanked him for his love, but told him, there was not that man living whom he hated so much, as to punish him with such a torment: Way then (saith he) give it to my servant; the other answering, That he had not the conscience so to reward his good service Why then give it me saith the Magician; who presently answered, With all my heart take it you, who it seemeth, best knows how to dispose it. Upon the instant the Magician was stroke with the Fever, and within few daies after died, in which interim the sick Gentleman was perfectly recovered. *Gregory Turontsis*, lib. 6. cap. 35. saith, That when the wife of King *Chilperick* perceived her young son to be taken away by Witchcraft, she was so violently incensed and enraged against the very name of a forceresse, that she caused diligent search to be made, and all such suspected persons upon the least probability to be dragged to the stake, or broken on the wheel, most of these confessed that the Kings son was bewitched to death, for the preservation of *Mummo* the great Master, a potent man in the Kingdom: this man in the midst of his torments smiled, confessing that he had received such enchanted drugs from the Sorcerists, that made him unsensible of pain: but wearied with the multitude of torments, he was sent to Burdegall, where he not long after died I desire not to be tedious in any thing: for innumerable Histories to these purposes, offer themselves

selves unto me at this present; but these few testimonies proceeding from authentique Authors, and the attestations such as have been approvedly learned, may serve in this place, as well as to relate a huge number of unnecessary discourses from writers of less fame and credit. Neither is it to any purpose here to speak of the Witches in Lap-land, Fin land, and these miserable & wretched cold Countries, where to buy and sell winds betwixt them and the Merchants, is said to be as frequent & familiarly done amongst them, as eating and sleeping.

There is another kind of Witches that are called *Extra-Witches*, in whose discovery I shall strive to be briefe. A learned called *Ex-Neapolitan* (in a history not long since published, that treats of this, altogether of naturall Magick) speaks of a Witch whom he saw strip her selfe naked, and having annointed her body with a certain unguent, fell down without sense or motion, in which exalt she remained the space of three hours; after, she came to her selfe, discovering many things done at the same time in divers remote places, which after enquiry made, were found to be most certain. Answerable to this, is that reported by the President *Turettanus*, who in the Delphinare saw a Witch burned alive, whose story he thus relates: She was a maid-servant to an honest Citizen, who coming home unexpected, and calling for her, but hearing none to answer, searching the rooms, he found her lying all along by a fire which she had before made in a private chamber; which seeing, he kickt her with his foot, and bid her arise like a lazy huiwile as she was, and get her about her businesse: but seeing her not to move, he took a rough and smart wand, and belaboured her very soundly; but perceiving her neither to stir nor complain, he viewing her better, and finding all the parts of her body unsensible, took fire and put it to such places of her body as were most tender, but perceiving her to have lost all feeling, was perswaded she was dead, and called in his next neighbors, telling them in what case he found her, but concealing unto them the shrewd blowes he had given her: the neighbors left the house, the master and mistresse caused her to be laid out, so left her and went to their rest; but towards the morning, hearing some body to stir and grone in the chamber, they found their servant removed, and laid in her bed, at which the good man much amazed, asked her in the name of God, being late dead, how came she so soon recovered?

A strange kind of Witchcraft.

to whom she answered, Oh master, master, why have you beaten me thus? the man reporting this amongst his neighbors, one amongst the rest said, if this be true she is then doublelesse a Witch, and one of these extralists: at which the Master growing suspitious, urged her so strictly, that she confessed, though her body was there present, yet her soul was abroad at the assembly of divers Witches, with many other mischiefs, for which she was held worthy of death, and judged. At Burdegall in the year 1571, when there was a decree made in France, against the strict prosecution of Witches, an old Sorceresse of that place, amongst many horrid and fearfull things confessed by her, she was convicted and imprisoned, where *D. Boletus* visited her, desiring to be eis-witnesse of some of those things before by her acknowledged: to whom the Witch answered, That she had not power to do any thing in prison. But desirous to be better satisfied concerning such things, he commanded her for the present to be released, and brought out of the Goale to another lodging, where she in his presence having annointed her body with a certain unguent, from the crown to the heel naked, fell into a sodain apoplex, appearing to them as dead, deprived of all sence or motion: but after five hours returning to her selfe, as if she awaked out of a dream, she related many things done neer and far off in that interim; of which sending to know the truth, they found her to erre in nothing: This was confirmed to *Codinus* by an Earl of great honour, who was then present when this thing was done. *Olavi Magnus* in his History, saith, That those things are common in the Northern parts of the world, and that the friends of those Extasis diligently keep and safeguard their bodies whilst their spirits are abroad, either to carry rings, tokens, or letters, to their friends, though never so far off, and bring them answers back again, with infallible tokens of their being there. Many I could here produce to the like purpose, I will end with Saint *Augustine*, lib. de Civitate Dei 18. who affirms the father of *Prestantinus* hath confessed himselfe to have been transported with such extasies, that when his spirit hath returned to him again, he hath constantly affirmed that he hath been changed into an horse, and in the company of others carried provision into the camp, when in the mean time his body was known to lie at home in his chamber breathlesse, and without moving, and this hath reference to *Liranthropia*. The changing

ing of men into beasts. So much spoken of by the ancient writers, and now so frequent in the Orientall parts of the world. Some observe, as *Strangerus Danaus*, and others, that no Witch can weep or shed a tear. Others (as the German Things observed in some parts) that a Witch cannot sink, nor drown in the water, and therefore to trie them being suspected, they cast them into moats and rivers. They can do nothing in prison, neither will they confesse any thing till the devill hath quite forsaken them (I mean in his power to help them, not in his covenant to enjoy them.) They are all penurious and needy, neither have they the least power of the Judges: they have not to hurt others, but none any way to benefit themselves. There is not any of them but wears the devils mark about her. They never look any man or woman stedfastly in the face, but their eyes wander of the one side or other, but commonly they are dejected downward: they answer pertinently to no question demanded them. They all desire to see the Judges before they come to their arraignment, being of a confident opinion, that if they behold them first, the Judges have no power to condemn them: but if they be first brought to the place, all their Sorceres are vain and of no validity. Others are remembered by *D. Adamus Martinus*, Procurator of Laodunum, proved upon the famous Witch *Beibrana*, whom he sentenced to the stake. But these shall suffice for this present, for *Calliope* now plucks me by the elbow, to remember her.

Explicit lib. Octavus,
Inscriptus Urania.



THE NINTH BOOK, *inscribed CALLIOPE;*

Intreating of Women in generall, with the punishments appertaining to the Vicious, and rewards due to the Vertuous.



When I enter into a true consideration of how many severall Affections, Dispositions, Actions, and passions in Women, I have had occasion to speak; of the Good and Bad, Famous, and Infamous, Vertuous and Dishonest, Illustrious, and Obscure; next, of all Ages, from the Cradle to the Grave, the Swathband to the Winding sheet; then, of all Estates, Degrees and Callings, from the Emperesse in the Court, to the Shepherdesse in the Village: when I next ponder with my selfe, that all these are gathered to the Earth from whence they came; and that we (who are yet breathing) do but hourly tread upon our Graves, lingering and prolonging a few uncertain minutes, and must necessarily follow; and that our lives are but a Circular motion, or a Circle drawn by a Compass, ending where it first began, being but as the wheels of a Clock wound up, and (as we move in the passage of life) like the Hand of a Dyall, point first

to

to one hour, then a second, so to a third, still shewing our years in our growth, that any man may read what a Clock it is with us by our Age: but when the Plummetts and Weights have forced our Wheels so often about, till there is no more Line left, then we cease both motion, noise, and being: Next, that all know they must die, but none the time when they shal die, and that as *Seneca in Hercule Furvente*, saith: *Prima quæ vitam dedit hora carpsit.* That the first hour of our life, takes an hour from our life. These considerations of human frailty (as that there is but one Life, but many waies to destroy it; but one Death, but a thousand means to hasten it) moves me to perswade all, as well men as women, young as old, noble, as base, of both Sexes, and of what calling or condition soever, to arm themselves with constancy to abide it, and courage to enterrein it: For as *Ausonius in Perlandri Sententiæ*, saith, *Mortem optare malum, timere peius*, i. As it is ill to wish death, so it is worse to fear it: besides, as it is base Cowardise dishonourably to shun it, so it is meer Pusillanimity despairingly to hasten it. It is observed, such as live best, dread it least. Let this then perswade you unto Vertue; since to the Vicious only it seems terrible, why should we fear the Grave? since there the modest and chaste Virgin lies fearless and secure, though by the side of the libidinous Adulterer; there the true man may rest, and though he have twenty theeves about him, sleep soundly, and never dream of Robbing; there the poor Tenant is not afraid of his oppressing Landlord; nor trembles the innocent to lie next the wicked and corrupt Judge: the Handmaid is not afrighted with the tongue of her proud and curst Mistresse, nor quakes the young scholler at the terrible voice of his Master. There is no Brawling, but all Peace; no Dissention, but all Concord, Unity, and Equality: which *Propertius* in his third book, *Eleg. 5.* elegantly illustrates.

*Hand nullas portabas opes Acherontis ad undas,
Nudus ad Infernas stulte vebere rates, &c.
No wealth thou couldst bear with thee (O thou fool)
All naked thou must passe the Stigian Pool:
There is no strife in weapons, or in wits,
But now the vanquishd with the victor sits.
The Captive Jugurth hath an equall place
With Consul Marius; now in eithers face*

Shines

Shines Love and Amity. There is no Throne
For Lydian Crætus, he is now all one
With poor Dulichian Irua: no regard
Of persons there; he dies best, dies prepar'd.

Then, since all things acquire and pursue their ends, that
no earthly thing hath been made, that shall not be destroyed;
why should we not with as much cheer and alacrity
welcome our newest and last hour, as the Laborer desires
to rest, or the weary Traveller to come to his Inn? To
this purpose Seneca speaks in his Tragedy of Agamem-
non:

*Quis vultus Acherontis atris
Qui Stygia tristem non tristis videt,
Audetq; vitæ ponere finem
Par ille Regi, par superis erit.*

Fearlesse who dare gaze upon
Black and grisly Acheron?
He that merrily dare look
On the gloomy stygian Brook.
Who so bears his spirit so hie
That he at any hour dares die,
A King he is in his degree,
And like the gods (in time) shall be.

Some may wonder why I have took this occasion to speak
of death, I will give them this satisfaction; The Muse
Calliope, under whom I patronize this last book, being no
other then a redundance of sound, or one entire Musick,
arising from eight severall instruments, and therefore as
she participates from every one, so she exists of all; there-
fore in this succeeding tractate, I purpose by the help of
the divine assistance, to take a briefe survey of what hath
passed in the eight former books, to shew you the punish-
ments belonging to all such vices as I have discovered in
the frailty of the Sex, to deter the Vicious, and expose unto
the eyes of the Noble, Chast, and Learned, the honour and
reward due to their excellent gifts, thereby to encourage
the Vertuous. Then since besides the Shame or Honour in
this life, the one is punished, and the other glorified in the
life to come, what more necessary meditation then (that
we may live the better) hourly to think of death, and that
is the scope I aim at: but before I can arrive so far, I pur-
pose to deliver to you the dispositions, conditions, and qua-
lities of divers sorts of women by me not yet remembred.

of

Of Women Ravished, &c.

Marpissa the daughter of Euenus was ravished by Apol-
lo, she was the wife of Idas. So Proserpine the daugh-
ter of Jupiter and Ceres, by Pluto, therefore he is cal-
led by Claudian, Ovid, and Sylvius, lib. 14. the infernall Ravi-
sher. Peribea by Axus the son of Oceanus, as Europa by Jupi-
ter, and Auge by Hercules. Castor and Pollux, who for their
valour were called Dioscuri, which imports as much as the
issue of Jupiter; they from Messene raped the two daugh-
ters of Leucippus, Phæbe and Ilaira, whom they after married;
of Pollux and Phæbe was begot and born Mnestheus; of Castor
and Ilaira, Anagon. They with their associates, Idas and
Lynceus, the sons of Aphareus, had driven away a great prey
of Cattel; when they came to divide the booty, a motion was
made that an Ox should be divided into four, according
to the number of the brothers, with this condition, that he
which could devour his quarter first, should have the one
halfe of the Cattell, and he that had next made an end of
his part, should possess the remainder. This was no sooner
agreed upon, but Idas suddenly eat up his own portion,
and presently devoured that which belonged to his bro-
ther, by which he claimed the whole herd, and being stron-
ger in faction then the Dioscuri, drave the prey back to
Messene. With which injury the two brothers incensed, they
levied fresh forces, invaded Messene, and took from thence
a much greater booty then the former: the spoil being safe-
ly disposed of, Castor and Pollux awaited the pursuers, and
bushd themselves beneath a broad spreading Oak, quick-
sighted Lynceus espying Castor, shewed him to his brother,
whom Idas slew with an arrow; whom Pollux pursuing,
transpierced Lynceus with his javelin, and unadvisedly cha-
sing, Idas was brained by him with a stone; for which Jupiter
stroke Idas with a thunderbolt, and translated the two
Princely brothers (the Dioscuri) into Stars. Of these Pro-
pertius, lib. 1. thus saith:

*Non sic Leucippi succendit Castora Phæbe
Pollucem culeu, non Ilaira soror.*

Fair Phæbe did not so inflame
Her Castor with desire,

Nor

Nor Ilaira Pollux best
Deckt in her best attire.

Theseus rapt *Ariadne* daughter of King *Ninus*, as also *Hellen* the daughter of *Tindarus* and *Leda*, and sister to *Castor* and *Pollux*, long before *Paris*, but returned her back unviolate. *Achilles* forced *Diomedes* the daughter of *Phorbas* from *Lesbos*, as *Boreas* the fair *Orithea* daughter of *Erisichon* from *Athens*; *Hercules* ravished the Nymph *Pyrene* of *Bebricia*, from her the *Pyrenean Mountains* took name, of whom *Syllius* :

*Nomen Bebricia duxere à virgine colles
Hospitis Alcide crimen, &c.*

From the *Bebrician* maid these hills took name,
Of her guest *Hercules*, the fault and blame.

Pyrrhus surnamed *Neoptolemus* the sonne of *Achilles* and *Deiadamia* rapt *Lanissa* the Niece of *Hercules*, *Ajax* the son of *Telamon* did the like to *Tecmessa*, of whom *Horace* :

*Movit Ajacem Telamone satam
Forma captivæ dominum Tecmessæ.*

Captive *Tecmessa* beauty gaz'd upon,
Insnar'd her Lord, the son of *Telamon*.

Ajax Oileus ravished *Cassandra*, *Nessus* the Centaur, *Deiadeira* the wife of *Hercules*, sister to *Mileager*, and daughter to *Oeneus* and *Althea* King and Queen of *Calidon*. *Tleoptolemus* stole *Axiothia* from *Ephira* a City of *Peloponessus*, he was the son of *Hercules* and *Asioche*, he was first a suitor to *Hellen*, and came to the siege of *Troy* with nine ships, and was after slain by the hand of King *Sarpedon*. *Hypodamia* the daughter of *Atracius* and wife of *Perithous*, suffered the like violence by the Centaurs, being heated with Wine and Lust, especially by *Euritus*, of whom *Ovid lib. 12.* thus speaks:

*Euritus, Hyppodameæ, alii quam quisque probabat
Aut poterat rapiunt*——

Euritus rapt *Hyppodameæ*, and after him, the rest

By his example did the like, and snatcht where they l. k'd best.

The great enmity betwixt the Grecians and Barbarians, though it might seem to arise by reason of the distance of Countries and difference of manners; yet most probable it is that their inveterate hate and irreconcilable malice, took first originall from divers rapes committed on either part: for first the Phœnician Merchants, exposing their commodities to publique sale in the City of *Argis*,
when

when *Io* the Kings daughters amongst other damosels came down to the Key to take a view of what Merchandise she best liked, to furnish her selfe according to her womanish fancy, the Merchants being extreemly surprized with her beauty, seized both her and the rest of her attendants, and stowing them under hatches, hoisted sail, and transported them into *Egypt*. Not long after, the *Cretenses* awaiting the like opportunity, stole away *Europa*, the daughter of the King of the *Tyrians*, and bore her into *Creet*, in requitall of the former rape. The Heroes of Greece next, sailed in the great *Argoe* to *Cholcos*, pretending their journie for the golden fleece, and raped thence *Medea* the daughter of *Areta*; after whom sending Embassadors into Greece to redemand his daughter, they returned him answer, That the barbarous Phœnicians had made no restitution nor satisfaction at all for the rape of *Io*, neither would they for *Medea*. After that, *Paris* the son of *Priam*, rather to revenge the injury done to his Aunt *Hesione*, then for any love or affection to Spartan *Hellen*, stole her from *Lacedemon*, and brought her to *Troy* in Asia. The Princes of Greece redemanding her, answer was returned, That since they made no restitution of *Europa*, nor of *Medea*, nor *Hesione*, neither would they of *Hellena*: which was the originall of that memorable siege of *Troy*, and the destruction of that famous City, *Herodotus, lib. 1.* *Thrasimenes* being enamored of the fair daughter of *Pisistratus*, and his affection daily more and more encreasing, he gathered himselfe a society of young men, and watching the Lady when she came with other young damosels to offer sacrifice (according to the custome of the Country) by the Sea side, with their swords drawn, they set upon the company that attended her, and having dispersed them, snatched her up, and hurrying her aboard, sailed with her towards *Egina*. But *Hyppias* the eldest son of *Pisistratus*, being then at Sea to clear those coasts of Pirats, by the swiftnesse of their Oars, imagined them to be of the fellowship of the Sea-robbers, pursued them, boarded them, and took them; who finding his sister there, brought her back with the ravishers. *Thrasimenes* with the rest of his faction being brought before *Pisistratus*, notwithstanding his known austerity, would neither do him honor, nor use towards him the least submission, but with bold and undaunted constancy attended their sentence, telling him, That when the attempt was first propo-

fed, they then armed themselves for death and all disasters. *Pisistratus* admiring their courage and magnanimity, which shewed the greater in regard of their youth, called his daughter before him, and in the presence of his nobility, to recompence his celsitude of mind & spirit freely bestowed her upon *Thrasymenes*; by which means he reconciled their opposition, and entertained them into new faith and obedience, no more expressing himselfe a Tyrant, but a loving and bountifull father, and withall a popular Citizen, *Polin. lib. 5*: The daughters of King *Adrastus* were ravished by *Acesteutrix*, as *Statius lib. 1*. hath left remembred, *Buenus* the son of *Mars* and *Sterope* married *Marpissa* daughter to *Oenemeus* and *Alcippe*, whom *Apharetas* espying; as she danced amongst other Ladies, grew enamoured of, and horribly rapt her from her company, *Plutarch in Paral. Herulia*, with the Sabine Virgins, were likewise rap'd by *Romulus* and his souldiers, at large described by *Ovid. lib. de Arte Amandi, 1*. *Lucrece*, the chaste Roman Matron, was stuprated by *Sextus Tarquinius* 1 of whom *Seneca in Octavia* thus saith,

Nata Lucreti stuprum sevi passa Tyranni.

Eudoxia being left by *Valentinianus*, was basely ravished by the Tyrant *Maximus*, who usurped in the Empire; for which she invited *Genfericus* out of Atrick, to avenge her of the shame and dishonour done unto her. *Sigebertus in Chronicon*. The same Author tells us of *Ogdilo*, Duke of Boiaria, who forced the sister of King *Pepin*: for which injury done to her, the King oppressed him with a cruell and boody war.

Of Handmaids, Nurses, Midwives, and Stepdames.

P*lecura* was a Handmaid to *Diana*, whom *Martial. lib. 1*. thus remembers:

Et cecidit seclis Icla Plecura Crinis.

Lagopice is another. *lib. 7*. remembred by the same Author. *Cibale* was the maid-servant to a poor man called *Similus*, remembred by *Virgil in Morete*. *Phyllis Troiana* was the Handmaid to *Phocus*, as *Briseis* was to *Achilles*. *Pliny, lib. 36. cap. 27*. makes *Ocrisia* the damosell to the Queen *Tanaquil*: so *Horace* makes *Cassandra* to *Agamemnon*. *Gyge* (as *Plutarch* relates) was such to *Parysatis* Queen of Persia, and mother to *Cyrus*. *Thressa* was maid-servant to *Thales Milesius*, who (as *Theodorichus Cyrenensis* affirms) when she saw her

Master

Lib. 9. with their Punishments and Rewards.

Master come home dirty and miry, as being newly crept out of a ditch, chid him exceeding for gazing at the Stars to find those hidden things above, and had not the foresight to see what lay below at his feet, but he must stum-ble. *Herodotus in Euterpe* calls *Rhodope* (the famous *Aegyptian*) the Handmaid of *Iadmon Samius*, a Philosopher. *Elos* was a damosell to King *Athamas*, from whom a great City in Achaia took denomination, and was called *Ælos*. *Lardana* (as *Herodotus* affirms) was at first no bet-ter then a servant, from whom the noble Family of the *Heraclidae* derive their first originall. *Titula* (otherwise called *Philotis*) was a Roman Virgin of the like condition, and is remembred for such by *Plutarch in Camillo*, as also by *Macrobius lib. 1. Saturnaliū*. *Proconessa* is remembred by *Pliny*, who in one day brought forth two children, the one like her Master, and the other like another man with whom she had had company; and being born, delivered either child to his father. *Lathris* was the handmaid to *Cynthia*, so much spoken of by *Propert.* as *Cypassis* was to *Cersinna* the mistress of *Ovid*: of whom he thus writes, *Eleg. lib. 2*.

Commendis in mille modis præfata capillis

Comere sed solas digna Cypasse Deas.

She rules her mistress hair (her skill is such)

A thousand severall waies, to her desires:

O, worthy none but goddesses to touch,

To comb and deck their beads in costly Tires.

Chionia was Hand-maid to the blessed *Anastasia*, so like-wife was *Galanthis* to *Alcmena*, the mother of *Hercules*; of whom, the same Author, *lib. 9*. thus saies:

Una ministrarium media de plebe Galanthis

Flava comas aderat faciendis strenua jussis.

Amidst them all *Galanthis* stood,

With bright and yellow hair,

A wench that quick and nimble was

Things needfull to prepare.

From Hand-maids I proceed to Nurses: *Annus* upon *Berosus*, and *Caldermus* upon *Statius*, nominate *Caphyrna* or *Calphurnia*, the daughter of *Oceanus*, to have been the Nurse of *Neptune*, as *Amalthea* and *Melissa* were to *Jupiter*, who fed him with the milk of a Goat in his infancy, when he was concealed from his father. Hence it came, that the Poets fabled how *Jupiter* was nursed by a Goat, for which court-tesie he was translated amongst the stars: Others say he

Of Women in generall, Lib. 9.

was nursed by *Adrastea* and *Ida*, the two daughters of King *Meliseus*; for so *Erasmus* teacheth in the explanation of the Adage. *Copia Cornu*. *Ino* was the nurse of *Bacchus*, as *Ovid* witnesseth in *lb.* where he likewise calls her the Aunt to *Bacchus*, in this Verse:

Ut teneri Nutrix eadem Matertera Bacchi.

Of the same opinion with him, is *Statius*, lib. 2. *Silu*. But *Ammonius Grammaticus* makes *Fesula* the woman that gave him suck; *Pliny* calls her *Nysa*, & saith she was buried neer to the City *Scythopolis*. *Polyscha* was the Nurse of *Oedipus*, who fostered him when his father *Laius* cast him out in his infancy, because the Oracle had foretold he should perish by the hand of his son. *Barce* was the Nurse to *Sycheus*, the most potent and rich King of the *Phœnicians*, and husband to *Dido*: Her, *Virgil* remembers, *Ænead.* lib. 4. *Charme* was Nurse to the Virgin *Scilla*: of whom the same Author in *Syri*, thus saies:

Illa autem, quid nunc me inquit Nutricula torques?

i. Why, O Nurse, dost thou thus torment me? *Beroe* *Epidauria* was Nurse to *Cadmeian Semele*, the mother of *Bacchus*, as *Aeste* was to the daughters of *Adrastus*. *Stat.* lib. 1. *Theb.* *Eupheme* is memorated to be the Nurse to the Muses: she had a son called *Erotus*, who inhabited the mountain *Parnassus*, and was wholly devoted to Hunting, and the Chase. *Spaco* was Nurse to *Cyrus*, who because that word in the Median Language signifies a Brache; for so saith *Herodotus* in *Clio*. *Archimorus* (the son *Licurgus* King of *Thrace*, whose Nurse was called *Hypsiphyle*, being left by her in the fields, was fed by a Serpent, Teste *Statio* *Erielia*, or *Eurielia*, was the Nurse to *Ulysses*. *Homer.* in *Odyss.* and *Ovid*, in *Epist.* *Cajeta* was Nurse to *Aeneas*, lib. 7. *Ænead.*

Tu quoque litoribus nostris Aeneia Nutrix

Æternam moriens famam Cajeta dedisti.

And thou *Aeneas* Nurse, *Cajeta*,

Unto our Shores hast left

A never dying fame, because

(There) of thy life berest.

Alcibiades had a Nurse, whose name was *Amicla*, or as some would have it *Amida*; his schoolmaster was *Zopyrus*, so saith *Plutarch* in *Lyong*. & *Alcibiad*. *Hellanice* was the Nurse to *Alexander* the great, witnesseth *Qu. Curtius*. *Acca Laurentia* was Nurse to *Alexander*, so saith *Pliny* lib. 18. cap. 2. so *Statius* lib. 1. *Silin* in this Disticon.

Lib. 9. with their Punishments and Rewards.

Jam secura parens Thuscæ regnabat in agris,
Ilia, portantem lassabat Romulus Accam.

Our parent *Ilia* now secure

The *Tuscan* waters keeps,

The whilst in *Accas* wearied arms

Young *Romulus* fast sleeps.

Yet *Livy*, and almost all the Roman Historiographers write, that *Romulus* and *Remus* were nursed by *Lupa*, wife to the shepherd *Faustulus*; she was so called, because she prostituted her selfe for gain: they were cast out by the King *Amulius*, and was found by the bounds of *Tyber*. *Pliny* calls her *Acca Laurentia*. *Philix* was Nurse to the Emperor *Domitian*, who when he was slain, and his corse lay derided and neglected, took up his body, and putting it into a common Bear, caused it by ordinary and mercenary bearers, to be carried to the suburbs wherein she lived, and interred it in the Latin high way, Author *Sueton*. *Macrina* was a pious and religious woman, the disciple and scholar of *Greg. Neocæsariensis*, she was Nurse and school mistress (in the first foundation of Christian Religion) to the great *Basilius*, as he himselfe witnesseth in an Epistle to the *Neocæsarienses*. From Nurses, a word or two of Midwives.

Phanarite was one, the mother of *Athenean Socrates*, she is remembred to be the first that disputed of Morality (that which we call Ethick Instructions) and taught the mysticall Philosophy of the Stars and Planets, how it might be made familiar and have correspondence with our humane and terrestriall actions. The son imitated the mother, and proved as happy a Midwife of the mind, as she of the body, both helping into the world ripe, timely, and fruitful issues. *Volaterran.* lib. 19. *Laertius* in *ejus vita*, and *Valerius Maxim.* lib. 3. cap. 4. *Pliny*, lib. 28. cap. 7. speaks of two Midwives, the one called *Sotira*, the other *Salpe*, whose opinions and rules he observeth in the cures of many diseases; of *Salpe* he speaks more largely, lib. 32. cap. 6. *Lycothenes* speaks of one *Philippa* Midwife to *Iolanta*, who indured many distresses and changes of fortune.

Of Stepmothers I will only name some few and so passe them over, because where they be, can be exprest nothing but malice and unnaturall cruelty in women. The histories must of force appear harsh and unpleasant; besides, some of their bloody acts I have touched before under another title. *Ino* was Stepmother to *Phrixus*, and *Helles* the daughter of

Athamus; *Hyppodamia*, to *Chrysippus*; *Stratonice*, to *Antiochus Soter*; *Julia*, to *Anton. Caracalla*; *Gedica*, to *Cominius*; *Juno*, to *Hercules*; *Opæa*, to *Scyllis* King of *Scythia*; *Eribea*, to *Mercury*; *Alphrigo*, to *Edward* the second of that name before the Conquest, King of *England*; *Martina*, to *Constantinus Hetractius* whom she slew by poison, &c.

Of Women for their Piety and Devotion remembered in the sacred Scriptures.

I Desire to leave nothing unspecified, or not remembered in this work, that might not make the excellency of good Women oppose in all contradiction, the excellence of the bad; and to draw (if it were possible) the worst to the imitation of the best. *Hananiah*, cap. 125. commemorates these: *Rebecca*, who when she saw the servant of *Abraham* at the Well where she came to draw water, and desiring to drink; answered cheerfully, and without delay, Drink, Sir, and I will also draw water for thy Camels, till they have all drunk their fill, *Genes. 24.* The Midwives feared God, and did not according to the command of *Pharaoh* King of *Ægypt*, but preserved the male-children whom they might have destroyed, *Exodus 1.* The daughter of *Pharaoh* coming down to the river to wash her selfe (with her hand-maid) and finding the young child *Moses* in the Ark amongst the bulrushes, she had compassion on the infant, and said, Surely this is a child of the Hebrews; so caused him to be nursed, brought up in her fathers Court, and after adopted him to be her son, *Exod. 2.* *Rahab* the strumper, when she knew the spies of *Joshua* to be pursued, and in danger of death, concealed them, and returned them safe to the army, *Josh. 2.* The messengers that were sent to *David* in the wilderness, to inform him of the proceeding of his son *Abolon*, were by a woman hid in a Well which she covered, and by that means deluded their pursuers, *1 King. 2. 17.* When two common women contended before *Solomon*, about the living and dead infant, the one had a tender and relenting breast, and could not endure to see the living child perish, *1 Kin. 3. 3.* The widow woman of *Zarephath* entertained *Elijah* as her guest, and by her he was relieved, *1 King. 17. 9.* The *Shunamitish* woman, perswaded with

with her husband, that the Prophet *Eliseus* might have a convenient lodging in her house, to go and come at his pleasure, *1 King. 4. 2.* When wicked *Atalia* had given strict command to destroy all the Kings seed, *Josaba* the daughter of King *Joram* took *Joas*, one of the Kings children, and by hiding him out of the way, preserved his life, *1 King. 4. & 11.* *Hester* having commiseration of her people (when a severe edict was published to destroy them all, and sweep them from the face of the earth) she exposed her selfe (with the great danger of her own life) to the displeasure of King *Ahashuerosh*, purchasing thereby the freedom of her Nation, and her own sublimity, *Hester 4. 5.* Women ministered to the Savior of the world in his way as he went preaching to the Towns and Cities, *Luke 8.* when he walked from place to place, preaching and teaching, he is said never to have had more free and faithfull welcome, then in the house of *Martha* and *Mary*, *Luke 10. John 12.* When the Scribes and Pharisees blasphemed at the hearing and seeing the Doctrine and Miracles of Christ, a certain woman giving devout attention to his words, as extasied with his divine Sermon, burst forth into this acclamation, Blessed be the womb that bare thee, and the breasts that gave thee suck. *Luke 11.* Christ being in *Bethania*, in the house of *Simon* the leaper, as he sat at the table, there came a woman with a box of ointment of Spicknard, very costly, and she brake the box, and poured it upon his head; and when some said, disdain, To what end is this wast, for it might have been sold for more then 300 pence, and given to the poor: Jesus said, Let her alone, she hath wrought a good work on me, &c. and proceeded, Verily I say unto you, wheresoever this Gospel shall be preached throughout the whole world, thus also that she hath done, shall be spoken in remembrance of her. The woman of *Canaan* was so full of naturall pitty, and maternall piety, that she counted her daughters misery and affliction her own, when she said to Jesus, Have mercy upon me, O Lord, the son of David. for my daughter is sore vexed with an evil Spirit, *Mat. 15.* The women stood by to see the Lord suffer, and followed the crosse when he was forsaken of his Apostles, *Luke 23. John 19.* They were carefull likewise to visit him in his sepulcher, *Mat. 28. Luke 24.* The wife of *Pilat* had more compassion of Christ, and more unwilling that he should suffer upon the crosse, then any man of whom the Scripture makes mention, *Mat. 27 Mark 16. John 20.* For

deeds of charity, and dealing alms to the poor and needy widdowes and Orphans, they intreated *Peter* (weeping) that he would visit *Tabitha* being dead; who moved with their tears, kneeled and praied, at whose intercessions she was restored to life, *Acts 9.* *Herod* having slain *James* the brother of *John* with the sword, and seeing that it pleased the people, he proceeded further to take *Peter*, and put him in prison, delivering him to the charge of four quaternions of souldiers to be kept; but the Angel of the Lord appeared to him in the night, took off his double chains, and led him out of prison, who having past the first and second watch, the iron gate opened to the Angel and him; and finding that which he thought to be a vision, to be a reall truth, he came to the house of *Mary* the mother of *John*, whose surname was *Mark*, where many had separated themselves to prayer. *Peter* knocking, a maid (whose name was *Rhode*) came to the door, who hearing and knowing *Peters* voice, the Scripture saith, the opened not the door for gladnesse, but ran in and told them that *Peter* stood without at the entry. In which are to be observed two memorable women for their zeal & piety, namely *Rhode* a hand-maid, whose joy was so great at the very voice of *Peter*, released from the prison of *Herod*; and *Mary* the mother of *Mark*, who was a devout harboursse, and one that gladly receiveth the disciples of Christ into her own house (notwithstanding persecution) to perform their zealous and religious duties, *Acts 12.* *Lydia* a daughter of purple, believing the Gospel which *Paul* preached, was baptised with her whole household, after which she intreated them in these words, *Will ye think me worthy* (saith she) *to be a faithful servant to the Lord and God, vouchsafe to enter my house, and abide here, and the compelled us, as Luke saith, By which is concluded, that women have been the ready, willing, and devout hearers of the word of God, Acts 16.* Many (no question) zealous and religious women have to their power strived to imitate those with their best of industry. Amongst others I might instance one, now of a great age, as having much past that number by which *David* reckons the years of man, yet from her youth hath lead a life without any noted stain or blemish, devout in her zeal, remarkable in her charity, beloved of all, hated of none, a Physitian to the sick, and Chirurgion to the wounded, who with her own hands hath sent more lame and diseased persons from her gate whole and sound,

sound, then *Lazarus* had sores about him when he lay at the rich mans gate unrelieved, the feeding with loaves, when that purple glutton would not spare crums, the doing this out of a widdowes mite, when he would not do any thing out of a *Mammons* creature; happy be her resurrection, as her birth was hopefull, whose name at the Font was a future prediction to her blessednesse above; Felicity she is called on Earth, Eternall Felicity may she enjoy in Heaven.

Peter de Loyre a French, in his book of Specters, Sights, and Apparitions, hath very well observed, that the Syrens and Muses may be in some sort compared together: for as there are three sorts of Nymphs, namely, of *Air*, *Water*, and *Earth*, so there are of the Muses, some that take their being from the continuall moving and stirring of Waters; a second, made by the agitation of the Air engendring sounds; a third from the Earth, which is called Voice, or distinguishable words spoken to the capacity of the hearer. So of the Syrens, *Parthenope* presented with a womanish, amiable, and enchanting face, importeth the Voice, and proceedeth from the Earth, as of the three the most materiall and weighty. *Ligia* denoteth Harmony, arising from the melodious sounds of the Air. And *Leucosia* called *Alba dea*, or the white goddess, is the Hieroglyphick of the ebbing and flowing in the Sea, which begetteth the white froth or some of which *Venus* is said to be engendred: so that by these three, the Nymphs, the Muses, and the Syrens are comprehended: the art of Musick existing of three things, Harmony, Rythme, and Number; Harmony proceeding from the air; Number from the Sea, bounded within his compass, yet as we see in Hexameter and Pentameter, and other verse, ebbing and flowing, according to the growth and wane of the Moon. To these is added the Voice, which the Greeks call *Logos*, the French Romans *Distier*. To Harmony are appropriated Sounds; to Number or Rythme, Dances; and to the Voice, all kind of Verse. But to come to my present purpose, all these including one generall musick, and *Calliope* as she participates from every one, so comprehending all, I think it not impertinent, as in a comfort many Instruments make but one melody, so in this book to recollect my selfe, and give you a taste of many or the most heads discoursed of in the former, the better to put you in mind of the penalty due to the Vicious, and the guerdon and reward stored for the Vertuous, and that in

compendious History. The Goddesses, Nymphs, Graces, Muses, Sybils, Vestals, &c. I omit, as sufficiently spoken of, and apply my selfe to things more familiar and necessary to instruction. I begin with the bad, because my desire is to end with the best, and of Incest first.

The sister of Leucippus.

I Insist not of the severall sorts of Incest, neither purpose I to stand upon the multiplicity of History, let this one serve to remember you of the former: *Leucippus* the son of *Xanthius*, who derived his Genealogy from *Bellerophon*, he was excellent both in strength and valour above all that lived in his daies, not in private contentions only, but in foreign combustions, he demeaned himself with such discretion and courage, that having subdued the Lycians, and awed all the neighbor nations about him, having no enemy to invade, nor opposite people to lift up a rebellious hand against him, he retired himselfe into his Country, and laying aside his victorious arms which won him fame and honour abroad, he abandoned himselfe to ease, and the private pleasures of his fathers house, and now wanting other imployment (as idlenesse is the greatest corrupter of vertue) he began to entertein such unusuall flames, and unaccustomed cogitations, as before he had no time to feel, or leisure to think on; for now he cast his incestuous eye upon his sister. His passions much troubled him, at the first, and all possible means he used to shake them off, but in vain: he lived in the same house with her, they dined at one table, had liberty of unsuspected conference, and he having nothing else to do, had only leisure to meditate on that which was fearful to apprehend, but horrible to enterprize. To this purpose *Ovid* with great elegancy in *remed. Amor. lib. 1.* speaking of *Ægistus*, who in the absence of *Agamemnon* adulterated his Queen *Cluemnestra*, thus writes:

*Queritur Ægistus quare sit factus adulter?
In promptu causa est, desidiosus erat, &c.*

*Both any man demand the reason why
Ægistus an adulterer was, Lo I
Can tell, Because that he was idle, when
Others at Troy were fighting, and their men
Led stoutly on to which place were accited
The Grecian Heroes with a force united.*

He

*He no imploiment had: There was no war
In Argos where he lived (from Troy so far)
No strife in Law, to which being left behind,
He carefully might have implo'd his mind,
That which lay plain before him, the man prov'd,
And lest he should do nothing, therefore lov'd.*

As *Ovid* of *Ægistus*, so may I say of *Leucippus*, whom rest, and want of action in a stirring brain, and body, wrought this distemperature. Ashamed he was to court his sister, first, because he knew her modest; a second impediment was, she was elsewhere disposed and contracted to a Gentleman of a Noble family: besides, she was his sister; to whom he wish'd all good, and then to corrupt her honor, he could devise her no greater ill: he considered that to perswade her to her own undoing, would shew ill in a stranger, but worse in a brother. In these distractions, what should he do, or what course take? the thing he apprehended was preposterous, and the means to compass it was prodigious; for he came to his mother, told her his disease, and besought her of remedy: his words as they were uttered with tear, so they were heard with trembling, for they teavered her all over. Being in to the knees, he cared not now to wade up to the chin, and proceeded, That if she would not be the means for him to compass his sister, notwithstanding all obstacles whatsoever, he would by speedy and sudden death rid himselfe out of all his miseries, desiring her speedy answer, or with his naked poniard in his hand, he was as ready for execution, as she to deny her assistance. I leave to any mothers consideration but to imagine with what strange ambiguities, his words perplexed her, & what convulsions it bred in her bosome, even to the very stretching of her heart strings: but as she knew his courage to dare, so she feared his resolution to act, therefore more like a tender hearted mother, then a vertuous minded matron, rather desiring to have wicked children, then none at all, she promised him hope, and assured him help, and after some perswasive words of comfort, left him indifferently satisfied. What language the mother used to the daughter to invite her to the pollution of her body, and destruction of her soul, is not in me to conceive: I only come to the point, by the mothers mediation the brother is brought to the bed of his sister, she is vitiated, and his appetite glutted, yet not so, but that they continued their private

private meetings, inſomuch that cuſtome bred impudence, and ſuſpicion certain proof of their inceſtuous ſociety: At length it comes to the ear of him that had contracted her, with attestation of the truth thereof: he, though he feared the greatneſſe of *Lencippus* his known valour, and popular favour, yet his ſpirit could not brook ſo unſpeakable an injury; he acquaints this novell to his father, and certain noble friends of his, amongſt whom it was concluded by all jointly, to inform *Xanthius* of his daughters inchaſtity: but for their own ſafety (knowing the potency of *Lencippus*) to conceal the name of the adulterer. They repair to him, and inform him of the buſineſſe, intreating his ſecrecy, till he be himſelf eie-witneſſe of his daughters diſhonour. The father at this newes is enraged, but arms himſelfe with patience, much longing to know that libidinous wretch who had diſhonored his family. The inceſtuous meeting was watcht and diſcovered, and word brought to *Xanthius* that now was the time to apprehend them; he calls for lights, and attended with her accuſers, purpoſes to invade the chamber: great noiſe is made, the affrighted riſes, and before they came to the door, opens it, ſlips by, thinking to ſlie and hide her ſelfe; the father ſuppoſing her to be the adulterer, purſues her, and pierceth her through with his ſword. By this *Lencippus* ſtarts up, and with his ſword in his hand, hearing her laſt dying ſhreeke, prepares himſelf for her reſcue, he is incountr'd by his father, whom in the diſtraction of the ſudden affright, he unadviſedly aſſaulted and ſlew. The mother diſturbed with the noiſe, haſts to the place where ſhe heard the tumult was, and ſeeing her husband and daughter ſlain, betwixt the horridneſſe of the ſight, and apprehenſion of her own guilt, fell down ſuddenly and expired. And theſe are the lamentable effects of Inceſt, the father to kill his own daughter, the ſon his father, and the mother (the cauſe of all ill) to die ſuddenly without the leaſt thought of repentance. Theſe things ſo unfortunately hapning, *Lencippus* cauſed their bodies to be nobly interred, when forſaking his fathers houſe in Theſſaly, he made an expedition into Creer, but being repulſt from thence by the inhabitants, he made for Ephesia, where he took perforce a City in the province of Cretinæa, and after inhabited it. It is ſaid that *Lencophria* the daughter of *Alandrolita*, grew enamored of him, and betrayed the City into his hands, who after married her, and was ruler thereof.

This

This hiſtory is remembred by *Parthenius de Amatoriis*, cap. 5. Of inceſt betwixt the father and the daughter, *Ovid. lib. Metam.* ſpeaks of, whoſe verſes, with what modeſty I can, I will give you the Engliſh of, and ſo end with this argument.

*Accipit obsceno genitor ſua viſcera leſto,
Virgineosque metus levat Hortaturque timentem, &c* *Cynarus & Mirba.*
Into his obscene bed the father takes
His trembling daughter, much of her he makes,
Who pants beneath him; bids her not to fear,
But be of bolder courage, and take cheer.
Full of her fathers ſins, loath to betray
The horrid act, by night ſhe ſteals away
Fraught, that came thither empty; for her womb
Is now of impious inceſt made the Tomb.

Next to the ſin I will place the puniſhment. *Jacob* bleſſing his children, ſaid to *Reuben*, Thou ſhalt be poured out ſhment of like water, thine excellency is gone, becauſe thou haſt de- Inceſt. filed thy fathers bed, *Gen. 49.* *Absolon* went in to his fathers concubines, and was ſoon after ſlain by the hand of *Joab*, 1 *Kings* 2. 16. & 18. Of later times I will inſtance one *Nicolas Eſtenſis*, Marqueſſe of Ferrara, who havin notice that his ſon *Hugo* (a toward and hopefull young Gentleman) had borne himſelf more wantonly then reverence and modeſty required, in the preſence of his ſtepmother, *Parifia*, of the family of *Malateſta*; and not willing raſhly either to reprove or accuſe them, he watch them ſo narrowly by his intelligencers and ſpies, that he had certain and infallible teſtimony of their inceſtuous meetings, for which (ſetting aſide all conjugall affection, or paternall pity) he cauſed them firſt to be caſt in ſtriſt and cloſe priſon, and after upon more mature deliberation, to be arraigned, where they were convicted, and loſt their heads, with all the reſt that had been conſcious of the act, *Fulgof. lib. 6. cap. 1.* I will borrow leave to inſert here one remarkable puniſhment done upon a Jew at Prague in Bohemia, in the year 1530; who being then in adultery with a Chriſtian woman, they compelled him to ſtand in a ton pitched within, they bored a hole, in which they forced him to put in that part with which he had offended; juſt by him was placed a knife without edge, blunred for the purpoſe, and there he ſtood looſe, ſave faſtned by the part aforeſaid; fire being given, he was forced through the torment of the heat, with that

that edgelesse knife to cut away that *pars virilis*, and ran away bleeding, after whom they set fierce mastiffs, who worried him to death, and after tore him in pieces, *Lycost. in Teatro Human. vite.*

Of Adultery.

THe wife of *Argento-Coxus Calidonius*, being taunted by *Julia Augusta*, because it was the custome of their Country for the noble men and women promiscuously to mix themselves together, and to make their appointments openly without blushing; to her thus answered, I much commend the custome of our Country above yours, we *Calidonians* desire consociety with our equals in birth and quality, to satisfie the necessary duties belonging to love and affections, and that publicly; when your Roman Ladies professing outward temperance and chastity, prostitute your selves privately to your base grooms and vassals. The same is reported to have been spoken by a British woman, *DionNicens Xiphilin. in vita Severi*. Her words were verified (as in many others I could here produce) so in the French Queen *Fredigunda*, who though she infinitely flattered the King *Chilpericus* her husband outwardly, yet she inwardly affected one *Landricus*, to whom she communicated her person and honor: these in the Kings absence were scarce to be found asunder, insomuch, that *Chilperick* himselfe could not more freely command her person by his power, then the other by his loose and intemperate effeminacies. It hapned, the King being on hunting, and leaving the Chase before his hour, stole suddenly upon his Queen, and coming behind her as she was taking her Prospekt into the Garden, sportingly toucht her upon the head with the switch he had then in his hand, without speaking: she not dreaming of the Kings so sudden return, and thinking it had been her private friend (without looking back) Well sweet-heart *Landricus* (saith she) you will never leave this fooling; and turning towards him withall, discovered the King, who only biting his lip, departed in silence. She fearing the Kings distaste, and consequently his revenge, sends for *Landricus*, and as if the King had been the offender, betwixt them two conspired his death, and within few daies effected it (for seldom doth Adultery but go hand in hand with Murther.) From the Sin, I come to the Punishment,

Amongst

Among the Israelites it was punished with fines, as may be collected from the history of *Thamar*, who being with child by *Judas*, he threatened her to the stake, and accordingly performed it, had she not shewed by manifest tokens, that he himselfe was the author of her unlawfull issue, *Gen. 38*. The *Aegyptians* condemned the Adulterer so deprehended, to a thousand scourges, the Adulteresse to have her Nose cut off, to the greater terror of the like delinquents, *Diodor. Sicul. lib. 2. cap. 2. Cæsar. lib. 21. cap. 25*. By *Solons Lawes*, a man was permitted to kill them both in the act, that so found them, *Ravish*. In *Judæa* they were stoned to death, *Plat. lib. 9. de Legibus*, punisheth Adultery with death. The *Locrenses* (by tradition from *Zaluces*) put out the Adulterers eyes. The *Cumæi* prostituted the Adulteresse to all men, till she died by the same sin she had committed, *Alex. ab. Alex. lib. 4. cap. 1*. It was a custome amongst the ancient Germans, for the husband to cut off his wifes hair so apprehended, to turn her out of doors naked, and scourge her from Village to Village. One bringing word to *Diogenes*, That a fellow called *Dydimones*, was taken in the act: He is worthy then (saith he) to be hanged by his own name; for *Didymi* in the Greek Tongue, are *Testiculi*, in English the Testicles, or immodest parts: By them therefore (from whence he derived his name, and by which he had offended) he would have had him to suffer, *Laert. lib. 6*. *Hyrtius* the Argive, slew one *Molurnus*, with his wife, apprehending them in their unlawfull congression, *Cælius*. *Julius Cæsar* repudiated his wife for no other reason, but because *P. Clodius* was found in his house in Womans Apparell. And being urged to proceed against her, he absolutely denied it, alleging, That he had nothing whereof to accuse her: but being further demanded, Why then he abandoned her society? he answered, That it was behoofesfull for the wife of *Cæsar*, not only to be clear from the sin it selfe, but from the least suspicion of crime, *Fulgos. lib. 6. cap. 1*. *Augustus* banished his own Daughter and Neece (so accused) into the Island called *Pandateria* (after into *Rhegium*) commanding at his death, That their bodies (being dead) should not be brought neer unto his Sepulcher. To omit many, *Nicolaus*, the first Pope of that name, excommunicated King *Lotharius* (brother to *Lewis*, the second Emperor) because he divorced his wife *Therbergæ*, and in her room instated *Gualdrada*, and made her Queen.

Queen. Besides, he degraded *Reginaldus*, Archbishop of Trevers, and *Gantbramus* Archbishop of Collen, from their Episcopall dignitie, for giving their approbation to that adulterate Marriage. And so much for the punishment: I will conclude with the counsel of *Horace*, lib. 1. Satyr. 2.

*Desine Matronas sectarier, unde laboris
Plus haurire mali est, quam ex re decerpere fructum est.
Cease Matrons to pursue, for of such pain
Thou to thy selfe more mischief reap'st then gain.*

Sisters that have murthered their Brothers.

Fratricides

After the untimely death of *Aydere*, his brother *Ismael* succeeded him in the Persian Empire, who arriving at *Casbin*, was of his sister received with joy, and of the people with loud acclamations; and being now possessed of the Imperiall dignity, the better (as he thought) to secure himselfe, having power answerable to his will, after the barbarous custome of the Turkish tyranny, he first caused his eight younger brothers to be beheaded, Retching his bloody malice to all or the most part of his own affinity, not suffering any to live that had been neer or deer to his deceased brother; so that the City *Casbin* seemed to swim in blood, and echoed with nothing but lamentations and mournings. His cruelty bred in the people both fear and hate, both which were much more increased when they understood he had a purpose to alter their form of religion (who with great adoration honour their prophet *Aly*) into the Turkish superstition; his infinite and almost incredible butcheries, concern not my project in hand, I therefore leave them and return to his sister, whose name was *Periaconconna*, who when this Tyrant was in the midst of his securities, and the sister (as he imagined) in her sisterly love and affection; upon a night when he was in all dissolute voluptuousnesse sporting amidst his concubines, she into whose trust and charge he had especially committed the safety of his person, having confederated with *Calilchan*, *Emirchan*, *Pyymahomet*, and *Churchi Bassa*, the most eminent men in the Empire, admitted them into the Seraglio in womans attire, by whom with her assistant hand in the midst of his luxuries he was strangled: an act though happily beneficiall to the common good, yet ill becoming a sister, unless such an one as strived to parallel him in his unnatural cruelties, *Turkish History.*

Equall

Equall with this was that of *Quendreda*, who after the death of *Ranulphus* King of Mercia, his young son *Kenelm*, a child of seven years of age reigning in his stead, whose roiall estate and dignity being envied by his sister, she conspired with one *Heshbertus*, by whose treacherous practise the King was enticed into a thick Forrest, and there murdered, and privately buried; his body long missed and not found, and the conspirators not so much as suspected: But after, as *Willielm. de regib. lib. 1.* and *de Pontificibus, l. b. 4.* relates, a Dove brought in her bill a scrole written in English golden letters, and laid it upon the Altar of Saint Peter, which being read by an Englishman contained these words (by which the place where the body lay was discovered) *At Clent in Cowbach Kenelme Keneborn lieth under Thorn, heaved by weaved*, that is, in plainer English, *At Clent in Cowbach under a thorn Kenelm lieth headlesse slain by treason.* Some say it was found by a light which streamed up into the air from the place where his body lay covered. His hearse being after borne towards his sepulchre, to be a second time interred, with solemn Dirges sung by the Churchmen. *Quendreda* sitting then in a window with a Psalter in her hand, to see the funerall solemnly pass by, whether in scorn of the person, deviation of the Ceremony, or both, is not certain, but she began to sing the Psalm of *Te Deum laudamus* backward; when instantly both her eyes dropped out of her head, with a great flux of blood which stained her book, and it was after kept as a sacred relique in memory of the Divine judgement. What need I trouble you with citing antiquities, how this sin ought to be punished on earth, when we see how hateful it is in the eyes of heaven; besides, to insult upon the bodies of the dead, is monstrous, and even in things senseless to be punished: *Ansonius* remembers us of one *Achillas*, who finding a dead mans skull in a place where three sundrie waies divided themselves, and casting to hit it with a stone, it rebounded again from the skull, and stroke himself on the forehead; his words be these:

*Abjecta in trivis inbumati glabra jacebat
Testa hominis, nudum jam cute calvicium,
Fleverant alii, (letu non morte Achillas, &c.)
where the three waies parted, a mans soul was found,
Bald, without hair, unburied above ground:*

Rr

Sums

The punishment of Fratricides

Some wept to see't, Achilles more obdure,
 Snacht up a stone, and thinks to hit it sure;
 He did so, at the blow the stone rebounds,
 And in the eies and face Achilles wounds.
 I wish all such whose impious hands prophane
 The dead mans bones, so to be stroke again.

Of Mothers that have slain their Children, or Wives
 their Husbands, &c.

Parricides,
 &c.

Medea, the daughter of Oeta King of Colchos, first slew
 her young brother in those Islands, which in me-
 mory of his inhumane murder, still bear his name, and are
 called Absyrtides; and after, her two sons. *Macareus* and
Pheres, whom she had by *Iason*. *Progne*, the daughter of
Pandion, murdered her young son *Itis* (begot by *Tereus* the
 son of *Mars*) in revenge of the rape of her sister *Phobee*.
Ino the daughter of *Cadmus* *Melicertis*, by *Athamas* the son
 of *Æolus*. *Althea* the daughter of *Theseus*, slew her son *Me-
 leager*, by *Oeneus* the son of *Parthaon*. *Themisto* the (daughter
 of *Hypseus*) *Sphincius*, or *Plinthis*, and *Orchomenus*, by *Ab-
 mas*, at the instigation of *Ino*, the daughter of *Cadmus*. *Tyros*
 (the daughter of *Salmonus*) two sons, begot by *Symphon* the
 son of *Æolus*, incited thereto by the Oracle of *Apollo*. *Agave*
 (the daughter of *Cadmus*) *Pentheus*, the son of *Echion*, at
 the importunity of *Liber Pater*. *Harpalice*, the daughter of
Climenus, slew her own father, because he forcibly despoil-
 ed her of her honor. *Hyginus in Fabulis*.

These slew their Husbands. *Clitemnestra* (the daughter
 of *Theseus*) *Agamemnon*, the son of *Atreus*. *Helen* (the daugh-
 ter of *Jupiter* and *Leda*) *Deiphobus*, the son of *Priam* and
Heuba; he married her after the death of *Paris*. *Agave*,
Lycorhes in *Illyria*, that she might restore the Kingdom to
 her father *Cadmus*. *Deianeira* (the daughter of *Oeneus* & *Al-
 thea*) *Hercules* the son of *Jupiter* & *Alcmena*, by the Treason of
Nessus the Centaur; *Iliona* (the daughter of *Priam*) *Polyme-
 stor*, King of *Thrace*; *Semyramis* her husband *Ninus*, King of
Babylon, &c. Some have slain their Fathers, others their
 Nephewes and Nieces; all which being of one nature, may
 be drawn to one head: And see how these prodigious sins
 have been punished.

Martina, the second wife to *Heraclius* (and his Niece by
 the brothers side) by the help of *Pyrrhus* the Patriarch, poi-
 soned

soned *Constantinus*, who succeeding in the Empire, fearing
 lest her son *Heraclius* should not attain to the Imperiall
 Purple, in regard that *Constantinus* left issue behind him two
 sons, *Constantes* and *Theodosius*, which he had by *Gregoria*, the
 daughter of *Nyctas* the Patrician notwithstanding, he was
 no sooner dead, but she usurped the Empire. Two years of
 her Principality were not fully expired, when the Senate
 reassumed their power, and called her to the bar; where
 they censured her to have her tongue cut out, lest by her
 eloquence she might perswade the people to her assistance:
 her son *Heraclius* they maimed off his Nose, so to make him
 odious to the multitude, and after exiled them both into
Cappadocia. *Cassianus in vita Heraclii*. A more terrible
 judgement was inflicted upon *Brunechildis*, whose History is
 thus related: *Theodericus*, King of the Frenchmen, who by
 this wicked womans counsel had polluted himselfe with the
 blood of his own naturall brother, and burthened his con-
 science with the innocent deaths of many other noble gen-
 tlemen, as well as others of meaner rank and quality; was
 by her poisoned and deprived of life; for when he had made
 a motion to have taken to wife his Niece, a beautifull
 young Lady, and the daughter of his late slain brother,
Brunechildis with all her power and industry opposed the
 Match, affirming that Contract to be meerly incestuous,
 which was made with the brothers daughter; she next per-
 swaded him, that his son *Theodebertus* was not his own, but
 the adulterate issue of his wife by another; at which words
 he was so incensed, that drawing his sword, he would have
 instantly transpierced her; but by the assistance of such
 Courtiers as were then present, she escaped his fury, and
 presently after plotted his death, and effected it as afore-
 said. *Trittenhemius de Regib. Francorum*, and *Robertus Gagu-
 nus, lib. 2*. Others write, that he was drowned in a River,
 after he had reigned eighteen years. *Adventinus affirms*,
 That presently after he had slain his brother (entering into
 one of his Cities) he was struck with thunder. *Annal. Boio-*
rum, lib. 3 But this inhumane Butcheresse *Brunechildis* (after
 she had been the cause of an infinite number of people, and
 the death of ten Kings) at length moving an unfortunate
 war against *Lotharius* (to whom she desired to yield the
 Kingdom) she was taken in battell, and by the Nobility
 and Captains of the Army condemned to an unheard of
 punishment: She was first beaten with four Balloons, before
 she

she was brought before *Lotharius*) then all her Murthers, Treasons, and Inhumanities were publickly proclaimed in the Army; and next, her legs and hands being fastned to the tails of wild hoeses, pluckt to pieces, and dis severed limb from limb, *Anno 1618, Sigebertus Tritembemius, Gaguinus, and Aventinus*. And such be the earthly punishments due to Parricides and Regicides. Touching Parricides, *Solon* (when he instituted his wholesome Lawes) made no Law to punish such, as thinking it not possible in nature to produce such a Monster. *Alex. lib. 2. cap. Romulus* appointing no punishment for that inhumanity, included Parricides under the name of Homicides, counting Manslaughter and Murder abhorred and impious, but the other impossible, *Plutarch. in Romulo. Marcus Malleolus* having slain his mother, was the first that was ever condemned for that fact amongst the Romans; his Sentence was to be sowed in a sack, together with a Cock, an Ape, and a Viper, and so cast into the river *Tiber*: a just infliction for such immanity. The Macedonians punished Parricides and Traitors alike, and not only such as personally committed the fact, but all that were any way of the confederacy. *Alex. ab Alex. lib. 3. cap. 5.* and all such were fined to death. The Egyptians stabbed them with Needles and Bodkins, wounding them in all the parts of their body, but not mortally; when bleeding all over from a thousand small orifices, they burnt them in a pile of thorns, *Diodor. Sicul. lib. 2. de rebus antiq.* The Lusitanians first exiled them from their own confines, and when they were in the next foreign air, stoned them to death. *Nero* having slain his mother *Agrippina* by the hand of *Anicetes*, had such terror of mind, and unquietnesse of conscience, that in the dead of the night he would leap out of his bed horribly affrighted, and say (when they that attended him, demanded the cause of his disturbance) That he heard the noise of trumpets, and charging of battels, with the groines of slaughtered and dying men, from the place where his mother was interred. Therefore he often sifted his houses, but all in vain, for this horror still pursued him, even to his miserable and despairing end; for so *Xiphilinus* testates, the Abbreviator of *Dion in Nerone*.

The perfidioulnesse of Husbands to their Wives hath been thus punished. By the Law of *Julia*, all such were condemned as rioted and wasted the dowries of their Wives. The Romans did not only hold such, impious and sacrilegious,

gious, that prophaned their Temples, and despised the Altars of the gods, but those also that were rudely robustious, and laid violent hands upon their wives and children; in such a reverent estimation they held fatherly issue and conjugal piety, *Alex. lib. 4. cap. 8. Almaricus* having married the sister of the French King, and using her most contumeliously and basely (for no other reason, but that she was a faithful follower of the true Religion, and quite renounced Arianisme) was by her brother *Chilbertus*, vexed and Punish-
tormented with a bloody and intestine war. *Michael Ritius*, ments of
lib. 1. de Regib. Francorum. M. Valerius Maximus, and *Cai. unjust Di-
Junius Brutus*, being Censors, removed *L. Antonius* from the voice.
Senate for no other reason, but that without the advice and counsell of his friends, he had repudiated a virgin, to whom he had been before contracted. *Val. Maxim. lib. 2. cap. 4.* So *Tiberius Caesar* discharged an eminent Roman from his Quaestorship, for divorcing his wife the tenth day after he had been married; accounting him meerly void of faith or constancy, that in a businesse so weighty, and of so great moment, in so small a time exprest himselfe variable and inconstant *Alex. lib. 4. cap. 8. Rodolphus Veromandorum Comes* forsook his wife, to marry the sister of the Queen *Petronilla*, for which he was excommunicated by the Church of Rome; and the Bishop *Laudunensis, Bartholomaeus Novicomen-
sis*, and *Simon Peter Sylvanctensis*, that were assistants to the Earl *Rodolphus* in that unjust divorce, were all suspended by the Pope. *Robertus in Chronicis*. The revenge of these libidinous insolencies was most apparant in the Emperor *Andronicus*, who after the death of *Emanuel* (who preceded him) caused his son (the immediate heir to the Empire) to be sowed in a sack, and cast into the sea. And being now securely installed in the Constantinopolitan Principality, besides a thousand butcheries, slaughters and other insufferable cruelties, he addicted himselfe to all luxurious intemperance, as vitiating virgins, corrupting Matrons, contaminating himselfe with shamefull Whoredomes and Adulteries, not sparing the religious Nunneries, but forcing the Cloisters, ravishing thence whom he pleased to glut his greedy and insatiate lust, and when his own desires were qualified, would deliver them up to be stuprated by his grooms and vassals. With whose unbridled appetites, and insufferable madnesse, the people being vexed and tired, they invited *Isacius* to the Empire.

besieging the Tyrant, took him and presented him before the Emperor elected; who, because he had so maliciously trespassed against every man, devised for him a punishment that might give satisfaction to all: he therefore caused him to put off his Imperiall Robes, and to appear no other then a private man, such as he had maliciously offended; next, caused one of his eyes to be plucked out (the punishment devised by *Lycus* for Adulterers); he mounted him upon an Ass, with his face towards the tail, which being forced to hold in his hand, and putting a Garland of Derrision about his temples, commanded him to be led through all the streets of the City, allowing all men and women to speak against him what opprobry they pleased, without limitation, and do him all outrages that stretched not to destroy his life. Thus was the Tyrant conducted along through an implacable multitude, entertained by the way with Clamors, Shouts, Railings, Curses, and all manner of Contempts and denunciations, some spitting, others casting soile and dirt, the women emptying uncleanly vessels upon his head; insomuch, that no disgrace or abject usage could be devised, of which he was not then in some kind sensible. This done, he was carried to the common place of execution, and there like a felon hanged upon the gallows, *Guido Bituricensis*. And this which was done to him, undoubtedly belongs to all such thamelesse, barbarous, and brutish women, who with brazen impudence having abandoned all grace and goodnesse, expose themselves to the profession of all impurity and abominable dishonesty, making their corrupt bodies no better then Sinks of Sins, and Spittles of diseases; not only pleased in their own ruins, without the destruction of others, till their souls be as leproous as their infected Bodies: nay more, since the Maladies and Aches of the one is but momentary, and for them the Grave is a Bed of Rest, and Death the Surgeon; but the other are permanent and endless, namely, those of the Soul; of which Hell is the Prison, and the Devil the Tormentor. From these greater, I now proceed to lesse; and though not in that measure, yet in some kind punishable.

O Loquacity and Excesse, and how they have been punished.

BECAUSE I desire Women to entertain nothing, either to the prejudice of themselves or others, I could ingeniously

Whore-
dome pu-
nished.

ously with, by taking away the cause to remove the effect, and by suppressing the temptation, to cut off all occasion that might allure men to offend. Two things there are, that be great corrupters of Modesty, and provokers to Sinne, namely, Wanton and unbridled Discourse, and vain and fantastick prodigality in Attire: I will speak a little of the due reprehension belonging unto these, ere I begin with others. If then the tongue be the Orator of the heart, and by our words our minds are especially signified, how much care ought women to have what they speak, and with what modesty to govern the Organ of their thoughts, since corrupt words arise from corrupt apprehensions, and nothing but what is pure and irreprovable should proceed from a heart that is without stain and blemish. Besides, too much Loquacity I could wish you to forbear, with which many of your Sex hath been unsparingly branded. Many also have accused you to be so open breasted, that you cannot conceal any secret committed unto your trust. I advise you to be counselled by *Horace*, lib. 1. *Epistol. ad Savam*.

*Sed tacitus pasci si posset Corvus, haberet
Plus dapis & vix multo minus invidiaeque.*

Would the Crow eat in silence, and not prate.

Much better she might feed, with much lesse hate.

It is reported of *Theocritus Chius*, being taken in battell, Punished that in the way as the souldiers conducted him, with punishment of Loquacity. pose to present him before the King *Antigonus*, they persuaded him when he appeared before the eyes of the Conqueror, to bear himselfe with all submits humility, and no doubt but he should find the Prince roiall. He rather willing to hazard his life then lose his jeaft (norwithstanding his bonds and captivity) thus answered: *If I cannot be assured of safety till I be brought before the eyes of your King Antigonus, he having but one eye (for he had lost the other in battell) what then shall become of me?* At which words *Antigonus* being enraged, caused him instantly to be slain; who had he kept his tongue, might have been sent home safe and ransomlesse, *Fulgos. lib. 8. cap. 1.* *Plautus in Asinaria* thus reproves your verbosity:

*Nam multum loquaces merito habemur omnes
Nec mutam profecto repertam ullam esse
Hodie dicunt mulierem, illo in seculo.*

Greatly we women are thereby say,
And said we women are thereby say, found

*Any that can keep silence, but betray
Our selves we must (and seek the whole world round.)*

Punish-
ment of
Lying.

If then Loquacity be to reprobable in your Sex, how ill then would Lies (which women term Excuses) appear in your mouths? For who will believe the chastity of your Lives, that finds no truth in your Lips? It is reported of two Beggars, who watching *Epiphanus* (a zealous and charitable man) as he came forth of his gates, to gain of him the greater alms, the one of them fell prostrate upon the earth, and counterfeited himselfe dead, whilst the other seemed piteously to lament the death of his companion, desiring of *Epiphanus* something towards his buriall: The good man wished rest to the body deceased, and drawing out his Purse, gave bountifully towards his funerall, with these words; *Take charge of his Corse, and cease mourning my son, for this body shall not presently rise again; and so departed: who was no sooner gone, but the beggar commending his fellow for so cunningly dissembling, jogs him on the elbow, and bids him rise that th. y might be gone; but he was justly punished for his dissimulation, for he was struck dead by the hand of Heaven: which his fellow seeing, ran after *Epiphanus* with all the speed he could make, desiring him humbly to raise his companion again to life: to whom he answered, *The judgements of God once past, are unchangeable; therefore what hath hapned, bear with what patience thou canst.* *Zozymenus, lib. 7. cap. 6.* Therefore *Plautus* in *Mercatore*, thus saith:*

Mibi scelus videtur me parenti proloqui mendacium.

It appears to me a heinous thing to lie to my father. If Lying be so detestable, what may we think of Perjury? The Indians used to swear by the water *Sandaracina* (a flood so called) and who violated that Oath, was punished with death, or else they were curtailed of their Toes and Fingers. In *Sardinia* was a Water, in which if the Perjurer washt his eyes, he was instantly struck blind, but the innocent departed thence purer in his fame, and more perfect in his sight, *lib. 5. cap. 10.* Miraculous are those ponds in *Sicilia*, called *Palici*, neer to the river *Simethus*, where Truths and Falshoods are strangely distinguished: The Oaths of men and women being written in Tables, and cast in them, the Truths swam above water, and the Lies sunk down to the bottom, All such as forswore themselves, washing in these waters, died not long after, but others returned thence

Punish-
ment of
Perjury.

Aristotle
calls this
Fountain,
Acadinus.

thence with more validity and strength. The sin of Perjury was hatefull amongst the *Ægyptians*, and the punishment fearfull. All Perjurers had their heads cut off, as those that had two waies offended, in their piety towards the gods, and in their faith to men, *Diodor. Sicul. lib. 2. cap. 2. de rebus antiquis.*

From instructing your Tongues, I come next to your Attires: but having touched it elsewhere, I will only speak of the just Taxation, luxurious habit, or prodigality in Apparell hath been branded with all ages and reprov'd in all persons, especially in such whose garments exceed their estates, which argues apparant pride; or such as pretend to be meer Fashion mongers, pursuing every fantastick and outlandish garb, and such may be justly reprov'd of folly: but since they are both so common in our Nation, to discover both too plainly, I should but contend against custome, and seeking to please a few, offend many. There was a law amongst the Grecians, that all such as vainly spent their patrimony, either in riotous excesse, or prodigality in attire, as well women as men, were not suffered to be buried in the sepulchers of their fathers, *Alex. lib. 6. cap. 14.* So hatefull was spruceness in habit, and effeminacy amongst the Macedonians, that *Philip* (the father of *Alexander*) deprived a Nobleman of Teretum of all his Honours and Offices, because he but delighted in warm Baths, thus reproving him: *It seems thou art neither acquainted with the customes nor manners of the Macedonians, amongst whom thou hast not once heard of a woman (though great with child) that ever washt but in cold water.* I see not how that which is so reprobable in men, can be any way commendable in women. What shall we think then of those affected pleasures now adaies so much in use, as Riots, Revels, Banquet, Pride, Surfets, Vinocity, Voracity: which as in men (I mean being used in excesse) they appear odious, so in young Virgins, in whom should be nothing but affected modesty; in married Wives, that ought to be presidents of Chastity; and temperate and grave Marrons, that should be the patterns and imitable objects of sincere Vertue, they cannot but shew abominable. The inconvenience of these Excesses, *Silvius Italicus* well observed, *lib. 15 de bello Punici*, when he thus said:

—Inde aspice late

Florentes quondam luxu quas vertitis hybes
Quippe

*Any that can keep silence, but betray
Our selves we must (and seek the whole world round.)*

Punish-
ment of
Lying.

If then Loquacity be so reprobable in your Sex, how ill then would Lies (which women term Excuses) appear in your mouths? For who will believe the chastity of your Lives, that finds no truth in your Lips? It is reported of two Beggars, who watching *Epiphanius* (a zealous and charitable man) as he came forth of his gates, to gain of him the greater alms, the one of them fell prostrate upon the earth, and counterfeited himselfe dead, whilst the other seemed piteously to lament the death of his companion, desiring of *Epiphanius* something towards his buriall: The good man wished rest to the body deceased, and drawing out his Purse, gave bountifully towards his funerall, with these words; *Take charge of his Corse, and cease mourning my son, for this body shall not presently rise again; and so departed: who was no sooner gone, but the beggar commending his fellow for so cunningly dissembling, jogs him on the elbow, and bids him rise that they might be gone; but he was justly punished for his dissimulation, for he was struck dead by the hand of Heaven: which his fellow seeing ran after *Epiphanius* with all the speed he could make, desiring him humbly to raise his companion again to life: to whom he answered, *The judgements of God once past, are unchangeable; therefore what hath hapned, bear with what patience thou canst.* *Zozomenus, lib. 7. cap. 6.* Therefore *Plautus* in *Mercatore*, thus saith:*

Mibi scelus videtur me parenti proloqui mendacium.

3. It appears to me a heinous thing to lie to my father. If Lying be so detestable, what may we think of Perjury? The Indians used to swear by the water *Sandaracines* (a flood so called) and who violated that Oath, was punished with death, or else they were curtailed of their Toes and Fingers. In *Sardinia* was a Water, in which if the Perjurer washt his eyes, he was instantly struck blind, but the innocent departed thence purer in his fame, and more perfect in his sight, *lib. 5. cap. 10.* Miraculous are those ponds in *Sicilia*, called *Palici*, neer to the river *Simethus*, where Truths and Falshoods are strangely distinguished: The Oaths of men and women being written in Tables, and cast in them, the Truths swam above water, and the Lies sunk down to the bottom. All such as forswore themselves, washing in these waters, died not long after, but others returned thence

Punish-
ment of
Perjury.

Aristotle
calls this
Fountain,
Aecdinus.

thence with more validity and strength. The sin of Perjury was hatefull amongst the *Aegyptians*, and the punishment fearfull. All Perjurers had their heads cut off, as those that had two waies offended, in their piety towards the gods, and in their faith to men, *Diodor. Sicul. lib. 2. cap. 2. de rebus antiquis.*

From instructing your Tongues, I come next to your Attires: but having touched it elsewhere, I will only speak of the just Taxation, luxurious habit, or prodigality in Apparell hath been branded with all ages and reproved in all persons, especially in such whose garments exceed their estates, which argues apparant pride; or such as pretend to be meer Fashion mongers, pursuing every fantastick and outlandish garb, and such may be justly reprov'd of folly: but since they are both so common in our Nation, to discover both too plainly, I should but contend against custome, and seeking to please a few, offend many. There was a law amongst the *Grecians*, that all such as vainly spent their patrimony, either in riotous excesses, or prodigality in attire, as well women as men, were not suffered to be buried in the sepulchers of their fathers, *Alex. lib. 6. cap. 14.* So hatefull was spruceness in habit, and effeminacy amongst the *Macedonians*, that *Philip* (the father of *Alexander*) deprived a Nobleman of Tercentum of all his Honours and Offices, because he but delighted in warm Baths, thus reprov-ing him: *It seems thou art neither acquainted with the customes nor manners of the Macedonians, amongst whom thou hast not once heard of a woman (though great with child) that ever washt but in cold water.* I see not how that which is so reprobable in men, can be any way commendable in women. What shall we think then of those affected pleasures now adaies so much in use, as Riots, Revels, Banquet, Pride, Surfets, Vinocity, Voracity: which as in men (I mean being used in excesses) they appear odious, so in young Virgins, in whom should be nothing but affected modesty; in married Wives, that ought to be presidents of Chastity; and temperate and grave Matrons, that should be the patterns and imitable objects of sincere Vertue, they cannot but shew abominable. The inconvenience of these Excesses, *Silvius Italicus* well observed, *lib. 15 de bello Punici*, when he thus said:

—Inde aspice late

Florentes quondam luxu quas vertitis hybes
Quippe

Quippe nec Ira Deum tantum, nec tela, &c.

—Thence look abroad and see

How many flourishing Cities ruin'd bee,

Famous of old, since neither the Gods Rage,

The hostile weapon, nor the enemies strage,

Hath ruin'd Man in that abundant measure,

As Riot hath, mixt with unlawfull pleasure.

These are the sins that punish themselves, who as it is said of Lust, carry their own whips at their girdles. I was bold in some part of this Work (presuming on the goodness of your Sex) as to say, 'There was no excellent gift in man, which was not in some sort paralleld by one woman or other. Therefore if any of you have been or are still addicted to these enormities, I entreat them but to remember what is writ of *Themistocles*, who in his youth was so wholly given over to all dissoluteness, namely, these two excesses, Wine and Women, that his father banished him his house, and his own mother through griefe strangled her selfe, *Water. Max. lib. 6. cap. 11.* But after *Miltiades* was made Generall, and fought that memorable battel at Marathon, in which (against infinite ods) he defeated the Barbarians, there was never any thing seen or known in him, which was not modest and comely. And being demanded how he came so suddenly changed, *Miltiades* inquit, &c. The thought of War (saith he) will admit neither sloth in me, nor wantonnesse, *Plutarch in Grecor. Apophtheg.* Would you but enterstein into your thoughts as setled an enmity against all Vices (your publique enemies) as he did against the Persians (the forreign invaders) you would undoubtedly (after the battel of the mind, constantly fought against all barbarous temptations) be ranked equall with him in all his triumphs. It is likewise recorded of *Isaen*, an Assyrian Sophist, who in his youth being given to all voluptuousnesse and effeminate delicacies, but coming to ripen understanding, assumed to himselfe a wondrous continency of life, and austeritie in all his actions: insomuch, that a familiar friend of his seeing a beautifull woman passe by, and asking him if she were not a fair one? To him he answered, *πρῶτον μαι ὀφθαλμοῖς. i. Desi laborare de oculis. i.* I am no more sick of sore eyes. To another that demanded, What Fish or Fowl was now pleasant to the taste? he replied, *πρῶτον μαι τοῦτα σπουδαίζην. i.* I have forgot to look after them; and proceeded, I perceive that I then gathered all my Fruits out

of

of the Garden of *Tantalus*; insinuating unto us, that all those vain Pleasures and Delights, of which youth is so much enamored, are nothing else but shadows and dreams, such as *Tantalus* is said to be fed with.

Of severall degrees of Inchaistities, and of their Punishments.

Philip of Macedon making war against the Thebans, *Aetopus* and *Damasippus*, two of his chiefe Captains, had hired a mercenary strumpet, and kept her in one of their tents; which the King hearing, he not only cashiered them from their commands, but banished them his Kingdome: *Polyaenus, lib. 4.* In Germany, Chastity and Modesty is held in that reverent respect, that no mean Artificer, though of the basest trade that is, will entertain a Bastard into his service or teach him his science: neither in the Academies will they permit any such to take degree in schools; though it bee a strange severity against innocent children, who gave no consent to the sins of their parents, yet it is a mean to curb the liberties of men and women, deterring them from the like offences. *Aeneas Silvius, lib. 1. of the sayings and deeds of King Alphonus*, tells us of one *Manes Florentinus*, who being in forbidden congression with a strumpet, was adjudged to penance, which was not altogether as our custome in England is, to stand in a white sheet, but naked all save a linnen garment from his waist to the knees, after the fashion of Basex; the Priests coming to strip him in the Vestric, would have put upon him that robe to cover his shame, which he no way would admit, but was constantly resolved to stand (as our phrase is) stark naked: but when the Church Officers demanded of him, If he were not ashamed to shew his virile parts in such a publique assembly (especially where there were so many Virgins, married Wives, and widow Women?) he answered, *Minime gentium, nam pudenda haec quae peccaverunt, ea potissimum dare poenas decet. i.* By no means: quoth he, most fit: it is that those shamefull things that have offended and brought me to this shame, should likewise do open penance. *Pontius Offidius*, a Knight of Rome, after he had found by infallible signs his daughters virginity to be de poiled and vitiated by *Fannius Saturnius* her School-master, was not so content to extend his just rage upon his servant, and punish him death, but he also slew his daughter, who rather desired to

celebrate

celebrate her untimely exequies, then follow her to her contaminated Nuptials, *Val. lib. 6. cap. 1.* Pub. Attilius Philiscus, notwithstanding in his youth he was compelled by his master to prostitute his own body to unnaturall lusts, for brutish and unthriving gain, yet after proved a severe father; for finding his daughter to have corrupted her virginall chastity, he slew her with his own hand. How sacred (then) may we imagine and conceive purity and temperance was held in Rome, when such as had professed base prostitution in their youth, became judges and punishers thereof even upon their own children, in their age? *Val. Max. lib. 6. cap. 1.* Appius Claudius Regillanus, the most eminent amongst the *Dicemviri*, so doted on Virginia the daughter of *Virginius* a Centurion, who was then in the camp at Algidus, that he suborned a servant of his to seize her and claim her as his bondwoman, and bring the cause to be decided before him: needs must the businesse passe on his side, being both the accuser and the judge. The father being certified of these proceedings by *Titius* a hopefull young Gentleman before contracted unto her, leaving his charge abroad, repairs to the City and appearing before the judgement seat, sees his own lawfull daughter taken both from himselfe and betrothed husband, and conferred upon another as his slave and bondwoman. The judgement being past, he desires leave to speak with his daughter apart, it was granted him by the Court, who slew her with his own hand, then taking up her body, and lifting it upon his shoulders, posted with that lamentable burden to the camp, and incited the soulders to revenge, *Livy, Volater. lib. 14. c. 2. Antropol.* *Quintus Fabius Servilianus* having his daughters chastity in suspicion, first delivered her to death, and after punished himselfe with voluntary banishment. The punishment of these in chastities is by the Poets to the life illustrated in the fable of *Titius* the son of *Terra*, who intending to stuprate *Latona*, was by *Apollo* slain with an arrow, and being thrust down into hell, and chained to a rock, his Liver and Heart is perpetually tyred on by a ravenous Vulture, who still renews his incesseable torments, *Virgil lib. Aeneid. 6.* under the person of *Titius*, would pourtray unto us the unquiet conscience, which though sometimes it may be at a seeming peace, yet the torment by being still renewed, daily increaseth and gnawes the heartstrings of all such persons as to themselves are guilty.

Of Witches and the Punishment due to to them.

Vincentius cites this following History from *Guillerimus* in *Specul. Histor. lib. 26. cap. 26.* which also *Johannes Weyerius, Ranulphus*, and others, commemorates; an English woman that dwelt at a Town called Barkley in England, being a Witch, yet not being much suspected, lived in indifferent good opinion amongst her neighbors, and being feasting upon a time abroad, and wondrous pleasant in company, she had a tame crow which she had brought up, that would be familiar with her, and sit upon her shoulder, and prate to her in the best language it could: she at this feast (the table being ready to be drawn) sported with her, which spake to her more plainly then it used some words, which the better then the rest of the company understood, at which suddenly her knife dropped out of her hand, her colour changed, the blood forsook her cheeks, and she looked pale, ready to sink down, and fetching some inward susses and groans, she at length broke forth into this language, Woe is me, my plow is now entred into the last furrow, for this day I shall hear of some great losse, which I must forcibly suffer. The rest wondring at her sudden change from mirth to passion; next at her alteration of look, and lastly at her mystical language, when her words were scarce ended, but a messenger rushed hastily into the room, and told her that her eldest son with all the whole family at home, were found suddenly dead: which she no sooner heard, but overcome with sorrow, she fainted, and being recovered and conducted to her own house, she took her bed, and presently caused the only two children she had living, to be sent for, the one a Monk, the other a Nun, who presently came to visit her and know her pleasure, to whom with a pensive and distracted heart, the tears running from her eyes, she thus spake: Alas, my children, behold me your mother, and commiserate my wretched and distressed estate, whose fate hath been so miserable and disastrous, that I have hitherto been a wicked professor of diabolical Witchcraft, having been a mist esse of that Art, and a great perswader to those abominations; now when no refuge I have to flie to, is your religious zeal, and piety, in this despair, for now is the time that the Devils will exact their due. Those that perswaded me to this mischief, are ready

ready to demand their Covenant. Therefore by a mothers love I charge you, and by your filiall duty I conjure you, since the Sentence of my Soules perdition is irrevocable, that you will use your best endeavour and industry for the preservation of my Body. This therefore I enjoin you, instead of a winding sheet, sew my body in the skin of a Hart, or Bucks Leather, then put me in a Coffin of Stone, which cover with Lead, and after bind it with Hoops or Bars of Iron, to which fasten three strong Chains: If my Body thus coffin'd, lye three daies quiet, bury me the fourth day, though I fear the Earth for my manifold Blaspheemies will scarce give entertainment to my Body. For the first two nights together, let there be fifty Psalms sung for me, and as many Masses for so many daies; which said, she gave up her last breath. She dead, the brother and sister were careful to perform the mothers last Will, and did all things accordingly. The first two nights, when the Quires of Church-men sung Psalms about the Body, the Devils with much ease broke open the Church doors, which were bolted, barr'd, lockt, and prept, and broke two of the Chains by which the Coffin was fastned, but the third remained steadfast. The third night, about the time when the Cock begins to crow, the foundation of the Temple seemed to shake with the noise of the Devils who clamored at the door: one of the rest, taller in stature, and more terrible in countenance then his fellowes, knocked with more violence then those which attended him, till he had broken the doors to shivers; when stalking to the Coffin, he called the woman by her name aloud, and bad her arise and follow him: to whom the dead body answered, I cannot for these Chains. To whom he answered, Those shall be loosed to thy mischief; when tearing them asunder as they had been links made of rushes, he snatched up the Coffin, and carried it to the Church door, where stood ready a black Sumpter-horse, loudly neighing, whose hoofs were divided like Eagles talons, upon which he laid the body, hurried it away with seeming joy, whilst all the Quinisters looked on, and so vanished. Her shrieks and ejaculations were heard four miles off. Let this one suffice for many: I come now to temporall punishments.

The Judges called the *Areopagite*, when they deprehended a Witch, and were to deliver her to death, if she were with child, staid the execution till she were delivered of her

her Infant, because they would not punish the innocent with the delinquent, *Ælian. de var. Histor. lib. 5.* The Law to punish Witches amongst the Persians, was to bring them to a place where their heads were beaten to pieces betwixt two Rocks: So suffered Gyge, the hand-maid to *Parisatides*, the mother of *Cyrus*, *Plutarch. in Artaxerxes.* *Charls* the seventh, King of France (or the Frenchmen) caused Prince *Egidius de Raxa*, Marshall of France, to be first hanged, then burnt, because he confessed himselfe to be a Witch, and professor of Magick; and withall, to have been the death of an hundred and twenty children, and women great with child. A Witch of *Avern* was burnt alive, for killing young infants, and salting their flesh and putting them into pies, and baking them for publique sale, *Fulgos. lib. 9. cap. 2.* *Johannes Bodinus, lib. Mag. Demonomanie 4. cap. 5.* tells us that there is a Law sacred in France, that if any Magician, or Witch, or Soothsaier, or Mathematician (that shall go beyond the true rules of Astrology) or expounder of Dreams, shall frequent the Court, be he never so great in favor, or potent in office, he shall be immediately degraded from all his honours, and put to the rack and torture. And this Law is fitting (saith he) to be writ in golden Characters upon every Court gate, because there is no greater Pest extant to Prince or people, then this viperous brood: therefore (above our Christian Princes) he commends the *Ethnick Kings*. In the time of *Marius*, an Inchantress (whose name was *Martha*) who pretended to foretell to the Roman Senat, the successe of the *Cimbrian* war, was banished, *Plutarch in Mario.* *Claudius Cesar* condemned a Knight of Rome to death, and forfeited all his goods to the people, because he wore about him a Cocks Some say a egge, as a Charm to dispence of Religion, and that all the Serpents causes which he had in controversie, should (in despite of egge. the Judges) passe of his side. Even fellowes that were scarce of any name or opinion in the world, that were but suspected of *Negromancy*, were condemned to death under *Tiberius Cesar*. The Emperor *Caracalla* adjudged all such as but used enchanted herbs to the curing of Agues and Feavers, *Spartian in Caracalla.* The Scripture saith, Thou shalt not suffer a Witch to live. *Bodinus* (contrary to *Wyerius*, who will scarce believe there be any such, accounting all those Judges as condemn them to the Stake or Gallows, no better then Executioners and Hangmen) he shewes divers probable

probable Reasons why they ought not to live.

Dent. 13.

The first is, Because all Witches renounce God and their Religion; now the Law of God saith, Whosoever shall forsake the God of Heaven, and adhere to any other, shall be stoned to death; which punishment the Hebrews held to be the greatest could be inflicted, *R. Maymon, lib. 3.*

Levit. 24.

The second thing is, That having renounced God and their Religion, they curse, blaspheme, and provoke the Almighty to anger. The law saith, Whosoever shall blaspheme, their sin shall remain with them; and whosoever shall take his name in vain or in contempt, shall be punished with death.

Exod. 20. 22

Dent. 13. 27

Numb. 25.

The third thing is, That they plight faith, and make covenant with the Devil, adore him, & sacrifice unto him as *Apuleius* testifies of *Pamphila Larissana*, a Witch of Thessaly as likewise a Witch of the Laodunensian suburbs, in the month of May, 1578. who blushed not to do the like before many witnesses: now the Law saith, Who that shall but incline or bow down to Images (which the Greeks call *εἰδωλα*) shall be punished with death. The Hebrew word *Umarab*, and the Chaldaean *Fisgud*, (which all our Latine Interpreters translate *Adorare*) imports as much as to incline, or worship: now these Witches do not only incline unto him, but invoke and call upon him.

Levit. 21.

Dent. 18.

A fourth thing is (which many have confessed) That they have vowed their children to the Devil; now the Law saith, God is inflamed with revenge against all such as shall offer their children unto *Moloch*; which *Josephus* interprets *Priapus*, and *Philo*, *Satanus*: but all agree, that by *Moloch* is signified the Devill and malignant spirits.

A fifth thing is (gathered out of their own confessions) That they have sacrificed Infants not yet baptized, to the Devill, and have kill'd them by thrusting great pins into their heads. *Sprangerus* testifies, that he condemned one to the fire, who confessed, that she by such means had been the death of one and forty children.

Dent. 18.

A sixth thing is, That they do not only offer children in the manner of sacrifice (against which the Holy Ghost speaks, That for that sin alone God will extirp and root out the people) but they vow them in the womb.

A seventh is, That they are not themselves blasphemers and Idolaters only, but they are tied by covenant with the Devil, to allure and persuade others to the like abominations;

tions; when the Law teacheth, That whosoever shall persuade another to renounce his Creator, shall be stoned to death. *Dent. 13.*

An eighth is, That they not only call upon the Devil, but swear by his name, which is directly against the Law of God, which forbids us to swear by any thing save his own Name. *Ier. 5 12, 9.*

A ninth is, That adulterate incests are frequent amongst them, for which in all ages they have been infamous, and of such detestable crimes convicted; so that it hath almost grown to a Proverb, No Magician or Witch, but was either begot and born of the father and daughter, or the mother and son: which *Catullus* in this Distick expresseth;

*Nam Magnus ex Matre, & gnato signatur oportet
Si vera est Persarum impia Religio.*

Intimating, that if the impious Religion of the Persians were true, Witches of necessity should be the incestuous issue of the mother and son, or else *è contra*.

A tenth, That they are Homicides, and the murderers of Infants; which *Sprangerus* observes from their own confessions, and *Baptista Porta* the Neapolitan, in his book de *Magia*; Next, That they kill children before their baptism, by which circumstances their offence is made more capital and heinous.

The eleventh, That Witches eat the flesh of Infants, and commonly drink their bloods, in which they take much delight. To which *Horace* seems to allude, when he saith:

*Non prorsus Larie vinum puerum extrahat Alvo.
Non from the stomach of a witch new din'd,
Plucks he a yet live infant——*

If children be wanting, they dig humane bodies from their sepulchers, or feed upon them that have been executed. To which purpose *Lucan* writes:

*—— Liqueant nodosque nocentes
Ore succubus, pendula corpora carpsit,
Abrahit comes, &c.*

The Felons strangling cord she nothing fears,
But with her teeth the fat ill Knot she tears:
The hanging bodies from the Carse she takes,
And shaves the Gallows, of which dust she makes, &c.
Apuleius reports, That coming to Larissa in Thessaly, he was hired for eight pieces of Gold to watch a dead body but one night, for fear the Witches (of which in that place

S f

there

D. III. 19.

there is abundance) should gnaw and devour the flesh of the party deceased, even to the very bones; which is often found amongst them. Also, Murder by the Laws of God and man, is punishable with death: besides, they that eat mans flesh, or deliver it to be eaten, are not worthy to live, *Cornel. lib. de Sicariis.*

A twelfth is, That they kill as oft by Poisons, as by Powders and Magick Spels: now the Law saith, It is worse to kill by Witchcraft then with the Sword, *Lib. 1. de Malis.*

A thirteenth is, That they are the death of Catrell; for which, *Augustanus* the Magician suffered death, 1569.

A fourteenth, That they blast the Corn and Grain, and bring barrenesse and scarcity, when there is a hoped plenty and abundance.

A fiftenth, That they have carnall consociery with the Devill, as it hath been approved by a thousand severall confessions.

Now all that have made any compact or covenant with the Devill, if not of all these, yet undoubtedly are guilty of many, or at least some, and therefore consequently not worthy to live. And so much for the Punishment of Witches, and other known malefactors: I come now to the Rewards due to the Vertuous, and first of some notable Ladies, for divers excellencies worthy to be remembered.

Of Tircatso Mæotis, Comiela Turinga, and others.

Tircatso, a beautifull and vertuous Lady, was joined in marriage to *Hecateus*, King of those Indians that inhabit neer unto the Bosphor, which is an arm of the Sea, that runneth betwixt two coasts. This *Hecateus* being cast out of his Kingdome, *Satyrus* the most potent of these Kings, reinstated him in his Principality; but conditionally, That he would marry his only daughter, and make her Queen, by putting *Tircatso* to death. But he (though forced by the necessity of the time, and present occasion) yet loving his first wife still, would not put her to death, according to the Covenant, but caused her to be shut in his most defended Castle, there to consume the remainder of her life in perpetual widowhood. The Lady comforted with better hopes, and born to better fortunes, deceived the eyes of her strict keepers, and by night escaped out of prison. This being made

made known to the two Kings, the sonne in law and the father, they were wonderfully perplexed with the newes of her flight, as fearing if she arrived in her own Country, she might aggrive the people to her revenge. They therefore pursued her with all diligence and speed, but in vain: for hiding her selfe all the day time, and travelling by night through pathlesse and untrequented places, at length she arrived amongst the *Ixonatæ*, which was the Countrey of her own friends and kindred. But finding her father dead, she married with him that succeeded in the Kingdome: by which means now commanding the *Ixonatæ*, she insinuated into the breasts of the most warlike people inhabiting about *Mæotis*, and so levied a brave army, which she her selfe conducted. She first invaded the Kingdome of *Hecateus*, and infested his Country with many bloody incursions; she next wasted and made spoil of the Kingdome of *Satyrus*, insomuch, that they both were forced with all humble entreaties, by embassadors to sue unto her for peace; to which she assented, having before as hostage of their truce, received *Metrodorus* the son of *Satyrus*. But the two Kings falsified to her their faith and honour: for *Satyrus* dealt with two of his subjects (whom he best trusted) with whom he pretended heinous displeasure; for which, flying and retiring themselves to her for refuge, they there attend a convenient opportunity, to insidrate her life. They submitting to her, her Court becomes their sanctuary. *Satyrus* sends to demand the offenders: she by her letters entreats and mediates their peace and pardon. These attend their next occasion: the one pretends private conference with her, and bowing submissly to her, as she enclines her body to attend him, the other invades her with his sword; her fortunate Belt kept the steel from entring: Clamor is made, her servants enter, the Traitors are apprehended, and confesse all that before had passed betwixt *Satyrus* and them: Therefore she commands his son *Metrodorus* (the Hostage, to be slain, and the two conspirators with him; gathers another army, and invades the Bosphorean Tyrant: She punisheth his perfidiousnesse with Rapes, Murders, Combustions, and all the Calamities of war, till *Satyrus* himselfe (oppressed with miseries, and surcharged with griefe) expired, whom *Gorgippus* his son succeeded in the Principality, but not with any security, till he had acknowledged his Crown as given to him by her, and with many

costly and rich gifts compounded for his peace, *Polyb. lib. 8.* This Lady hath a merited name for an invincible courage, and a masculine spirit.

No lesse worthy to be remembred, is *Comiola Turinga*; her history is thus reported: In that great Navy which *Peter* King of Sicily sent against *Robert* King of Naples, in the aid of the *Lycaricans*, with other Princes and Noblemen, there was in that fleet one *Roland*, bastard brother to King *Peter*. The Sicilians being defeated by the Neapolitans, *Roland* (amongst many other Gentlemen) was surpris'd and cast into prison. Now when the friends and kinsmen of all such Captives had been carefull of their release, and almost all of them were ransomed thence, King *Peter* blaming the sloth and cowardise of his subjects the Sicilians, neglected his brother, and would entertain no discourse that tended to his redemption. Whereupon he was put into a more close prison, no better than a Dungeon, where he was debarred the benefit of light, and shorned of his diet, where he spent his time in discontent and misery. This extremity of his (with the Dukes slackness in his release) comming to the ear of a beautiful young widow of *Messana*, who had a large Dowry from her parents, and was left infinitely rich by her husband: she pitying his distressed estate, and withall being somewhat enamored of his person, sent to him privately by such as he best trusted, to know of him, if he would accept of her as his wife, if she did instantly pay down his ransom. The motion being made, he seemed overjoyed, thanked the heavens for their assistance, and with great willingness accepted of the motion. They are contracted by *Proie*, and she pays down two thousand ounces of gold for his freedom. This done, and *Roland* comming back to *Messana*, he was so far from acknowledging the Contract, that he would not so much as see her, or confesse himselfe obliged unto her in the smallest courtesie, who (had it not been for her charitable love and piety) might have languished in an uncomfortable durance all the daies of his life. *Comiola Turinga* at this ingratitude much grieved; for she had not only paid down so great a sum, but that which most afflicted her, was, that the same of her marriage being ill over-spread, the Contract being denied, and by *Roland* abjured, must at least redound to her perpetuall scorn, if not to the disparagement of her fame and vertue. To save both, with what convenience she could

could she was advised to accire him into the Ecclesiasticall Court by Proesse, and to plead the forenamed Contract, and (which she could easily doe) prove it by witnesses. Which the friends and kindred of *Roland*, hearing, perswaded him (to shun the common fame which went of his ingratitude) to reconcile the tongues of evill speakers, and to prevent all controversies and troubles in Law, to accept of her as one that best deserved him. With much ado he accepts of the motion. A publique confluence of friends & kindred at an appointed day are assembled, where when the bastard expected to hear her & her friends sollicit him concerning the marriage, she there first ript up her courtesies, and with what a charitable and chaste purpose she had done them; next she laid open his barbarous ingratitude, not to acknowledge them; and lastly, his corrupt and dishonest heart, in lying to God and her, by denying a contract past in the presence of so many witnesses: therefore she told him, she now renounced both contract, claim, or interest in him, accounting it a dishonor unto her, to cast her selfe away upon one perfidious and a coward. As for marriage, she had now contracted her selfe to single chastity; and all the wealth she had, she vowed to the service of God and his Church: and so left him with a kind of noble disdain; being by all that saw and heard her constant resolution, as much commended for her courage, as he condemned for his mutability and cowardise, *Fulgos. lib. 5. cap. 3.* If *Lucius Amulius Regillus* in a Navall fight having Honor and defeated *Annibal* (then Generall for the King *Antiochus*) Reward to was brought into the Temple of *Apollo* by the Senate; where Fortitude, first having all his brave service rehearsed by the Herald or Crier, with how puissant a Navy he had fought, how many of the enemies ships he had foundred in the Sea, and how many taken and brought to Rome; for which, by the consent of the Fathers, he was granted a Triumph, *Liv. lib. 2. de Bello Macedon. and Volater. lib. 13. cap. 3.* *Anthrop.* If *Aurelius Alex.* Emperor, for fighting against the Persians, and vanquishing the King *Artaxerxes* (whom *Herodotus* in his History calls *Artaxaces*) for this act alone (after a large and learned Encomiastick Oration, made of the excellency of his valor) had likewise a publique Triumph allowed him by the Senate, *Volater. lib. 3.* If *Leocritus* the Athenian, and son of *Protarchus* (being but a private souldier under the generall *Olympiodorus*) at the assault of *Pyraeum* (then guarded and defended by *Demetrius*, the son of *Anti-*

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gonus) because he was the first that mounted and broke into the Rampier, then called Musæum, in entering which, he was slain; yet for this only brave act of Resolution, had all Military Honours done to his Body, his Shield with his name engraven thereon, with his valiant Enterprize inscribed, as a thing sacred to perpetuall memory, and dedicated to *Jupiter the Deliverer*, *Pausan. lib. 1*. What praise, what admiration and condign honours, may this magnanimous, Queen *Tyrgatao Meotus* claim, who not in one, but many battels, opposed two potent and puissant Kings, whose martiall valor righted her own injuries in person, met them, braved them, and beat them in field, after many victorious defeats vassalled their insolent pride, and subjected them to her own Heroicall mercy? If amongst the Romans, he that in battell had saved but the life of one Citizen, and beltrid him in battell, and in the same conflict had slain an enemy, was honored with a Civick Crown and Garland; to which, the Golden Honours, the Murall, and those Wreaths of Dignity that either belonged to the Camp or the Pulpit, gave place: which as he was tied perpetually to wear, so all the people were enjoined to give him way, and do him honor; in somuch, that if he came late to be a spectator of the Sports in the Theater, at his first appearance

* *Orchestra*, in the * *Orchestra*, all the Princes and Senators arose, from a place in the highest to the lowest, and offered him place; How shall we celebrate the ever to be admired magnanimity of the the Theater only for Amazons, *Alcopesia*, *Lampedo*, *Orythea*, *Antiope*, *Penthesilea*, the nobility and others of that masculine Vertue and courage? The

Archduke *Agamemnon*, because *Ajax* had but fought with *Hector* (though not vanquished him) caused an Oxe to be sacrificed unto him, rewarding him with the hinder Loins and the Horns, *Homer. lib. 7. Iliad* & 10. What Immolations then deserved *Menalippe*, for combatting *Hercules*; or *Hippolite*, who hand in hand encountered *Theseus*? The same Generall presented *Achilles* for his valor, because he slew *Hector* (though, as some write, with the ods of base advantage) with seven threefooted Pots of Brasse, twenty Cauldrons, ten Talents of Gold, twelve Steeds, and seven beautiful Lesbian Damosels: *Idem*. How would he have guerdoned the magnanimity of *Teuca*, the wife of *Argon*, and Queen of *Illyria*, who not only led vallant men in person to the field, but opposed the Roman Legions in all their might and flourishing time of their Empire, obtaining from

from them many glorious Victories? The ordinary souldiers in Rome (even for private and common services) were guerdoned some with Obsidionall, Navall, and Civick Garlands; others, with Lances headed with Gold, some with Ivory Chairs; others with Statues of Ivory, figured Gowns, called *Vestes Palmate*, which were wrought or embroidered all over with Palm trees (such Conquerors used in War, and Consuls in the time of Peace;) blew Ensigns for Sea-conquest; golden Chains, double Corn, double stipendary Wages, or Pay; and sometimes, with the dignity of civil Magistracy and Office. Others were presented with Rings, Bracelets, Flags or Pendants, Coats of Mail, and golden Vessels; some were allowed Ovarions, others Triumphs, Laudations, Acclamations, Gratulations, &c. If these things were allowed to men, only born for action, What Celebrations, Dignities, Praises and Encomiums, what rich Chains of Pearls, and Carkanets of Diamonds, nay, Crowns embellished with Carbuncles, what Pictures, Statues, Sepulchers, and Monuments to eternize their memory (if it were possible) beyond all posterity) merits *Hypsicratea*, the wife of *Mithridates*; *Artemisia*, of *Mausolus*; *Tomyris* Queen of the Scythians; *Zenobia*, of the Palmirians; *Amalasuntha*, of the Goths, who have changed their soft effeminacies into noble Virility, and their feminine weaknesse into masculine Valor; in which by following, they have got the start, and by imitating, excelled. I now proceed to the honor due to Modesty and Temperance, lately expressed in *Comiola Turinga*.

Otho the fourth, Emperor, being in Florence, and a Honor due amongst many other beautiful young Damosels (then in to Temperance, the flower of their age) casting his eye upon one *Gallrata Baltha*, daughter to a Florentine Citizen, whose name was *Estimacionus*, he spake liberally of her beauty in the presence of her father; in somuch, that his words favoured of great love and affection towards the Virgin: which apprehended by *Estimacionus* he told the Emperor, That if his fancy were thus way addicted (and in the presence of the Damosel) that he might freely kisse and embrace her at his will and pleasure: To whom she instantly replied upon his words (thus desiring the Emperors pardon) That she had made a Vow, that she would never kisse any man, save him whom she desiredly knew should futurely be her husband. Which answer the modest Prince took in such good part, as that he

purposed her vertue should not passe without reward: who asking, If she were yet contracted to any? and she answering, No; Then (saith the Emperor) give me leave to provide thee of a husband; when calling to him one *Guido Germanus*, a noble young Gentleman, and one in his especiall favour, to him he presently contracted her (a man, as he was approved in Arms and Vertue, so he was eminent in his Stock and Family, being nobly descended) and gave her for her Dower all that large Valley which lies beneath the Hill *Calentinus*, in the fields that are called *Aretini Agri*, and made it an Earldome, which Title he bestowed on him. And from them two proceeded the famous family of the Earls *Guidons*, whose eminence endured many hereditary successions, *Fulgos. lib. 6. cap. 1.* I could amplify the Reward due to Temperance, and illustrate it with as many modest and chaste women, before remembered, as I have Magnanimity in the Heroick Queens and Warlike Ladies: But to avoid prolixity (which I labor to shun) let this one suffice for many.

The reward due to Fertility, or many Children, with such as have restored their decayed Families.

There was a law amongst the Spartans, that whosoever had three sons, that family should be quit from watching and warding, and such common service; but he that stored the Common-weal with five, he claimed immunity in all publick offices, *Alian. lib. 6. de Var. Histor.* Amongst the Persians those that had the most numerous off-spring, were capable of the most honors, to whom the King yearly sent rich presents, *Herodot. lib. 1.* What merited honors then deserved *Regina* the daughter of *Masceus Scalliger*, and *Thedea Carreusis* who being married to Prince *Barnobonus*, Viscount of *Mediolanum*, had by him four sons and twelve daughters: The first and eldest was married to Peter King of Cyprus; the second to *Lewis* Dolphin, and first born son to the French King; the third, to the Duke of Bavaria; the fourth to the Duke of Austria; the fifth to Viscount *Gallentius*, the sixth to *Leopoldus* of Austria, grandfather to *Frederick* the third Emperor; the seventh to another Duke of Bavaria; the eighth to *Frederick* King of Sicilia; the ninth to *Frederick Gonzage*; the tenth to Duke *Ernestus Aionachus*; the eleventh to *Frederick* his younger brother;

ther; the twelfth and last to the Earl of Kent eldest son to the King of great Britain, from whose generous off-spring most of the roialest houses of Christendome (such as still flourish in their pristine honors) claim their descent, so that this fruitful Queen may be called *Cybele*, or mother of the gods, *Bernardus Scardeonus, lib. 3. H stor. Pat.* Pliny confers great felicity upon a Lacedemonian Lady called *Lampedo*, because she was the daughter of a King, the wife of a King, and mother to a King; when a certain rich Lady of Ionia came to Laceda, and with great boasting and pride shewed her, her precious jewels and rich garments, she pointed to her four fair children, whom she had liberally and vertuously educated, and said, These are treasures only in which modest and discreet women ought to glory. *Plutarch in Apophibeg. Laconic.* Eumele the wife to *Basilus Helenopontanus* of Pontabus (as *Naxianzenus* testifies) had by him some five sons, of which, three at one time were learned Bishops & stout champions for the Gospel, namely *Gregorius Nissenus*, *Basilus Magnus Cesarientis*, and *Petrus Sebasta*, then I blame not *Epaminondas*, who in all his noble exploits, and prosperous successes in war, was often heard to say, That nothing was so pleasing and delightful to him, as that both his parents were yet alive to participate with him in his honors: he in the great battel called *Leucticum*, had a glorious victory over the Lacedemonians, *Plutarch in Graec. Apophibeg.* So *Basilus Magnus* Bishop of *Cesarea*, gloried of nothing so much (with daily thanks to God) as that he was born of Christian parents, namely, *Helenopontanus*, his father and school-master, and *Eumele Capadoce* his mother, and that he was nursed by *Macrine*, who had been a zealous and frequent auditor of *Gregory Naxos Sorientis*, his grandfather in that bloody persecution, under the Emperor *Maximinus*, with his kinsmen and family retired himselfe into a Cave in a moat, where with bread only, he miraculously fed himselfe and the rest for the space of seven years, and after for the Faith of the Gospel suffered a blessed and glorious Martyrdome, *Licosck. in Theat. Human. Vita.* Saint *Hierom* commends *Paula* the religious Roman matron for her nobility of birth, as being begot by *Rogatas* a Grecian, who derived himselfe from *Agamemnon*, King of *Mecene*, and roiall Generall of those famous expeditions against *Troy*, and born of *Blesilla Romana* of the ancient family of the *Scipios* and the *Gracchi*, and was married unto *Toxilius*,

Toxilius, illustrious in his blood, as claiming his descent from *Aeneas* and the *Julian* pedigree: but nobility of birth not being our own but our ancestors, it is not my purpose to insist of it any further. It followes that I should speak something of such as have been the restorers of ancient and decayed Families, even when they were at the last gasp and ready to perish, and be as it were swept from the face of the Earth.

Vitalis Michael Duke of Venice, returning with his weather beaten Navy out of Greece, where almost for the space of 2 years together without cessation he had opposed Prince *Emanuel Constantinopolitanus*, being so exhausted, that scarce Commanders, Marriners, or navall protection sufficiently accommodated was left to bring back his fleet; whether by a pestilentiall mortality, or that Prince *Manuel* had poisoned the Springs and Fountains, where the Venetian soldiers had furnished themselves with fresh water, is not certain, but most sure it is, besides many other disasters and discommodities, that which he held to be the greatest, was, that there was not any of male issue of the *Justinian* Family, left alive, but all of them in that unfortunate expedition perished to one man, not any of that noble stock surviving, by whom the memory thereof might be restored to posterity: This the Duke *Michael* often pondering with himself in great sadness and sorrow, at length he bethought him of one *Nicholaus*, a young man, who had devoted himselfe to a sequestred and religious life, and was of the order of the *Benedictian* Friers; he had besides, one only daughter, whose name was *Anna*, her he had a great desire to confer upon *Nicholaus*, so he could any way admit a dispensation from *Alexander* then Pope: therefore to that purpose he earnestly petitioned him, and made great friends to solicit him in that behalte, who willing to repair the ruins of so noble a family now altogether spent and wasted, gave approbation touching the marriage, which was accordingly publicquely and with great pomp solemnized. These two, now the only hopes of that future posterity, had fair and fortunate issue, males and females, who were no sooner grown to any perfection; and disposed of to liberall and vertuous education, out (which is remarkable in two so young) they conferred together to this purpose, that since Heaven had blessed them with that for which marriage was ordained, and the purpose for which the dispensation

was granted (namely issue, and to revive a dying family) that they would with an unanimous consent, again enter into religious voves and orders. This motion was betwixt them resolved, and having nobly disposed of their children, he took upon him holy orders, and retired himselfe to the Monastery of *St Nicholas*; his wife *Anna* erected a Nunnery not far from *Torcellus*, which she made sacred to *Saint Adrian*, how great and almost miraculous was their abstinence and piety, that abandoning all worldly pleasures and delights, when they flowed about them in all abundance, even then vowed themselves to solitude and heavenly meditations, in which profession they both in a fair and full age deceased, *Egnat. lib. 4. cap. 3.* and *Marullus in Vita Vitalis*. Not much different from this is that which we read of *Pharon Melusis* a noble Prelate, who with his wife after some years of affectionate consociety passed betwixt them, made by a united consent a strict vow of future chastity; he betook her selfe to a Nunnery, he to a Monastery: but after seven solitary winters passed, he was still troubled in his thoughts, for often calling to remembrance the beauty of his wife, he repented himselfe of his former vow, and often solicited her for a private meeting, which she still denying, and he more and more importuning, at length she yielded to give him visitation; but the prudent and chaste Lady had her face covered, her eyes dejected, and presented her selfe in a base and sordid garment, where with her entreaties mixt with tears, she so far prevailed with him, that without breach of their promise made to heaven, they took their lasting leave, he still remaining in his Covent, and the repairing to her Cloister, *Marul. lib. 4. cap. 7. Volaterran.* writes of *Petrus Urseolus* Duke of Venice, who after he had one son by his wife, by their unanimous consent, they vowed perpetuall abstinence from all venereal actions. So likewise *Aloisius de Caballia*, a noble Venetian with his wife (a Lady derived from the blood of the Patritians) these two agreed together never to have carnall congression but only for issue sake, neither would they suffer any motion, temptation, or any word, look, or gesture that might tend to the least provocation, insomuch that (if we may beleieve report) the very linnen which they wore next their, was so interwoven and disposed about them, that when they lay together, with great difficulty one might touch the others naked body, *Egnat. lib. 4. cap. 3.* Now what need

meed these deserve I am not able to judge, I leave it to his wisdom who is the rewarder of all goodnesse, and is the searcher of the hearts and reins, and knowes who are hypocrites, who true professors, who pretend devotion, merely for devotion sake, and who proteste it for sincere zeal and religious piety.

Of Beauty, and the reward thereof.

TO the great and solemn marriage betwixt *Peleus* (the father of *Achilles*) and *Thetis*, all the gods and goddesses were invited, saving *Eris*, i. *Discord*, who taking it ill, that she alone of the immortall deities, should be either forgotten or neglected in that high and solemn convention, and was not admitted to the banquet: she casts in amongst them a golden Ball or Apple with this inscription, *Detur pulcherrime*, i. Let this be given to the fairest. This was no sooner done, but up start the then most potent goddesses, every one assuming to themselves the excellency of Beauty, in so much, that snatching at the Ball, it had almost come to blowes, till *Jupiter* was by them entreated to end the controversie. But knowing how it would offend his wife to bestow it upon either of his daughters; and again, if on the one, he must of force distaste the other; he therefore rather then to sentence partially, willing to be no judge at all, commanded *Mercury* to conduct them to the mount *Ida*, and there this dissention to be ended by *Paris* the son of *Priam*, who then was a Neatherd, and kept cattell in the mountains. These suddenly appearing before him, and the young man abashed, *Mercury* cheered him up, cold his message from *Jupiter*, and withall delivered to him the golden prize to be disposed of at his pleasure; to whom the bashful Neatherd thus answered, How can I (O *Mercury*) that am but a mortall man, and brought up in all rusticie, be a just and equall censurer of such divine Beauties, such causes ought to be decided by those that have been trained up in the urbanity of walled Towns, or the delicacies of Courts, to both which even from my infancy I have been an alien and meer stranger, I (alas) have only judgement to distinguish this shee-goat from that, and which heifer or the other is the fairer; but for these celestiall beauties, in my eyes they are all infinitely absolute and alike equall, in so much, that I look not upon one but my sight dwells upon her;

her; and if I transfer mine eyes upon a second, though I be refreshed, yet I am not benefited; and if upon a third, I am cloied with variety, not disparaging any, but still applauding the present: if I cast my eye upon her, she is fairest; if upon the other, she appears no lesse; if on the last, she equals both the other; and still that which is neereest, seems the best, as if succession bred excellency. And now I could wish my selfe like *Argus*, to be eyes all over, that the pleasure I receive from two, might by taking these miraculous objects from an hundred, at once be multiplied unto me according to the number, to make my now society a surfeit. Besides, the one is *Juno* the wife and sister of *Jupiter*, the other are *Minerva* and *Venus* his two daughters, so that of necessity in gaining one uncertain friend, I shall purchase two most unconstant enemies; therefore (saith he) I entreat you (O *Mercury*) so far to mediate for me to these goddesses, that since but one can conquer, the two vanquished will not be offended with me, but rather to impute my error (if any be) to the weaknesse of my humane sight, then to any premeditated and pretended spleen or malice. To which every one (trusting to their own perfections) willingly assented, when *Paris* thus proceeded. Only one thing I desire to know, whether it be sufficient for me being a judge to censure of these features as they are paralleld, or more accurately to prye into every lineament of their bodies, it be behoofeful for me to see them naked. To whom *Mercury* replied, You being Judge, and they now standing at the bar of your censure, have power to command them at your pleasure: then (saith *Paris*) for my better satisfaction I desire to see them naked. *Mercury* then said, Strip your selves to your skins, O you goddesses, for it behooves him to see, that judge; for mine own part I am neither one that sits upon the bench to censure, nor stand at the bar for witness, therefore whilst you shew all, I will see nothing, but turn my face and look another way. At this *Juno* first began. 'Tis right (O *Paris*) and see as most presuming) I first unlace my selfe, and behold these are small and slender fingers, blew vained wrists, white arms, and fair and delicate shoulders, look upon my round Ivory breasts, proportioned waist, smooth and soft skin; nor do I only boast the splendor of my amiable face, and cleer and pleasant eyes, for the lower thou lookest, thou wilt the more commend my feature, for I know I am the Queen and goddess

goddess of marriage, totally, equally, and uniformly fair all over. This said, *Paris* bid *Venus* expose her selfe to his free view, to which *Minerva* replied, Not, O *Paris*, before she have unloosed and cast aside that golden and embossed girdle; for she is a Witch, and it is not fit that thou being a judge shouldst be effascinated by her, neither ought she to have come to this place so neatly accommodated, nor so painted and plastered with colors, temptations rather be- seeming a strumpet then a goddess, when in the deciding of so weighty a contention, it is fitting that all our lineaments should be exposed without addition, simply and of themselves. To whom *Venus* replied, If I be compelled to put off my virginall girdle, that which all young married men use to unloose from the waists of their fresh and flourishing brides, before they can enter into the new Elysium, and of virgins make them women; why dost not thou then *Minerva* lay by thy helmet, by which (it may be) thou hopest to seem terrible to the judge, and so awe him to thy will; thou oughtest to shew thy head and forehead bare as mine is; but perhaps thou thinkest with thy broad and threatening burgonet, to shadow thy faint and blew eies, which to thy pretended beauty will appear no smal or ordinary blemish. Then saith *Minerva*, There lies my helmet; and *Venus*, And there my girdle; and so they presented themselves before him all three, naked: at which sight *Paris* being extasied, broke forth into this acclamation, Oh *Jupiter*, thou monster-maker, and tamer, what spectacle is this? what pleasure? what delight? what pulchritude? what beauty is this in her? what regall state and majesty? In the second, what affright? what terror? yet withall what amiableness in honor, and what sweetness in victory? In the third, what tempting and looks and alluring smiles? what enticing effeminacies and bewitching blandishments, able to melt Iron, and soften Marble? O who shall then be vanquished, when every one is worthy to overcome? I have enough of felicity, for I swim in a vast and boundless ocean of rapture, and sport in a riot of superabundant delicacies. When no longer able to contain himselfe from satiating his heighned appetite with one of them at least (or had it been possible with all) he desired that they would singly appear unto him, as not knowing how justly to determine, when his two eies were distracted three waies at once. It was then ordered by *Mercury*, that *Minerva* and *Venus* should

they depart for the present, and *Juno* have the first hearing, so thus began, Thou hast beheld me (O *Paris*) from my own to the heel, neither in all my body canst thou find the least blemish, then judge me the fairest; Scepters, Crowns and Kingdomes, Potentates, Empires and dominions are in my gift: I will first make thee Emperor of all that of which thy father hath but a nook or corner; and if that satisfie not thy ambition, Lord and Ruler of the world. Who told her he would consider of what she had said, but as he had heard all, he could not determine of any thing, and so dismissed her (assured of the prize, for selfe love is ever confident.) *Minerva* next appeared, and thus accosted him: O thou fair Phrygian Swain, do me this honor, in all Tumults, Conflicts, and Combustions, thou shalt ever remain victorious, and never vanquished, thy brother *Hector* thou shalt excel in fame, and thy father *Priam* in honor, in all combats thou shalt overcome, and in all battels triumph; of a Shepherd I will make thee a Souldier, and to command more armies then thou keepest herds. Farther she was proceeding, when she interrupted her thus; I have no need (*Minerva*) of martiall Discipline, or military prowess: Asia is in Peace, Phrygia and Lydia without disturbance, my fathers Empire fearless of hostility, nor do I desire your great and godlike offers, nor would I have you on despair, but you may now put on your helmet, for I have sufficiently beheld you all over. She departed, and smiling *Venus* lastly presented her selfe with an amorous look, and moving affability, thus saying, Behold me, *Paris*, look on me considerately, and view me in all and every part exactly, let not thine eies wander loosely, but stedfastly dwell and insist upon every lineament with judgement. This Face, these Eies, this Neck, these Arms (and spread them wide, in which he could not chuse but wish himselfe lockt) these Paps, this Womb, this, &c. and what thy eies see not, let thy thoughts feelingly apprehend. Hast thou not persecuted me enough? yet consider me further; what are Kingdomes but cares? or thrones but troubles? what are battels but bloodsheds? or victories but triumph over slaughter? To love and be beloved is content, and contains a Kingdom in it selfe; to war and here to vanquish, combat and thus to come off, is honor without harm, and conquest without cruelty: nor is this feature on which thy eies dwell with such admiration, the guerdon proposed thee for my victory: but

but a Face fairer, Eyes brighter, Hands whiter, Flesh softer, Skin purer, Hair more imitating gold, and Lips more lively resembling rubies. Think on such kisses, *Paris, Hellenus, Hellus* of Sparta, she is the daughter of *Leda*, whom *Jupiter* in the shape of a Swan deflowered; white therefore she must needs be, and tender, as hatched by so beautiful a bird. This is that *Hellen* whom *Theseus* thought worthy of a rape, and roiall *Menelaus* of the *Pelopidan* family, his *Hymenean* contract; if thou fearest and doubtst to attain to this superabundance of happinesse, loe, I have two children, *Amability* and *Love*, these I will deliver unto thee who shall be captains of thy Voyage, under thee their generall, *Cupid* my eldest shall inflame her, and *Amability* shall make thee gracious and amiable in her eyes; I will moreover intreat the *Graces* to be companions with thee in thy journey. These words were so sweetly delivered by her, and so inflamedly apprehended by him that by giving the golden apple to her, she had the glory to be esteemed the fairest and worthiest. Now what greater reward for Beauty, then to be preferred before Wisdom and Potency: Therefore *Johannes Sambucus Tynabienfis*, in his argument to *Lucians* twentieth Dialogue inscribed *Deorum Judicium* thus writes:

*Matris Acidalia juvenis deceptus amore
Non curat reliquas, (Cacus) habere Deas
Pallade quid melius Junone potentius ipsa,
Preferimus Cipridas munera prava tamen.*

*The Phrygian youth with Venus love surpriz'd,
Took of the other goddes no care:
Pallas and potent Juno he despis'd,
Leaving the good, and great, to chuse the fair.*

The Beauty of a woman is especially seen in the face, by which we may conjecture the excellency of the other hidden lineaments of the body; and therein is many times the pulchritude of the mind illustrated, as in the bashful eye, modest look, and shamefaced countenance; therefore doth the face deservedly challenge the first seat of Beauty, the Head being the noblest part of the body, the Will, the Mind, the Memory, the Understanding have their place and residence, where they exercise their divers effects and qualities, therefore though they be in the other parts of the body excellently featured, though they be Wise, Learned, irreprovable in Life and conversation, unblemished in their

Reward of
Beauty.

reputation, and every way laudable, yet the face is the first thing contemplated, as noble above the rest, and from which all other excellencies are approved; for when all the rest are masked and hidden, that only is continually visible, and laid open: and that may be the reason why most women that are not born fair, attempt with artificiall beauty to seem fair: Beauty therefore being a Dower of it selfe, is a reward in it selfe.

Of Bounty, Charity, Piety, and other Vertues in Women, with their Rewards.

ONE *Berta* a Country maid, of the Village of *Montaguum*, in * *Patavia*, who having spun an excellent fine * The Pro-
thread, which was so curiously twisted, that it was not to vince be-
be matched by the hands of any: and offering it in the Ci- longing to
ty to publique sale, when none would reach to the price at *Padua*,
which she valued her pain and skill, she thinking it a gift
worthy an Emperesse, presented it to *Beriba* the wife of *Hen-*
ry the fourth, Emperour, who at that time sojourned in *Patav-*
ia. She both admiring the excellency of the work, and
willing with her roiall bounty to encourage the plain
Wench that wrought it, commanded her steward to take
the Yeare, and go with the maid to *Montaguum*, and out
of the best soil there, to measure so many acres of ground
as that thread (stretched out in length) would compass: by
which her roiall bounty, poor *Berta* grew suddenly rich, and
from a Dowerlesse Virgin became a Match enquired
after by the best men of the Countrey: insomuch, that from
her flowed the illustrious Patrician Family in *Padua*, which
derive themselves from *Montaguum*. This the Women of
neighbor Villages seeing, they all began to strive to equal
(if not exceed) *Berta*, at their Wheels and Spindles, and
hoping of the like reward, troubled and oppressed the Em-
peresse with multiplicity of presents; who causing them all
to appear before her at once, she thus spake to them: *If*
not in Art, yet Berta was before you in time; I thank your love,
and commend your skill, but she hath prevented you of the bles-
sing. Which saying of hers is still remembred as a Proverb
in all that Country: for when any thing is done unseason-
ably, or not in due time, they say, *Non è pui quel tempo, che*
Berta filava, i. You come not in the time when *Berta* spun: or
as our English Proverb is, You come a day after the Fair,
Tc
Bernard.

Bernard, Sardonius lib. 3. Histor. Patav. In which the Empress expressed great wisdom; who as she shewed a rare bounty (in which men and women come neereſt the gods, who are the free givers of all good things) ſo ſhe knew how to diſpoſe it; namely to her that came to tender her love: not ſuch as avaritiouſly preſented their Offerings meerly for lucre and benefit, for ſuch come but like fair weather after Harveſt. And how could the Empreſſes Vertue be better rewarded, then to have her Bounty outlaſt her Death, and her Wiſedome ſurvive her Duſt?

Bounty re-
warded.

Touching Charity, *Bruſon lib. 2. cap. 21.* relates, That a poor begger deſiring an alms of *Lacon*, he thus answered him: *If I give thee any thing, I make thee a greater begger, and thou maieſt curſe him that firſt gave thee, for it was he that made thee one.* Amongſt the *Lacedemonians*, nothing was more ſhamefull then to beg, being an induſtrious Nation, hating ſloth, and contenting themſelves with little. Notwithſtanding, Charity is commendable in all, and reckoned amongſt the beſt Theologicall Vertues: neither is it any fault in ſuch, if their goodneſſe and bounty be not a means to encourage idleneſſe and ſloth in bad people, who make a pretence of want and penury: therefore commendable it is in any man that is apt to give, to know upon whom he doth beſtow. King *Archelaus* being at a banquet, where ſuch as he vouchſafed to ſet at his Table, were wondrous pleaſant about him; amongſt others, one that had great familiarity with him, demanded as a gift, a great ſtanding bowl which the King had then in his hand: which he had no ſooner ſpoken, but the King called to one that waited at his elbow, to whom he ſaid, Hold, take this bowl, and bear it to the Poet *Euripides*, and tell him, I beſtow it on him as my free gift. The other demanding the reaſon thereof, *Archelaus* answered, *Thou indeed art only worthy to aſk, but not receive, but Euripides is worthy to receive without aſking.* In which he nothing abated of his Kingly bounty, only he apprehended how moſt worthily to diſpoſe it: *Plutarch. in Regum Apophtheg.* But how this charity in Women is rewarded, I will only inſtance *Tabitha*, ſpoken of in the Acts; who being dead, was thought worthy for her former Charity (in relieving Widows and Orphans) to have *Peters* knees and prayers, to reſtore her again to life.

Charity
rewarded.

Now of the reward of religious Piety, in which many Matrons and godly martyred Virgins (amongſt ſuch as have

have ſuffered ſtrange deaths) may be included, as ſome by the Sword, ſome by Fire, others ſuffocated by Smoak, ſtilled in Jakes, ſhot with Arrowes, tortured upon Wheels, ſcourged with Whips, ſeared with Irons, boiled in Caldrons, &c. their Crowns are glory, their Rewards neither to be expreſſed by pen, tongue, or apprehenſion of man.

Loofneſſe of Life firſt converted, and the converſion rewarded, in a home bred Hiſtory.

A Civill Gentleman (within memory) in the heat of A Summer having been walking alone in the fields, ſate contemplating with himſelfe, and returning back not the ſame way he went out, but through another part of the Suburbs, to which he was a meer ſtranger, and finding himſelfe athirſt, he ſtepped into the firſt houſe that fairlieſt offered it ſelfe to him, and called for a cup of Beer, ſeating himſelfe in the firſt room next to the ſtreet. He had not well wiped the ſweat from his face with his handkerchiefe, but two or three young wenches came skittiſhly in and out the room; who ſeeing him to be a man of faſhion, and therefore likely to be of means, they thought to make of him ſome booty, being (it ſeems) ſet on by the Grandam of the houſe, for as it proved, it was a common Brothel houſe. The youngſt and handſomeſt amongſt the reſt was put upon him; who entreated him, not to be ſeen below, where every Porter, Carman, and common fellow came to drink, but to take a more convenient and retired room. The Gentleman ſuſpecting the place (as it was indeed) to be no better then it ſhould be, and being willing to ſee ſome faſhions, took her gentle proffer, and went with her up the ſtairs: where they two being alone (and a bed in the room) beer being brought up, ſhe began to offer him more then common courteſie, being ſo far from modeſty, that ſhe almoſt proſtituted her ſelfe unto him. Which he apprehending, asked her in plain terms, If theſe were not meer provocations to incite him to luſt? which ſhe as plainly confeſſed. To whom he replied, That ſince it was ſo, he was moſt willing to accept of her kind proffer; only for modeſty ſake, he deſired her to ſhew him into a darker room. To which ſhe aſſented, and leads him from one place to another; but he ſtill told her, that none of all theſe was dark enough: in ſomuch, that ſhe began at length ſomewhat to diſtaſte him, becauſe in all

that time he had not made unto her any friendly proffer. At length she brought him into a close narrow room, with nothing but a Loop-hole for light, and told him, Sir, unlesse you purpose to go into the Cole-house, this is the darkest place in the house. How doth this please you? To whom he answered, Unlesse (thou strumpet) thou canst bring me to a place so palpably tenebrious, into which the eyes of heaven cannot pierce and see me, thou canst not perswade me to an act so detestable before God and good men; For cannot he that sees into the hearts and reins of all, behold us here in our wickednesse? And further proceeding, told her the heinousnesse of her sin towards God, that her prostitution was in sight of him and his Angels, and the everlasting punishment thereto belonging. Or if (irreligious as she was) she held these but dreams and fables, he bad her consider her estate in this world, and what her best could be: a Whore; the name odious, the profession abominable, despised of the indifferent, but quite abandoned of those confirmed in Vertue; That she was in her selfe but a meer Leprosy, to destroy her self, and infect others, a Sink of Sin & diseases. Or if her extraordinary good fortune were such, to escape the Spittle and the Surgeon, yet she was a continual vassal to every Constable and Beadle, never certain of her Lodging, if not in the Stocks, in the Cage, but the chiefest of her hopes in Bridewell, &c. To conclude, he read unto her so strict and austere a Lecture, concerning her base and debauch'd life, that from an impudent Strumpet, he wrought her to be a repentant Convertite. Her brazen forehead melted at his fiery zeal, and all those scales of immodesty (like a mask plucked off) fell from her face, and she appeared to him in her former simple and innocentious life. When further asking her of her birth and Countrey, she freely confessed unto him, That she was born in the North Countrey, her father a Gentleman, once of fair revenue; but being impoverished by peevish suits in Law, her mother first, and he (whether by age or grief, she knew not) soon after died. She being an Orphan, and left distressed, loth to beg of those whom her parents had before relieved, finding charity there cold, and willing rather to appear base any where, then where she was known, sold such small things as she had, to come up to London with the Carriers: where she was no sooner alighted at her Inn, but she was hired by this Bawd (altogether unac-

quainted

quainted with her base course of life) who by degrees trained her to such base prostitution: but withall protested with tears, that course of life was hateful unto her; and had she any friend or kinsman, that could propose her any means to relinquish that Trade, which in her soul she detested, she would become a new woman, desiring that one month of her lewdnesse might be forgot, for from that hour she protested Chastity all her life time after. Her apparant tears and seeming penitence much perswading with the Gentleman, he protested, If it lay in him, he would otherwise dispose of her according to her wishes; and withall charging her, That if he sent unto her within two or three daies with monie, to acquit her of the house, that she would attire her selfe as modestly as she could possibly, not bringing with her any one rag that belonged to that abominable house, or any borrowed garment in which she had offended but instantly to repair unto him, at his first sending: and this being agreed betwixt them, for that time they parted. The Gentleman wondrous careful of his undertaking (because she was now his new creature) came to a Matron-like Gentlewoman, a kinswoman of his & ar off (with whom and her husband he had familiar acquaintance, and by that means daily access to the house, who had pretty fine children, and were of fair revenue) and told her there was a civil maid (a kinswoman of his, lately come out of the Countrey) who wanted a service, whom if she pleased to entertain, it might prove a great good to her, and no less courtisie to him. Briefly, the motion was accepted, she sent for, according to appointment, and (after he had tutored her in all things which she should answer) accepted and entertained. Her modest behavior and fair carriage, with her tender love and diligence about the children, won her in short time a good opinion of her master, a greater affection from her mistresse, and a generall love of the whole household; in so much, that within lesse then a year, she was raised from a Chambermaid, to be a Waiting Gentlewoman, and the only bosome friend of her mistresse: who falling sick, even to death, ready to expire her last, so much doted on her new servant, that she sent for her husband, and besought him (if it stood with his good liking so to dispose of himselfe) after her decease, to make that woman his wife, and mother to his children; for one more loving and carefull he should not find, and search England thorow

and thorow. The Gentlewoman soon after dies, he is left a widower, and the charge of the whole house committed to our new Convertite, with the bringing up of his children. Which she executed with such fidelity, that he casting a more curious eye upon her youth and beauty, and withall remembering his wives last words, not knowing for the present how better to dispose of himselfe (Time, Place, and Opportunity, all things furthering her preferment) he contracted himselfe unto her, and they were soon after married. But before any of these late passages hapned, I must remember you, that instantly upon the preterment of this young woman, the Gentleman that brought her this fortune, adventured all his means upon a voyage, which miscarried (for the ship wherein he sailed, was taken by the Spaniard, and he almost a twelvemonth kept prisoner in Lisbon.) But at length (by what means I know not) being ransomed, he came for his Country, but so poorly and dejected, that he was ashamed to shew himselfe to any of his friends: for having tried some, and finding their charity cold, he was loath to make proof of the rest; in somuch, that he walked by Owl light, without a Cloke, and scarce had honest rags to cover his nakedness, or hide him from shame. It hapned, that just upon his return the old Gentleman died too, and left her possessed of eight hundred a year during the minority of the children, but the thirds howsoever: and withall (to great and good opinion he had of her, that he made her full Executor. Now just as she followed the Heire to the Church (having divers suitors before her husbands body was scarce cold) this Gentleman by chance coming by, like the Picture of the Prodigall (as I before related him to you) she casting her eye aside, had espied him, and presently apprehended him to be the man he was. and whispering a servant in the ear (willing to be truly satisfied) bad him to fall into discourse with him, to enquire his name, his Lodging, with other questions, as she directed him, and so proceeded to the Funerall; but to speak nothing as from her. The servant fel from the train, and did as he was commanded, and without suspicion of him that was questioned, brought her true word how all things stood. The next morning (by her appointment) came a Gentleman very early to his lodging (she having taught him his Lesson before hand) who desired to speak with him, and first asked him his name, which (though loth) he told him: the other proceeded, that if he were the same man he pretended,

tended, he had heard of his worth and noble qualities, and withall, of his casualties at sea; and not willing that any Gentleman should grone beneath so great a burden, told him there was a hundred pounds, bad him furnish himself with apparell and other necessaries, and so was ready to take his leave. The other extasied with so great a courtesie from a stranger, whom he had not seen before, enforced him back, to know what reason he had to be so charitable, entreating him to consider what hope he had to be so charitable, entreating him to consider what hope he had of future satisfaction, or at least to resolve him what security he demanded. The other answered, That for the first, his courtesie was groundd upon his worth; his satisfaction was in his acknowledgement; and his security, in that he knew him honest, and told him, some three daies after he would call upon him, when he was habited like himselfe, to entreat his further acquaintance, and so presently left him. But troubled in his mind above wonder, to receive such bounty from a man unknown, when all his kindred and familiar friends, were ashamed of his acquaintance; yet took the benefit of the present occasion, and suited himselfe according to his former, not his present fortunes. When the Gentleman came according to promise, he seemed glad to see the present alteration, and withall entreated him to walk abroad with him to dinner: he (who could not deny him any thing) seemed willingly to assent, not once demanding whither. In the mean time the late widow had provided a great Feast, whither she had envired all her suitors (who were not few) this Gentleman whom she had employed (and knew no further of her mind) being one of the chiefe. He sat upon the Table, the guests ready to sit down; now the last that came in, were the two new friends late remembered. In comes the widow, to bid them all welcome. This new made up Gentleman ignorant of whatsoever had before hapned, demanded of his friend, If it were not such a woman? who briefly told him all: How she came a stranger to the house, and what a fortune by her good demeanor she had in a short time purchased; That she was now a widow, had such and such means left, and all or most of those Gentlemen (and himselfe amongst the rest) were suitors, and that their hope was, this day she would make choise of a husband. Whatsoever he thought, he said nothing for the present. The widowes turn was to place every man according to his de-

gree, or at least to our own fancy: this new Gentleman was neglected, and the stools being furnish'd, left standing at a bay window. She took place at the tables end only, leaving her husbands chair empty, when suddenly starting up, Methinks saith she, some one in this room might be well spared, for we have more guests then stools. The Gentleman at these words bit his lip, and was intreated to sit down by his friends, but whilst they were straining courtesie the proceeded, Is this a suitor too? no question some that either hath borrowed his cloths, or engaged all his credit for this one new suit, in hope to gain the widow; but women are now adays grown more wise. By whose acquaintance came he hither? Mine, answered his friend; then saith she, perhaps he wants a dinner, and hath not money to pay for his ordinary. Well, he may sit down amongst the rest; some of you there make him some elbow room. These words made him with himselfe again prisoner in Lisbon; for any where, save where he was. This was sport to the rest, but torture to him, who much blaming her ingratefullde, yet coming him with pulses of love, for his true was sake who brought him thither. He rose down silent with a still stomack, eating as little as he could. All were merry at the Table, some of them making him now and then a word to please her. A health went round to her next but one. All pledged it gladly, he enforcedly. At length rising from her stool Methinks (saith she) we are all very merry, only that Gentleman at the lower end of the Table is melancholy; but I know the reason, it is perhaps because he is placed so low; but I desire his disease, I have for it a present remedy: when walking to him where he sat, she pluckt him by the sleeve, desiring him to remove, for she had another place for him. Who desiring her to remaine him no further, refused to rise; but she would needs enforce him, she rest likewise perswading, as wondering what further sport she would make with him. Well (saith she) I am this day yours, but will be mine own ever hereafter: And so being drawn by her to the upper end of the chamber like a Bear to the stake, where her late husbands chair stood empty: Now Sir (saith she, with a more serious countenance then before) my new husband, sit here in my old husbands chair, and bid these your guests welcome. Still he stood, and they laugh'd, as before: when she craving pardon for so abusing his patience, openly protested, That this meeting was

meerly

meerly for his sake, and to make them witnesses of their present contract: for if he refused her to wife, she vowed never to have other husband; acknowledging that all her fortunes (next to the Divine Providence) came by his goodness (omitting the former circumstances) and that shee knew no way better to expresse her gratitude, then to confer them on him, by whom they first came. Thus the close proved better then the beginning, and the banquer of Sweet-meats made amends for the harsh Feast, for they found this last (of all the other passages) to be only serious. They were there contracted (the suitors witnesses) and soon after married. And thus his vertue and her conversion, had one joint reward.

Cura.

ONE woman I had almost forgotten, but better remember her at last, then not at all; and strange it is I should do so, since she is still present with the King in his Throne, with the Generall in the Camp, the Tradesman in his Shop, and the Plowman in his Cottage, she is with the Scholler in his Study, and the Statesman in his Closter, she is still at the elbow of every Father or Mother, and no family can exist without her. In this my work she hath risen early with me in the Morning, and againe sat up with me till past Midnight, she will leave no man Waking, nor forsake him till he be fast Sleeping. This womans name is *Cura*, the grandmother of Fears and Doubts, who passing a river, and finding a vein of bituminous and clammy clay (being full of thoughts) she began to fashion a part thereof to the true semblance and shape of a man, and deliberating with her selfe what she had done, and being enamored with her late workmanship, and casting how best to dispose it, *Joves Herald (Mercury)* comming that way by accident, saluted her, whom she intreated to be an intercessor to *Jupiter* in her behalfe, to give that picture life. He at *Mercuries* entreaties, did so. There was then question made how to name it, *Cura* would have it called after her own name, *Cura*; but *Jupiter* would not agree to that, but give it his; next, up starr *Tellus*, i. The Earth, and pleaded the name belonged to her, because from her it first proceeded. The deciding of this controversie was put to *Saturn*, who thus ended it: You *Jupiter* shall take charge of it, and after

after death receive the Spirit back that first gave it; Care, because she first fashioned it, Care shall all the life time possesse it. But because the difference is about the name, *Homo vocetur quia ex humo factus esse videtur*, i. Let it be called man because made of the Earth: And therefore with great elegance, *Tibull. 3. lib. 3. Eleg. 3.* thus writes:

Nam grave quid prodest pondus mihi divitiæ auri?

Arvaquæ si findant pinguis mille boves, &c.

what profit golden heaps weigh'd by the pound?

Or if a thousand Oxen plow my ground?

what profits me my house? although it stand

On Phrygian columns, wrought by curious hand,

Digg'd first, and fetcht from the Tenarian Mine,

Or else Caristus whether brought from thine?

Or woods, beneath my roof planted for state,

which seem the sacred groves to imitate?

My golden beams and floors with marble pav'd,

Or my Pearl-shining vessels so much crav'd

From th' Eriethrean shores? what all my pride

In wooll, that's in Sydonian purple di'd?

Or what besides, the vulgar sets on fire,

who still most envy, where they most admire.

These but the temporall gifts of fortune are,

And 'tis no pomp can free my thoughts from Care.

Rewards due to Philosophers, Orators and Poets.

IN what honor all Philosophers have been of old with Princes and Emperors, lies next in me to speak of, as Agathe Pythagoricus with Arcesilaus King of Macedon, Plato with Dionysius, Aristotle with Philip and Alexander, Xeno Citreus the son of Mnaseus with the Athenians, Theophrastus honored by Demetrius, Psaleræus with golden statues, Possidonius entired to Cneius Pompeius Magnus, Ariston to Julius Cesar, Zenarchus to Augustus, Apollonius Tyaneus to Bardosanes King of Babylon, Dion Prusienis to the Emperor Trajanus, Arrius to Alexander, Heliodorus to Adrianus, Soper to Constantinus Magnus, with infinite others, of which it is not necessary now to insist. Plutarch remembers us in the life of Alexander, That he having taken ten of these Gymnosophists, that were the cause of the falling off of the Sab-

So called
of Sabbea,
chiefe City
of Arabia.

bea a people of Arabia, who had done many outrages to the Macedonians, because they were esteemed Philosophers,

phers, and famous for their ready and acute answers, he therefore to those ten propounded ten severall questions, with this condition, that he who answered the worst of them should be first slain, and so in order the rest; and of this he made the eldest judges. Of the first he demanded, Whether in his judgement he thought there to be more men living or dead? who answered, *Living, because the dead are not.* The second, Whether the Earth or the Sea harbored the greatest Monsters? Resp. *The Earth, because the Sea is but part thereof.* The third, What beast of all creatures was the most cratie? *That which to man is best known.* The fourth, Why did the Sabbea revolt from Macedon? Resp. *That they might either Live well, or Die ill.* The fifth, Whether the day was before the night, or the night before the day? Resp. *The day, for one day was before another.* The sixth, What was the best way to make a man generally beloved of all? Resp. *To be the best man, and not tyrant.* The seventh, How might a man be made a god? Resp. *By doing that which a man is not able to doe.* The eighth, Whether is Life or Death the stronger? Resp. *Life, because it beareth so many disasters.* The ninth he demanded, How long he thought a man to live? Who answered, *Just so long as he desired not to see Death.* When the King turning to the judge, bad him give just sentence; he said that one had answered more impertinently then another: then saith the King, thou art the first that oughtest to die for so judging. But he replied, Not so, O King, because it was your own condition, that he should suffer first that made the worst answer. This said, the King dismissed them bounteously and royally rewarded. If then for ambiguous answers to such slight and yet doubtfull questions, Alexander thought them worthy of such gifts and presents; with what Memories, what Praises, what Crowns, Columns, and Statues ought we to dignifie and celebrate the names of Queen of Zenobia, Amalasuntha, Aspatia, Fulvia, Morata, and others? This Solomon the wisest (nor only of Kings) but of men, well knew, when having made proof of the wisdom of Nicaulie Queen of Æthiopia, he sent her back into her Country so liberally furnished and so royally rewarded. What I have spoke of these may be pertinently applyed to our women studious in Divinity, Oratory, and Sophistry, and laboriously practised in all other liberall Arts and Sciences; Nor can I more fitly in my mind conclude this work, then as I begun with goddesses, so to end with good women:

women: Only of the honor due to Poetesses, because it belongs something to mine own profession, I will borrow my conclusion from Ovid in his last Elegy of the first book *Amorum*, the title is *Ad invidios quod fama poetarum sit perennis*:

*Quod mihi livor edax ignavos objicit annos?
Ingenique vocas carmen inerte meum?*

Why (eating envy) dost thou as a crime,
Object unto me sloth, and mispent time?
Terming the Muse and sacred Numbers vain,
The fruitlesse issue of an idle brain.
I am not won to spend my youth in war,
By which our predecessors famous are:
It tempts not me to search the brabbling lawes,
Or at the bar to quarrell in a cause:
These pleasures mortall are, and transitory,
When mine shall purchase me eternall glory.
Whilst Ida stands, or Temdos hath name,
Or Symois streams shall run, so long thy fame
(Meonides) shall live, whilst grain shall grow,
Which men with scyth or sickle, reap or mow:
Whilst vineyards grapes, and these grapes yields us wine,
Famous Alceus, even so long shall thine.
Battiades, the whole world shall impart,
For what he wants in wit, he hath in art.
No loss can chance to thy Cothurnate strain,
Oh Sappho: nor Aratus thy vain.
The honors by the Muses you have won,
Shall last, if not outlast both Moon and Sun.
Whilst there's a crafty Servant, or hard She,
Fat Bawd or morny whore, men shall admire
Menander thee; Ennius although obscure,
And mighty Accius, you shall both endure.
All shall read Varro that but hear of Greece;
In him the swift ship bound to fetch the fleece.
Then shall, and never, thy bright fame decay,
When all the world shall perish in one day.
When Rome shall tumble, or the world shall be,
So long as Men, shall the world tread thee.
When all shall be, shall thy Muse object,
When all shall be, shall thy Muse object.

Shall both be famous. Whilst there's Tree or Stone,
Or Plant or Herb, or Ground to tread upon,
When Flints consume, and when the Plow shall waste
And be forgot, yet Numbers still must last.
Unto the Muses, even Monarches must yield,
And glorious triumphs purchast in the field:
To her yield Tagus with thy golden shine,
You Terrene are, and only she divine.
Let then the vulgar, what is vile admire,
That nothing else save earthly dross desire.
Gold ha'nd Apollo with full hand shall bring
My flowing cup fill'd from the Muses spring.
And crown'd with myrtle, I shall now be sung,
And be made frequent in each lovers tongue.
Envy the living soul detracts, but Fate
Concluding life, she likewise ends her hate.
And then her rancor is no longer fed,
When living Honor shall maintain us, dead:
And when my Funerall Rites their last fires give,
Then shall the great'st part of my selfe still live.

And this perpetuity of Fame which Ovid in giving to others likewise attributes to himselfe, is that which all the truly Noble, Chast, Wise, Vertuous, Learned and Religious Virgins, Wives and Matrons, have propos'd as their just Reward; who lift their thoughts upward, and despising the Frailties, Uncertainties, and Vanities of the Earth, aim their Meditations, Contemplations, and Pious Actions at the sublimities of Heaven.

FINIS.